ENGLISH-BALOCHÍ
COLLOQUIAL DICTIONARY.

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صَبر
مِن

ENGLISH-BALOCHÍ COLLOQUIAL DICTIONARY.

BY

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THE BALOCHÍ LANGUAGE,

THE PAKKHTO LANGUAGE, ETC., M.R.A.S.

ASSISTED BY

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DEDICATED

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TO

MAJOR-GENERAL J. A. DOUGLAS, C.M.G., C.I.E.,

BY

HIS FAITHFUL AND OBLIGED SERVANT,

THE AUTHOR.

FOREWORD.

YOU will not build a house by counting bricks, count you ever so merrily. No one has ever done so and no one will ever be able to do so. A recent Health Minister thought he could. He succeeded in building up trouble for himself and his successor.

In the following pages we have endeavoured in an indifferent way to show you how bricks should be put together. Remember always that it is only by putting words together that you can ever hope to learn a language. This is not a mere expression of our opinion, it is truer than anything said in any part of the Four Gospels. We know : we have been " through the mill ".

Remember also that in our effort we have had to make bricks without straw. In doing so we have come to a very clear understanding as to why the Jews became crusty at a certain period of this world's history. In plain language, Balochí, as we all know, has no literature behind it. We have had nothing to fall back upon as a guide. To add to our difficulties, if any were needed, our fellow-worker was " called to his fathers " before the work was half finished. He has left us with a number of unsolved problems, such as the use of the agentive case with an intransitive verb ! We have been trying to get into communication with the good man, our loyal and helpful companion for many days. So far we have not succeeded. We hope to be more fortunate later on, with the help of Messrs. Oliver Lodge and Conan Doyle.

It has been said that scholars are like hens : that they lay better when they have to scratch for their food. We have our misgivings as to the wisdom of this adage. It never came from a scholar. However, we sincerely hope it is true ; we have left a good deal of scratching to be done by the hens, and by the cocks, too. To the scholar we have merely indicated where the " kitchen-midden " is, and where and how much scratching has yet to be done.

Let us see if we can in a small way show where Balochí has derived its vocabulary from. To do this we shall take the principal languages in their alphabetical order and not according to the number of words they have given towards the building up of the language.

THE ARABIC ELEMENT.

Arabic plays no great part in the composition of Balochí. Proportionately there are fewer Arabic words in Balochí than in any of the neighbouring languages, fewer than in Pakkhto even. The reason for this is fairly obvious ; all these languages possess a literature. Pakkhto has now a small literature. Should the Baloches ever take to writing they will have to have recourse to the great languages of Arabia and Persia. The Baloch will give you six different words for his camel at six different stages of the animal's life, but is at the same time quite unable to furnish you with a suitable term for, say, " constructive."

Pakkhto derives a number of its verbs from the Arabic ; Balochí seldom if ever does, at least directly. To be sure, we have the intransitive *'aksagh*, to sleep, from *'aks*, to turn upside-down, etc. But this, again, appears to have come through the Kurmánjí *'akis*, a photograph. Sleep resembles death. Then, again, we have the nominal compound *lev khanagh*, to play. *Lev* itself is derived from the Arabic *la'b*, to play, but it has come into Balochí through the Pakkhto *loba*, *lobah*, play, sport. *Lawáshagh*, to devour, is the Arabic *las*, to be fond of dainties. It has reached Balochí through the Persian *lawas*, *laws*, tasting, hunting after delicacies. There are a few others of equally doubtful derivation.

Arabic verbal forms of the measure of *maf'úl* are infrequent in the language. Those oftenest heard used are *marḥúm*, the deceased, and *málim* (*ma'lúm*), known.

Arabic accusatives are seldom heard used. *Ittifáqan*, accidentally, and *qaṣdan*, intentionally, are those best known. But most Baloches get on without using even these.

In the case of Arabic derivatives metathesis is often met with : e.g., *faṣíl*, a parapet, becomes *ṣafíl* ; *mash'al*, a torch, becomes *shamál* ; *naqsh*, a mark, etc., becomes *nashq*. Other examples will be found in the text.

Most of the changes observable in words introduced from the Persian, etc., may be seen also in Arabic derivatives : e.g., *naqd*, cash, becomes *naghd* ; *bárid*, cold, may be the Balochí *gwahar* ; *faqír*, a beggar, may be heard pronounced *phaqír* ; *sair*, a walk, becomes *sail* ; *miqdár*, power, etc., becomes *mighdár*, quite as often as *miqdár*. And so on.

In giving the Arabic roots of derived words in the following pages the measure *kataba*, he wrote, *ḍaraba*, he struck, etc., has been adopted as a rule. For the beginner at least this measure will be found more helpful than the bald infinitive or triliteral root. It is regular.

THE KURMÁNJÍ ELEMENT.

There are a number of words in Kurmánjí, the language of the Kurds, that more closely resemble the corresponding Balochí terms than do the Persian originals from which they are supposed to have been derived. By way of illustration we quote a few :—

Persian.	Kurmánjí.	Balochí.
Áhan	*ásin*	*ásin*, iron.
Arrah, irrah	*harrak*, etc.	*harragh*, a saw.
Áhú	*ásk*	*ásk*, an antelope.
Bahrah	*bahr*	*bahr*, etc., share.
Barf	*bawr*, etc.	*bavr*, etc., snow.
Barrah	*gwrik*	*gwarakh*, a lamb.
Bázú	*básk*	*básk*, the arm.
Birádar	*brá*	*bráth*, brother.
Dána	*záná*	*zánáth*, wise.
Dushman	*dizhman*	*duzhman*, an enemy.
Duzdí	*dizí*	*duzí*, theft.
Girístan	*gírín*, etc.	*gregh*, to weep.
Hích	*hizh*	*hizh*, any.

Persian.	Kurmánjí.	Balochí.
Hích	*hachí*	*hachí*, anything.
Hishtan	*hílán*	*ilagh*, to allow, etc.
Kafsh	*ká'osh*	*kaunsh*, a shoe.
Kamán	*kiwán*	*khawán*, a bow.
Khurd	*ḥúrd*	*ḥírth*, fine, small.
Khwájah	*wussá*	*wázhá*, sir, etc.
Khwush	*wash*	*wash*, *vash*, happy.
Makídan	*mezhín*	*mishagh*, to suck.
Migh	*mízh*	*muzh*, fog, haze, etc.
Miyán	*níw*	*níáṅwáṅ*, among, etc.
Miyánchí	*náwchí*	*níámjí*, an arbitrator.
Murdan	*mirín*	*miragh*, to die.
Sard	*sár*	*sárth*, cold.
Surkh	*súr*	*sur*, etc., red.
Tarsán	*tarsúk*	*tursokh*, timid.
Tishnah	*tíní*	*thuní*, etc., thirsty.

These are only a few out of many that we have met with in a study of the two languages; anyone with time at his disposal can easily add to them, probably tenfold.

If to the above we add another class of words that presents every appearance of not having come from the Persian at all we shall be the better able to see how much the Balochí is indebted to the Kurmánjí.

Kurmánjí.	Balochí.
Afsú, pregnant	*áfsin*, pregnant.
Ání, the forehead	*anishagh*, the forehead.
Beshenk, a sieve	*geshin*, a sieve.
Bizhú, a horse's mane	*bushk*, etc., a horse's mane.
Chirsk, a spark	*chiring*, a spark.
Dí, other, etc.	*dí*, also, etc.
Dumá, after, behind	*dímá*, behind.
Gun, testicles	*gund*, testicles.
Hawár, a shout, etc.	*hawar*, word, talk, etc.

Kurmánjí.	Balochí.
Hek, an egg	*haikh*, an egg.
Híza, a skin	*hínz*, a leather churn.
Jil, clothing	*jar*, clothing.
Kaftin, to fall	*khafagh*, to fall.
Kizhán, which ?	*kitháń*, which ?
Kúrishk, wrinkles	*kirishk*, wrinkles.
Mazín, big	*mazann*, big.
Nhá, etc., now	*níń*, now.
Pára, a part	*páro*, section of a clan.
Súr, nuptials	*sír*, marriage.
Zánín, to know.	*zánagh*, to know.
Zurat, maize	*zurat*, *zurth*, maize.

There does not seem to be any good reason why these and other similar words may not have come *direct* into the Balochí from the Kurmánjí. It is not quite a question of other possible derivations. There *are* other derivations, several. In some instances we ourselves have given a different etymology in the body of this work. Dames traces a number of them to the Zend. John Romer has already dealt with the Zend. We do not intend to touch on it, or on any possible or impossible derivations from it. We have no particular liking for nightly visitations from the disturbed soul of the dour Scotch iconoclast from Blair Gowrie. We have quite enough troubles of our own.[1]

It may be that all three languages, the Balochí, the Persian, and the Kurmánjí, have gone to a common source for certain words. We have been frequently led to think so lately. What was that source ? There is another question : Why has the Balochí borrowed from the Kurmánjí ? That it has done so we leave you to judge.

As in Balochí so also in Kurmánjí no distinction is made on account of gender. The Kurds use *nair* and *má* or *máng*, and the

[1] We have lately been reading a small work by one John Romer of Blair Gowrie, of all places in the world. The title is: *Zend : is it an Original Language* ? John appears to deny that there ever was a Zend Language ! Why is it that all Johns are inclined to be pessimistic and contradictory ? We have record of quite a number of such Johns.

Baloches *nar* and *mádhagh* to distinguish between male and female whenever it becomes necessary.

The Balochí *e* of unity may well be the Kurmánjí *í* of unity ; e.g., *mír*, a man, *mír-í*, one man, which in Balochí becomes *mar* and *mar-e*, or *mard* and *mard-e*.

The plural termination *-gal* is found in Kurmánjí, in the dialects of Kermánsháh, and in most of those spoken around Sulaimánia.

In northern Kurmánjí *í* and *á* are used to form the genitive case. In certain cases *í* and *a* are similarly used in Balochí.

When addressing one person the Kurd prefers using the second person singular. The Baloch nearly always uses the second person singular.

The pronominal *í*, him, of him, is found in both languages, and is used in much the same way. Pronominals are used only when there is no doubt as to the reference. In all other cases, and when emphasis is required, the separate pronouns are used.

Relative and correlative constructions are the same in both languages : primitive and crude.

The affix *-wálá* is common to both languages in an adjectival sense.

The degrees of comparison may be formed in the same way in both languages.

In Balochí a substantive is seldom required to be put in the plural when it is preceded by a numeral. In similar cases in Kurmánjí the plural is not essential except when emphasis is required.

In both languages the dative case followed by the verb " to be " is often used to signify possession of the abstract and less frequently of the concrete.

There are numerous other similarities between the two languages, for which we have no space at present.

THE LAHNDÁ ELEMENT.

Lahndá or Multání is spoken by a population of at least a million and a half in the districts of Multán, Muzaffargarh,

Dera Ghází Khán, parts of Dera Ismail Khán, and Jhang. Also in the State of Baháwalpur. It blends with Panjábí on the one hand and with Sindhí on the other. It is derived from the Sanskrit almost wholly.

It is generally believed that the Balochí has drawn its Indian vocabulary from the Sindhi. There are good grounds for doubting this statement. Let us study just a few examples from the Lahndá, and see if we can which stand nearest to the Balochí :—

Sindhí.	Lahndá.	Balochí.
Ársí, etc.	*arhí*	*aharí*, etc., a mirror.
Aukho	*aukhá*	*aukhá*, difficult.
Baraṇu	*bálan*	*bálan*, fuel.
Baṭero	*baṭerá*	*baterá*, a quail.
Bihání	*bihán*	*bihán*, a filly.
Bulhani	*bulhin*	*bulhin*, a porpoise.
Búthu	*buth*	*bút*, the mouth.
Chharho	*chhará*	*charo*, only.
Chulho, chulhi	*chullh*	*chúl*, a fireplace.
Dabulo	*dablá*	*dablah*, a small box, etc.
Daggu	*dagg*	*dag*, a road.
Ḍáha	*ḍah*	*ḍah*, news, etc.
Ḍáṛah	*dáhar*	*dafchar*, a bite, etc.
Gapiṇi	*gapp*	*gap*, a quagmire.
Kuṇḍ	*chund*	*chund*, corner.
Phuṅraṇu	*áphar*	*ápharagh*, to swell.
Ubto	*appuṭṭhá*	*phuṭṭá*, upside down.
Wabá	*bawá*	*bawá*, cholera.

These are a few that come to mind at the moment, a few out of many that exist. In quoting them we are not losing sight of the fact that they are found in several other languages in one form or another. Our only contention here is that they need not have come into Balochí through the medium of the Sindhí.

Let us turn to the pronominals. A comparison of the enclitics of the two languages is not without interest.

Balochí.	Lahndá.
1. In Balochí the pronominal of the first person is *úṅ*, *om*, *am*, by me : e.g., *díth-om*, was–seen–me–by ; *jath-úṅ*, was–struck–me–by.	1. In Lahndá the pronominal of the first person singular is *m*, *am* : e.g., *jutt-am*, was–yoked–me–by ; *láy-am*, was–brought–me–by.
2. The pronominal of the second person is *e*, by thee : e.g., *khandith-e*, was–laughed–thee–by. *Khandagh* is here considered a transitive verb.	2. The pronominal of the second person singular is *í* : e.g., *sikhláe-í*, thou–wert–taught–him–by ; *akkhá-í*, let–me–say–to–thee. From *sikkh-láwaṇ*, to teach, and *ákhan*, to say.
3. The pronominal of the third person is *ish*, they, their, to them, them, them by : e.g., *shuthagh-ant-ish*, went–they, etc., etc.	3. The suffix of the third person singular is *s* : e.g., *hi-s*, is–him–to ; *máren-s*, he–beat–her.

In Balochí the pronominals are attached to verbs only, and their correct use is simple in the extreme. In Lahndá they are found attached to nouns, verbs, and adverbs. Their correct use is considered one of the chief difficulties of that difficult language. But if the Baloch has borrowed from the Lahndá that is just what one would expect. Balochí is undoubtedly one of the simplest languages on earth. Whatever the Baloch has borrowed he has simplified.

These pronominals are in wide and everyday use in both languages. The first persons do not differ to any great extent. The forms *-am* and *-om* are not often heard, we admit. Speaking of the form *-om*, Dames says : "not pure Balochí but . . . corrupt Persian." We differ : the form, we take it, hails from the Lahndá and not from the Persian. Dames was at all times inclined to look to the West, to the Zend, etc. *Páce* the disturbed soul of the man from bonny Blair Gowrie !

In the case of the second person we have to reconcile the *í* of the Lahndá with *e* of the Balochí. In other words, *yá-e-ma'ruf* with *yá-e-majhúl*. Impossible ? We do not think so. *Look right through Balochí and you will find the e sound in high favour*. Moreover, one form of the pronominal of the second person *plural* in Lahndá is *ve*. In Balochí we may suppose the letter *v* to have been discarded. The learned Dr. Trumpp, were he still with us, would quickly dispose of these and similar small differences.

In the third person there is still less variation : the *-s* of the Lahndá has become the *-ish* of the Balochí, and this solely for the sake of euphony. The Baloch, bless his simple soul, has a great ear for euphony, or thinks he has, which is much the same thing. The solitary *s* after a Balochí verb is impossible. Try it. Try to pronounce *khuthagh-ant-ish* and then *khuthagh-ant-s*. As we say, the latter is impossible.

To those who would go further into this deeply interesting subject we recommend a careful perusal of that masterly work by E. O'Brien, I.C.S., *Glossary of the Multáni Language*. There is a new and revised edition by J. Wilson, I.C.S.

THE PAKKHTO ELEMENT.

The pronominals are in wide use in both languages. Beyond the fact, however, that they are not used in either language when there is any special emphasis required there is no great similarity between these particles in the two dialects. The Balochí pronominal is an enclitic pure and simple, and always : it is never found separated from a verb. The Pakkhto pronominal, on the other hand, stands apart, and is not joined to any other part of speech. Thus, in Balochí we may say *nám en-í akbar*, his name is Akbar (the–name is–him–of Akbar). In Pakkhto we have to change this to *nám ye akbar dai*, his name is Akbar (the–name him–of Akbar is). The Balochí pronominal is *í*, and it is joined on to the verb *en* (*eṅ*), is, the Pakkhto pronominal is *ye* (*e*), and it stands alone. There is thus little resemblance in

form between the two pronouns and less in their application. And the same holds good in the case of the pronominals of the firs tand second persons. In the one case they are connected, in the other disconnected. It is worth noting, however, that the agentive case of the first personal pronoun is *má* in both languages. This *má*, by–me, comes from the Persian, we take it.

There are a few words that may have come into the Balochí from the Pakkhto, or, which is just as likely, both languages may have obtained them from a common source. For example:—

Pakkhto.	Balochí.
Ghárá, a bank	*kharagh*, a bank.
Haga'í, an egg	*haikh*, an egg.
Khwar, a ravine	*khaur*, a hill torrent.
Khor-khal, shears	*harul, ḥarul*, shears.
Kirṛai, a cricket	*karakush*, a cricket.
Kahol, a family	*kahul*, a family.
Koplah, a skylark	*kofalánk*, a skylark.
Nan, to-day	*níṅ*, now.
Naswár, snuff	*naswár*, snuff.
Pah, in, on, etc.	*pha*, on, etc.
Párchang, a ladder	*padiánk*, a ladder.
Poh, clever, wise	*poh*, understanding.
Por, a loan	*por*, a loan.
Qárgah, a crow	*gurágh*, etc., a crow.
Sapeṭa, never, not at all	*peḍ na*, not at all.
Shkunr, a porcupine	*sikhun*, a porcupine.
Ṭák, a cliff, precipice	*thak*, a precipice.
Ṭol, a party	*thála*, division, party.
Zángo, a cradle	*gwánzagh*, a cradle.
Zmarai, a tiger	*mazár*, a tiger.

Pakkhto is to a very large extent derived from the modern Indian Prakrits, and so is Balochí. But it will be found in instances that the Pakkhto word more closely resembles the Balochí term than does the original from which both have been derived. If this means anything at all it leads us to suppose that

the Pakkhto was the first to borrow, that the Pakkhto and the Paṭhán came first on the scene. We have drawn attention to the same thing in the matter of Kurmánjí and Persian. Persian is supposed to be the common source from which the Kurds and Baloches have drawn a part of their respective vocabularies, but the Kurmánjí derivative very often stands nearer to the Balochí than does the supposed Persian original. We may take it, then, that in not a few cases the Balochí word, as we now find it, has come through these languages through the Kurmánjí and Pakkhto, and not direct from the Persian and Sindhí, etc.

In Pakkhto all past tenses of transitive verbs take the agentive case in all three persons, singular and plural. In Balochí, which closely follows the analogy of the Hindí and Urdú, the agentive can be used only before the third persons of the present perfect tense. The difference appears too marked to admit of supposing that the idiom of the one language is a mere slavish imitation of the other. To make this perfectly clear we offer the following example :—

Balochí.

1. *Malang-á ma-na jaṭha*, Malang struck me (Malang–by me was–struck).

2. *Malang-á tha-ra jaṭha*, Malang struck thee (Malang–by thee was–struck).

3. *Malang-á áṅ-híar jaṭha*, Malang struck him (Malang–by him was–struck).

Hindí and Urdú.

1. *Malang ne mujh-ko márá*, Malang struck me (Malang by me was–struck).

2. *Malang ne tujh-ko márá*, Malang struck thee (Malang by thee was–struck).

3. *Malang ne us-ko márá*, Ma'ang struck him (Malang by him was–struck).

Pakkhto.

1. *Zah malang wu-wahalam*, Malang struck me (I Malang–by was–struck).

2. *Tah malang wu-wahale*, Malang struck thee (thou Malang–by wast–struck).

3. *Haghah malang wu-wáhuh*, Malang struck him (he Malang–by was–struck).

After studying these crude examples in the unprejudiced mind there can remain no doubt as to who has imitated and borrowed from whom. In the Hindí and Balochí there are no verbal endings to indicate the object on which the action falls, in Pakkhto there are, *am*, *e*, etc. Further than that, the Hindí and Balochí indicate the agent by a separate particle, *ne* in the one case and *á* in the other. In the Pakkhto the agentive case is the same as the nominative case, except when a noun or pronoun happens to be subject to inflection. Then the oblique form is used. Although in all three languages the construction is passive, as can be seen, the Baloch we are persuaded has followed the simple, lucid Hindí, and not the Pakkhto or any other language. The Pakkhto, as a matter of fact, is a compromise between the active and passive idiom.

The Balochí closely resembles the Pakkhto in its use of what we may term prepositions-postpositions. For example :—

Balochí.	Pakkhto.
Be-y-á go má phajía, come along with me (come with me with).	*Pah kil-í kkhke*, in the village (in the village in).
Ba-ro-eth, *go har do sara ṣaláḥ khan-eth*, go and consult both (go with each two with consultation make).	*Lah kor nah bahar*, outside the house (from the–house from outside).
Pha áṅ-hí sánga daf-a dár, hold your tongue for his sake (for him–of for thy–mouth hold).	*Lah haghah nah w-ákhlah*, take it from him (from him from take).
Etc., etc.	Etc., etc.

Compare these with the Hindí and Urdú expressions : *wuh ghar meṅ se niklá*, he came out of the house (he the–house in from came–out) ; *wuh ghore par se gir-paṛá*, he fell off the horse (he the–horse on from fell).

THE PERSIAN ELEMENT.

That the Balochí has borrowed heavily from the Persian will have become evident from the text. Persian derivatives in Balochí appear to bear about the same proportion to the other elements that they do in modern Urdú. They are not confined to any one class. They include all parts of speech, from the article to the interjection. The numerals, except in the case of a few fractional numbers, are all Persian, and are used in much the same way as the Persians use them.

Some of the pronouns, also, appear to come from the Persian without having undergone any great change. Thus, for instance, we meet with :—

In Balochí.	In Persian.
Ma, maň, man, I	*man*, I.
Ma-na, to me	*ma-rá*, to me.
Má, we	*má*, we.
Má-ra, má-r, to us	*má-rá*, to us.
Áň, that, etc.	*án*, that, etc.
Eň, e, esh, this, etc.	*ín*, this, etc.
Thau, thou	*tú*, thou.
Tha-ra, to thee	*tu-rá*, to thee.
Shá, shwá, you	*shumá*, you.
Shwá-ra, shwá-r, to you	*shumá-rá*, to you.
Esh-áňra, to these, etc.	*eshán-rá*, to these, etc.

There are other similarities which the student, should he feel inclined, can verify for himself. In Balochí the final *n* is still nasal. In Persian it has ceased to be so. There is no nasal *n* in modern Persian.

It is more doubtful, however, whether the Persian verbal endings have come into the Balochí, as some assert. If we compare those of the contingent future of the two languages we shall be the better able to judge.

Balochí.		Persian.	
Singular	Plural	Singular	Plural
1. *-áṅ*	*-úṅ*	1. *-am*	*-em*
2. *-eṅ*	*-eth*	2. *-í*	*-ed*
3. *-íth*	*-ant*	3. *-ad*	*-and*

These do not show any marked resemblance, except perhaps in the third persons. We know, for instance, that a Persian *d* may become *th* in Balochí, especially when that letter is final.

Words introduced from the Persian have undergone a variety of changes. The following are among the most noticeable, but there are a number of others of less note.

1. A Persian *b* may be found changed to *f* in Balochí :—

Áb, water	*áf.*
Shab, night	*shaf*
Táb, heat	*tháf.*

2. Again a Persian *b* may be found *w* in Balochí :—

Barná, a youth	*warná.*
Zabán, tongue	*zawán.*

3. Or, it may become *v* in Balochí :—

Jawáb, reply	*javáv.*
Sabab, cause	*savav.*
Sharáb, wine	*sharáv.*

4. An initial Persian *b* is frequently replaced by an initial *g* :—

Bá, with	*go.*
Beshtar, more	*geshtar.*
Bíst, twenty	*gíst.*

5. Less frequently an initial Persian *b* becomes *gw* in Balochí :—

Bád, wind	*gwáth.*
Bar, on, etc.	*gwar.*
Bárídan, to rain	*gwáragh.*

6. A Persian *d* very often becomes *dh* in Balochí :—

Badí, badness	*badhí, badí.*
Piyádah, a footman	*piyádhagh.*
Ṣad, a hundred	*ṣadh.*

7. A final Persian *d* is often changed to *th* in Balochí :—

Śúd, profit	*síth.*
Zúd, quick	*zíth.*

8. A Persian *f* is sometimes converted into *ph*, that is *p* aspirated :—

Farákh, broad	*phráh.*
Farmán, an order	*pharmán.*
Firishtah, an angel	*phirishtagh.*

9. A final Persian *g* may become *kh* in Balochí :—

Báng, a shout, etc.	*gwánkh, gwánk, gwán.*
Gurg, a wolf	*gurkh.*

10. A Persian *g* may also become changed to *gh* :—

Jigar, the liver	*jaghar.*
Rag, a vein, artery	*ragh.*

11. In a few Persian words we find *gh* inserted :—

Nán, bread	*naghan.*
Sar, head	*saghar.*

12. The Persian guttural *kh* very often becomes *ḥ* in Balochí :—

Khair, well off, etc.	*ḥair.*
Khudá, God	*ḥudhá.*
Khún, blood	*ḥon.*

13. Less frequently *kh* is found replaced by *w* :—

Khud, self	*wath.*
Khwáb, sleep, dream	*wḥáv.*
Khwán, a tray	*wḥán.*

14. The Persian letter *o* is sometimes found changed to *ú* in Balochí :—

Bú, smell	*bo.*
Gúsh, the ear	*gosh.*

15. A Persian long *u* may be found replaced by a Balochí long *i* :—

Súg, sorrow	*sígh.*
Tarázú, scales	*tarází.*

16. An initial Persian *z* may be found replaced by an initial *j* :—

Zadan, to strike	*janagh.*
Zan, a woman	*jan.*
Zih, a bow-string	*jígh.*

17. An unaspirated Persian letter is usually aspirated in Balochí :—

Panj, five	*phanch.*
Pur, full	*phur.*
Pusht, the back	*phusht.*

But this rule appears to hold good in the case of all derivatives, be they from the Arabic, Persian, or Indian Prakrits.

THE SINDHÍ ELEMENT.

It has been said by more than one writer that Sindhí is the connecting link between the Indian and Íranián languages. Is this really so ? We have given this matter years of careful study, and have come to the unbiassed conclusion that it is not. Sindhí is a purely Sanskritical language, more free from foreign elements than most other North of India vernaculars. To our thinking the connecting link is not the Sindhí but the Balochí.

A link, to be a link, must draw from both directions. Sindhí can hardly be said to do so. Balochí does.

Indian words found in Balochí are nearly always shown as derived from the Sindhí. We have, we hope, gone some way to show that this is probably not the case. Numerous words found in Balochí more closely resemble the same terms in Lahndá, Panjábí, Hindí, and other Indian Prakrits, than those of the Sindhí. Undoubtedly Balochí has drawn, and drawn heavily, from the Sindhí, but that reality need not blind us to the fact that there are other avenues, other sources.

The Sindhí pronominal suffixes are in that language added to nouns and adverbs. In Balochí they are not, to verbs only. They present a very strong resemblance to the same particles in both Lahndá and Balochí. Let us compare them.

Sindhí.	Lahndá.	Balochí.
1. *-me*	1. *-m*	1. *-úṅ*, etc.
2. *-e*	2. *-i*	2. *-e.*
3. *-se*	3. *-s*	3. *-ish.*

The pronominal of the first person plural in Sindhí is *-úṅ* or *-húṅ*. This is very likely the Balochí *-úṅ*. That the Sindhí should resemble the Lahndá is quite natural. They are neighbouring languages. The Baloch may have got his pronominals from either of these vernaculars, or, which is just as likely, in part from the one and in part from the other.

There is, as we have shown in the Balochí Language, a fragmentary passive voice. Let us see from which of these two languages the Baloch has borrowed it.

Sindhí.	Lahndá.	Balochí.
Bandh-i-jaṇu	*badh-í-jaṇ*	*band-í-jagh*, to be bound.

The short connecting *i* in the Sindhí is purely euphonic, and may in many instances be left out. In Lahndá and Balochí the long *í* is never left out. We leave the student to decide for himself as to who has borrowed from whom. For ourselves we have no doubt whatever. The form of this particular verb should not be

taken into account. We are illustrating the passive voice, not tracing the derivation of *bandagh*, to bind.

We notice the following changes in words borrowed from the Sindhí :—

1. A Sindhí *r* may become *l* in Balochí.

2. Any of the hard letters *ṭ*, *ḍ*, and *ṛ* may be softened to *t*, *d*, and *r*. The reverse also is true.

3. An unaspirated Sindhí letter is generally found aspirated in Balochí. The reverse also is observable.

Of these changes many examples will be found in the text. There is no need to repeat them here. Just when a Balochí letter is hard and when soft is one of the difficulties of this otherwise simple language. It should be remembered, however, that the same letters in English stand between these two, between the hard and the soft. It is therefore unlikely that the Baloch will mistake your meaning should you use the cerebral for the dental. This is bad teaching, we know. The Baloch has not yet made up his mind.

MISCELLANEOUS SOURCES.

Where has the Balochí got its infinitival ending *-agh* from ? We are unable to say. The nearest we can think of at the moment is the Turkish *-ak* and the E. Turkish *-aq*. That these letters sometimes become *gh* in Balochí we see in the Arb. *naqd* and Bal. *naghd*, cash, in the Per. *nuqrah* and Bal. *nughrah*, silver, in the Kur. *harrak* and Bal. *harragh*, a saw. There are a number of other similar changes. The terminal *gh* is in high favour with the Baloch. We may notice this in the pronouns *ma-ígh*, my, mine ; *tha-ígh*, thy, thine ; *áṅ-hí-egh*, his ; *kha-ígh*, whose ? and in such adverbials as *jawán-ígha*, well ; *mard-igha*, bravely, etc. It is in all likelihood of pure Baloch origin.

In E. Turkí there are just a few words that bear some resemblance to those having the same meaning or nearly the same meaning in Balochí :—

E. Turkí.	Balochí.
Bosh, loose, open	*bozhagh*, to open.
Chákur, a servant	*chákur*, a servant ; name.
Maská, butter	*moshin*, butter.
Turba, a nose-bag	*thíragh*, a nose-bag.
Zá, trouble	*ẓá*, abuse.

It is at least questionable if there are any pure Turkish words in the language. Those we find appear to have come through some other language before reaching Balochí: through the Kurmánjí, Persian, etc. Take, for example, the following :—

Tur. *áhan*, Kur. *ásin*, Bal. *ásin*, iron.
Tur. *bairáq*, Per. *bairáq*, Bal. *bairaq*, a flag.
Tur. *belí*, Per. *balí*, Bal. *bale*, yes.
Tur. *bit*, Bal. *bot*, lice.
Tur. *chojúq*, Kur. *pchuq*, Bal. *chukh*, a child.
Tur. *dabágh*, Per. *dabbágh*, Bal. *dabágh*, a tanner.
Tur. *dáh*, Kur. *dí*, Bal. *dí*, also.
Tur. *dizgin*, Kur. *dizgin*, Bal. *dazwág*, a bridle.
Tur. *kamán*, Kur. *kiwán*, Bal. *khawán*, a bow.
Tur. *khardal*, Per. *khardal*, Bal. *kharjal*, mustard.
Tur. *khurús*, Per. *khurús*, Bal. *khurús*, a cock.
Tur. *küinküreh*, Sin. *kungiro*, Bal. *kingaro*, battlements.
Tur. *ṣadá*, Per. *ṣadá*, Bal. *ṣadá*, sound, etc.
Tur. *shalwár*, Pakh. *shalwár*, Bal. *shalwár*, etc., trousers.

The affix *jí* is common to the Turkish and Balochí. On the whole there appears to be no proof that the Baloch is a near kinsman of the Turk. We may safely eliminate that myth at least.

The Baloch, as will have been seen, has gone to many languages for his limited vocabulary. The only question that now remains to be settled is : Where has he gone for his idiom ?

Our reply is *to the modern Indian Prakrits* in nearly every instance. There appears no getting away from this fact. There

are undoubtedly exceptions, but that again is only what we should expect in a language so heterogeneous. English has gone to almost every corner of the earth for its vast glossary, but the genius and idiom of our glorious heritage is still John Bull, and always will be so, in spite of our cousins across the water. Words do not always indicate nationality, *idiom does*.

In the body of this work attention has been drawn from time to time to the similarity of idiom between the Balochí, Hindí, and Urdú. Had space been permitted we could have done the same in the case of other Indian dialects. The reality is there for all to see. How much and how little it signifies we leave you to judge. We are left with time and space to repeat a few examples only.

Balochí.

1. *Má tha-ra khadhe jatha*, I never struck you (me–by thee when was–struck ?)

2. *Ma tha-ra gind-áṅ*, I shall have it out with you (I thee shall–see).

3. *Kitáv chi khan-eṅ*, what will you do with a book ? (A–book what thou–wilt make ?)

4. *Ma ravagh-a ne-y-áṅ*, catch me going ! (I going–of not–am).

5. *Akbar maz'eṅ duz eṅ*, Akbar is a notorious thief (Akbar a–big thief is).

6. *Thí chi*, of course, what else ? What do you think ?

7. *Sha-í ḥukm phar chi na mann-áṅ*, of course, I shall obey your order (you–of the–order for what not I–shall–obey ?)

Urdú.

1. *Main ne tujh ko kab márá*, I never struck you (me by thee when was–struck ?)

2. *Main tujh ko dekh-úṅgá*, I shall have it out with you (I thee shall–see).

3. *Kitáb kyá kar-ega*, what will you do with a book ? (A–book what thou–wilt–make ?)

4. *Main jáne ka nahíṅ*, catch me going ! (I going of not (–am)).

5. *Akbar baṛá chor hai*, Akbar is a notorious thief (Akbar a–big thief is).

6. *Aur kyá*, of course, what else ? What do you think ?

7. *Tum-hárá ḥukm kyúṅ nahíṅ mán-úṅga*, of course, I shall obey your order (you–of the–order why not I–shall obey ?)

Balochí.	Urdú.
8. *Áṅ azh thau mazann eṅ*, he is older than you (he than thee big is).	8. *Wuh tujh se baṛá hai*, he is older than you (he thee than big is).
9. *Áṅ ravokh eṅ*, he is about to start (he a–goer is).	9. *Wuh jáne-wálá hai*, he is about to start (he a–goer is).
10. *Tha-ra ravagh bí*, you will have to go (thee–to to go will–be).	10. *Tujh ko jáná hogá*, you will have to go (thee–to to–go will–be).
11. *Ma-na ravagh bítha*, I had to go (me–to to–go became).	11. *Mujh ko jáná hu'á*, I had to go (me to to–go became).
12. *Shá-r cho bítha*, what is the matter with you ? (You–to what has–become ?)	12. *Tum ko kyá hu'á*, what is the matter with you ? (You–to what has–become ?)

Need we go further ? These sentences are neither forced nor selected : they are quoted from memory, and show Balochí as spoken to-day.

FINDING.

1. The Baloches are a heterogeneous people. They probably have as little right to be classed Íranián as you or I have to be classed Jews. There are more full-blooded Jews within the British Empire than there are Íraniáns in Balochistán.

2. Balochí itself is the connecting link between the Indian and Íranián family of languages.

3. Not many centuries ago a band of gay marauders entered Balochistán from the West. The particular quarter they came from is less important.

4. These invaders spoke a language closely akin to Kurdish or Kurmánjí, which very naturally savours strongly of Persian.

5. Balochistán was at that time occupied by Indians, speaking an Indian language. Most of them may have been Hindús. Personally we think they all were. The followers of Islám have been and are a virile people. They have, as the Irishman puts it,

" a way with them." Witness what is taking place all over India at this moment.

6. What was simple in both languages, in that of the invaders and in that of the inhabitants, was retained, and welded together. The process is still going on.

7. Balochí took its rise in Balochistán, just as Urdú took its rise in Ḥindústán.

The Authors.

South Norwood.
June, 1925.

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LIST OF ABBREVIATIONS.

Arb.	Arabic.
Corr.	Corruption of.
E. Tur.	E. Turkí.
Fem.	Feminine.
Fig.	Figuratively.
Heb.	Hebrew.
Hin.	Hindí.
Intrans.	Intransitive.
Kur.	Kurmánjí.
Lah.	Lahndá.
Lit.	Literally.
Masc.	Masculine.
Met.	Metaphorically.
Pah.	Pahlaví.
Pakh.	Pakkhto.
Pan.	Panjábí.
Pass.	Passive.
Part.	Participle.
San.	Sanskrit.
Sem.	Semitic.
Sin.	Sindhí.
Trans.	Transitive.
Tur.	Turkish.

N.B.—The numbers entered at the end of the entries in the text refer to the paragraphs in *The Balochí Language*.

THE ALPHABET.

THOSE Baloches who make any pretence to write do so in the Persian characters. Into this script our friends the Indians have introduced some slight changes in the shape of diacritical points to enable them to give the correct sounds of Hindí words used in Urdú. Thus we come to have what may be called an Arabic-Persian-Urdú alphabet. Probably the best point about this alphabet is that it goes a long way to show us the source from which words have been derived. This is no unimportant matter. It is this alphabet that is used, and should continue to be used, in the writing of Balochí, and it is this alphabet which we now give *without any change whatever*. The question naturally arises, does it meet the needs of the Balochí tongue? Does it truly represent the various sounds heard in that language? The reply is, it does and it does not. It does provided we arbitrarily attach to certain letters sounds which are peculiar to Balochí. There are only a few. It does not if we give these same letters the power they convey in Arabic or Persian. The case is exactly similar to that of Urdú, in which ذ, ز, ض, and ظ have all one sound, viz. that of our letter *z* in zeal. In Urdú the letter ث never conveys the same sound that it does in Arabic. The Indians pronounce ث, س, and ص alike. But we cannot for that or any other reason dispense with these apparently surplus letters. Their retention is absolutely necessary, as every scholar must acknowledge. We are not speaking of transliteration; that is quite another matter.

It has been represented to us that some of the letters might with advantage have the diacritical points modified, modified to represent certain sounds heard in Balochí only. We do not agree. As a warning against any such innovation we have before us the example of probably the worst alphabet in the world, to

No.	Name.	Power.	Detached form.	Connected form.			Exemplification of		
				Final.	Medial.	Initial	Final.	Medial.	Initial.
1	الف *alif*	...	ا	ا	ا	ا	اَبنا خ پْھَکّا		اَدَبه
2	بے *be*	*b*	ب	ب	ـبـ	بـ	عَجَب	بَبَر	بَرّ
3	پے *pe*	*p*	پ	پ	ـپـ	پـ	چُپ	چَپي	پوگوخ
4	تے *te*	*t*	ت	ت	ـتـ	تـ	چَت	چِتَر	تار
5	ٹه *ṭa*	*ṭ*	ٹ	ٹ	ـٹـ	ٹـ	مَٹ	گَٹي	ٹُبي
6	ثه *tha*	*th*	ث	ث	ـثـ	ثـ	بْراث	زِيثے	...
7	جيم *jím*	*j*	ج	ج	ـجـ	جـ	گَج	کَجَغ	جَنْدَر
8	چے *che*	*ch*	چ	چ	ـچـ	چـ	گُچ	رَچْھْه	چاث
9	حے *ḥe*	*ḥ*	ح	ح	ـحـ	حـ	صَلاح	مَحَل	حال
10	خے *khe*	*kh*	خ	خ	ـخـ	خـ	نَزِيخ	مَخْته	خان
11	دال *dál*	*d*	د	د	ـد	د	مُدّ	صَدا	دُنيا
12	ڈه *ḍa*	*ḍ*	ڈ	ڈ	ـڈ	ڈ	ڈِ ڈ	مَڈّي	ڈاچِي
13	ذه *dha*	*dh*	ذ	ذ	ـذ	ذ	صَذ	پْھَذي	ذِکر
14	رے *re*	*r*	ر	ر	ـر	ر	مَر	مِرَغ	ريج
15	ڑه *ṛa*	*ṛ*	ڑ	ڑ	ـڑ	ڑ	ٹھيڑ	مڑاؤ	...
16	زے *ze*	*z*	ز	ز	ـز	ز	ميز	جُزَغ	زِي
17	ژے *zhe*	*zh*	ژ	ژ	ـژ	ژ	مُژ	گورژد	ژَلوخ
18	سين *sín*	*s*	س	س	ـسـ	سـ	مَس	سيسِي	سِيح

No.	Name.	Power.	Detached form.	Connected form.			Exemplification of		
				Final.	Medial.	Initial.	Final.	Medial.	Initial.
19	شين *shín*	*sh*	ش	ش	ـشـ	شـ	رِيش	چِشغ	شِي
20	صاد *ṣád*	*ṣ*	ص	ص	ـصـ	صـ	حَلاص	حَصِير	صَلاح
21	ضاد *ẓád*	*ẓ*	ض	ض	ـضـ	ضـ	قَرْض	قاضِي	ضامِن
22	طوے *ṭoe*	*ṭ*	ط	ط	ـطـ	طـ	بَط	مَطْبَل	طُول
23	ظوے *ẓoe*	*ẓ*	ظ	ظ	ـظـ	ظـ	بَظّ	تَعظِيم	ظالِم
24	عين *'ain*	*'a*	ع	ع	ـعـ	ء	شَرَع	شَعَر	عَرْش
25	غين *ghain*	*gh*	غ	غ	ـغـ	غـ	رْانْگَغ	سَغَر	غَرِيو
26	فے *fe*	*f*	ف	ف	ـفـ	فـ	شَف	شَفَك	فال
27	قاف *qáf*	*q*	ق	ق	ـقـ	قـ	حَقّ	بَقَل	قِيزِي
28	كاف *káf*	*k*	ـك	ك	ـكـ	كـ	كُومَك	شُكْر	كُهْنه
29	گاف *gáf*	*g*	گ	گ	ـگـ	گـ	اَنْگو	اَنْگ	گِسَر
30	لام *lám*	*l*	ل	ل	ـلـ	لـ	گَل	گَلَشه	لوتْهْ
31	ميم *mím*	*m*	م	م	ـمـ	مـ	مَم	كُمْبِيغ	ماهِي
32	نون *nún*	*n*	ن	ن	ـنـ	نـ	نِيس	نِينه	نيش
33	واو *wá'o*	*w*	و	و	ـو	و	هِنْگو	گُوس	وَسَر
34	هے *he*	*h*	ه	ه	ـهـ	هـ	پْهَه	پْهِيغ	هُنَر
35	يے *ye*	*y*	ى	ـى	ـيـ	يـ	ميهِي	هِيچ	يَك

wit, the Sindhí, introduced by E. Trumpp, L. W. Seymour, G. Stack, and some others.

Each letter will be found fully discussed below. We are confident that the scholar and student will meet with few if any difficulties, and that they will appreciate the fact that they are in most cases dealing with matter with which they are already familiar.

PRONUNCIATION.

1. *Alif* ... *adab*, good manners; *ábnákh*, honourable; *phakká*, ripe, etc. In the text *a* when long is always marked *á*. The short *a* is not marked at all.
2. *Be* ... *barr*, a desert; *babar*, a lion; *'ajab*, strange. In sound it does not differ from the same letter in English.
3. *Pe* ... *pogokh*, the gullet; *chapí*, left, sinister, etc.; *chup*, silence. In sound it differs little if at all from the same letter in English.
4. *Te* ... *tár*, wire; *chitar*, matting; *chat*, roof. This letter in Balochí is purely dental. It is, therefore, much softer than our letter. It is the Persian *t*.
5. *Ta* ... *ṭubí*, a dive: *gaṭṭí*, wooden handcuffs; *maṭ*, a water-pot. A cerebral letter, pronounced as in Hindí, that is by raising the tip of the tongue towards the roof of the mouth. It is much harder than our letter, which in sound lies between *ṭ* and *t*.
6. *Tha* ... *zíthe*, quickly; *bráth*, brother. At the beginning of a word, however, it has the sound of simple *s*, just as it has in Urdú: e.g., *ṣebit*, proved, not *thebit*. Otherwise it is pronounced as in Arabic, from which the sound is got. Its correct sound is nearly that of *th* in the English words *health*, *wealth*, etc.

7. *Jím* ... *jandar*, a mill; millstone; *kajagh*, to cover; *gaj*, a wooden arrow. It has the sound of the same letter in English, or very nearly so.

8. *Che* ... *cháth*, a well; *rachh*, a loom; *guch*, the bitter apple. Pronounce it as *ch* in our words *church*, *lurch*, etc.

9. *Ḥe* ... *ḥál*, news; *maḥal*, a palace, etc.; *ṣaláh*, advice, counsel. Pronounce it as the English letter *h*. The Baloch seldom makes any distinction between *ḥe* and *he* (34).

10. *Khe* ... *kḥán*, a chief; *makht-a*, immediately; *nazíkh*, near. It is an aspirated guttural pronounced as in Persian. Our nearest approach to it is *ch* in the Scotch word *loch*.

11. *Dál* ... *dunyá*, the world; *ṣadá*, a request, petition, etc.; *mudd*, time, season. It is pronounced as in Persian. It is a dental. Our corresponding letter is not. To get the correct sound press the tip of the tongue against the upper front teeth.

12. *Ḍa* ... *ḍáchí*, a female camel; *maḍḍí*, goods and chattels; *ḍiḍ*, a frog. This is the cerebral *ḍ* of Hindí and Urdú. The correct sound may be got by raising the tip of the tongue towards the roof of the mouth, as in the case of *ṭ* (5). Practise pronouncing our word *dame*.

13. *Ḍha* ... *phaḍhí*, hinder, coming after; *ṣaḍh*, a hundred. At the beginning of a word, however, it gets the sound of simple *z*: e.g., *ẓikr*, mention, not *ḍhikr*. It thus follows the rule for *tha* (6). In all other cases it is pronounced softly, as *th* in the English words *mother*, *brother*, etc.

14. *Re* ... *rej*, country, tract; *miragh*, to die; *mar*, a man. It is pronounced as in Persian, and nearly as in English.

15. *Ṛa* ... *miṛá'o*, a battle, fight; *ṭheṛ*, a mountain peak. It probably never begins a word in Balochí. It is the cerebral *ṛ* of the Hindí and Urdú. It is pronounced in the manner shown against the letters *ṭa* and *ḍa* (5 and 12).

16. *Ze* ... *Zí*, yesterday; *juzagẖ*, to go; *mez*, a table. Pronounce it as the same letter in English.

17. *Zhe* ... *zhalokẖ*, yellow; *gozhd*, flesh, meat; *muzh*, mist. Pronounce it as the letter *z* in our word *azure*.

18. *Sín* ... *síḥ*, a spit; *sesí*, the *sísi*, *mas*, ink. It is pronounced as the same letter in English.

19. *Shín* .. *shí*, for *gushí*, says, he says; *chishagẖ*, to sneeze; *ríshk*, the beard. It is a palatal sibilant, and pronounced as *sh* in English.

20. *Ṣád* ... *ṣaláḥ*, counsel, advice; *ḥaṣír*, a mat; *ḥaláṣ*, *kẖaláṣ*, done, finished. In the mouth of the Baloch this letter does not differ from *s* (18).

21. *Ẓád* ... *ẓámin*, surety; *qáẓí*, a native judge; *qarẓ*, debt. No distinction is made in Balochí between this letter and *z* (16).

22. *Ṭoe* ... *ṭúl*, length, long; *maṭbal*, meaning object; *baṭ*, a duck. In Balochí it is given the same sound as *t* (4).

23. *Ẓoe* ... *ẓálim*, a tyrant; *ta'ẓím*, reverence, veneration; *baẓẓ*, thick, coarse. The Baloch pronounces it as simple *z* (16).

24. *'Ain* .. *'arsh*, heaven, the sky; *sha'r*, poetry, a song; *shar'*, law, equity, etc. The Baloch does not attempt to pronounce this letter as the Arabs do. Thus *shar'* becomes in Balochí simple *shara*, the short *a* or *fatḥa* being the nearest approach to it to his mind. We may well leave him with it.

25. *Ghain* . *gharív*, poor ; *saghar*, head ; *zhángagh*, to bray. This is the Arabic guttural we meet with in Persian, Urdú, and Pakkhto. The Baloch sounds it less harshly, less gutturally, than do the Arabs. It is not in English.

26. *Fe* ... *fál*, an omen ; *shafak*, the iron peg of a millstone ; *shaf*, night. This letter differs in sound from the corresponding letter in English in that it is wholly labial. Our *f* is partly dental.

27. *Qáf* ... *qaidí*, a prisoner ; *baqal*, a grocer ; *ḥaqq*, right, dues. The Baloch seldom distinguishes between *k* (28) and *q*. But this appears to be wrong. It should be pronounced gutturally, or slightly so, as the letter *c* in our words *cup* and *calm*.

28. *Káf* ... *kuhna*, old ; *shukr*, thanks ; *kúmak*, aid, help. It does not differ in sound from the same letter in English.

29. *Gáf* ... *gisar*, forgetting ; *langav*, a minstrel ; *lang*, lame ; a torrent. In Balochí this letter is *always hard*, as in Persian and Urdú. It is never pronounced soft as in our word *gin*.

30. *Lám* .. *loth*, a bag ; *galatha*, rotten ; *gal*, a number. Pronounce it as the same letter in English.

31. *Mím* . *máhí*, a fish ; *kumbígh*, a mushroom ; *mam*, the black bear. It is pronounced as the same letter in English.

32. *Nún* .. *nesh*, a tooth ; *nín-a*, modern, of now ; *níṅ*, now. In sound it does not differ from our own letter. It is *generally* nasal after a long vowel. This nasal *n* we have marked *ṅ*.

33. *Wá'o* .. *wasar*, the wild onion ; *gwas*, enough ; *hingo*, a flower. When used as a consonant it has the sound of the same letter in English.

34. *He* ... *hunar*, skill; *phigh*, fat; *phah* (*pha*), for; on, etc. In Balochí it does not differ in sound from *ḥe* (9).

35. *Ye* ... *yak*, one; *hech*, any; *mehí*, a buffalo. As a consonant it is pronounced as the same letter in English. At the end of a word it may have either of two sounds: (1) that of *a* in *may*, and (2) that of *e* in *me*. In the first case it should be written thus ـے *e*, and in the second ـي *í*. This simple device will always prevent confusion. Many careful writers have adopted it in Urdú, etc.

ORTHOGRAPHICAL SIGNS.

For the correct writing of Balochí in the Persian characters it is necessary to know the following signs only :—

1. The فتحه *fatḥa* or زبر *zabar* (ـَ): e.g., بَد *bad*, bad.

2. The كسره *kasra* or زير *zer* (ـِ): e.g., بِر *bir*, a turban.

3. The ضمّه *ẓamma* or پيش *pesh* (ـُ): e.g., بُرْز *burz*, high.

4. The مدّه *madda* (ـّـ): e.g., آرام *árám*, ease. It is an ا *alif* placed over another initial ا *alif* to give it the broad, open sound of *á*.

5. The جزم *jazm* (ـْ): e.g., مَرْد *mard*, a man. It serves to show that the letter over which it is placed is not followed by one of the short vowels.

6. The شدّه *shadda* (ـّـ): e.g., حَقّ *ḥaqq*, rights, dues. It goes to show that the letter over which it is placed is doubled.

7. The هَمْزه *hamza* (ـٔـ): e.g., مِرّاُو *miṛá'o*, a fight, battle. It stands between two vowels.

8. The تَنْوِين *tanwín* (ـً): e.g., اِتفاقاً *ittifáqaṇ*, by chance. It is a doubled فَتْحه *fatḥa*, and serves to show that the vowel over which it is placed is sounded as if followed by the letter ن *n*. There are very few such words in Balochí.

THE VOWELS.

The Balochí, like the Persian, Urdú, etc., has three short vowels.

1. The first is called فَتْحه *fatḥa*, or زَبَر *zabar*. It is written thus (ـَ) over the letter after which it is sounded. It is the short or unmarked *a* in the text. Example: بَرّ *barr*, a desert.

2. The second is called كَسْره *kasra*, or زِير *zer*, and is written thus (ـِ) under the letter after which it is sounded. It is the short *i* in the text. Example: بِلّا *billá*, a medal.

3. The third is that called ضَمّه *ẓamma*, or پیش *pesh*. It is written thus (ـُ) over its consonant. It is the short or unmarked *u* in the text. Example: بُن *bun*, root, etc.

There are, again, three long vowels, representing the above three short vowels lengthened.

1. When ا *alif* is preceded by فَتْحه *fatḥa*, and it always is so preceded, the sound becomes that of long *á*. And that is how it is marked in this work. Example: كار *kár*, work.

2. When ی *ye* is preceded by a consonant with کَسْرہ *kasra* written under it the sound becomes that of long *í*. It is equal to *ee* in English, or to that of *i* in our word *machine*. Example : کُمْبِیغ *kumbígh*, a mushroom.

3. When و *wa'o* is preceded by a consonant with ضَمّہ *zamma* written over it, its sound becomes that of long *ú*. And that is how we represent it in the text. Example : کُومَک *kúmak*, aid, help.

THE DIPHTHONGS.

There are two only, and they are formed with the help of the letters و *wá'o* and ی *ye*.

1. When و *wá'o* is preceded by a consonant over which فَتْحہ *fatḥa* is written the two vowels combine and give us the sound of *au*. We have an example in the word مَونْشَر *maunshar*, green, verdant.

2. When ی *ye* is preceded by a consonant with فَتْحہ *fatḥa* written over it the فَتْحہ *fatḥa* and ی *ye* coalesce and give us the sound of *ai* in our word *aisle*. For an example take the Balochí word پَیسَو *paisav*, money.

Indians, when writing, very rarely use all these signs. They know the language with which they are dealing and trust to the context. In the same way we ourselves often leave an *i* or a *t* unmarked without any fear of disturbing the reader.

EXAMPLE.

سَي گنوخاني قِصو

سَي گنوخے بلوچ در کهپتغنت
دُزِي کهنغ * آختغنت دیرے دغارے —
اَوزارے تریٹهٔ ش * اَوزارا سلام
داثه دیر بیثو اوشتاثه * اَوزارا مں
دِلَ زانثه ئے سَي اَنت — مَه یک
آں — نَواں گو ما مَرِنت * گُدا آں
سَي مَرْد وَثِي دَگ دَرینثه — اَوزارا
وَثِي دَگ دَرینثه * پیاذغاں هَر
سَي پهه وَثاں تهوخ تَوار کهٔ ش *
هَر مَردیا گوشته که سلام منه داثه
اَوزارا — اَرْثغنت پهه وَثاں *

Sai ganokh-áni qiṣṣav.

Sai ganokh-e baloch dar-khaptagh-ant duzí khanagh-a. Ákhtagh-ant dír-e dighár-e, avzár-e tretṭha-ish. Avzár-á salám dátha (1), *dír bitho oshtátha. Avzár-á mañ dil-a zántha e sai ant, ma yak áñ, nawáñ go má miṛ-ant. Gudá áñ sai mard wath-í dag-a darainṭha* (2), *avzár-á*(3) *wath-í dag-a darainṭha. Piyádhagh-áñ har sai pha wath-áñ thaukh-tawár khuṭha-ish* (4). *Har mard-e-á gwashta ki, salám ma-na dátha avzár-á; aṛithagh-ant pha wath-áñ.*

TRANSLATION.

The Story of the Three Fools.

Three foolish Baloches set out to steal. When they came to a distant country they were met by a horseman. The horseman saluted them, and stood some way off. The mounted man thought within his mind, "they are three, I am one, probably they will fight with me." Then those three men went on their way,

and the horseman went on his way. The three men on foot made talk among themselves. Each man said, " the horseman saluted me " ; they quarrelled among themselves.

The above extract is taken from the Balochí textbook by L. Longworth Dames. We venture to make the following comments on it :—

1. The original has *avzár-á salám dátho dír bítho oshtátha*. As *avzár-á* is in the agentive case and *oshtátha* an intransitive verb, *dátho* is obviously intended for *dátha* : the-horseman-by salute was-given, afar having-become he-stood.

2. The original has *daraintha*. The verb is *darainagh*, *daraintha*, not *daraintha*.

3. The verb *darainagh* is here used transitively. It is also used intransitively.

4. The pronominal *-ish* is redundant. We already have the agent in *piyádhagh-áṅ*. Such redundancies are quite common, however. The Baloch *will* round off his sentences.

The nasal *n* at the end of inflected adjectives is entirely superfluous. It is just not in good Balochí. The sound is that of *yá-e-majhúl*, the sound of *a* in our words *may*, *say*, etc. Nothing more and nothing less.

The work, as a matter of fact, stands in sad need of revision. In saying this we are in no way decrying its merits ; it is a very precious document. The copy in our possession is dated Lahore, 1891. There are more printer's errors in it than we care to mention. It is large and unwieldy, and printed on vile paper. More grammatical notes are required, numerous apparent inconsistencies remain to be reconciled. Above all, a complete vocabulary of all the words occurring in the text is needed. Other words should be rigidly cut out. This is the twentieth century ; there is no time to study the ravings of Baloch poets. Who will help us to perfect the work of the industrious dead author ?

A

Aback : *Áṅ hakko-bakko bitha bí*, he must have been taken aback (he dumfounded become must–have). Here *bí* takes the place of the Urdú *hogá* in what Kellogg so happily terms the presumptive perfect tense. Hin. *hakká-bakká*.

Abandon, to : *Gudá bádsháhí ishto faqír bítha-í*, he then abandoned the kingdom and became a religious mendicant (then sovereignty having–abandoned a–religious–mendicant became–he). *Ilagh, ishta*, to abandon, leave, forsake. The causative form is *ilainagh, ilaintha*. Kur. *hílán, hishtin*. **110, 158a.**

Abate, grow less, to : *Por kham bíagh-etha*, the flood was abating (the–flood less becoming–was). The trans. form, to abate, would be *kham khanagh*. Per. *kam*, less, and *búdan*, to become. **107.**

Abduct, to : *Bale, áṅ-híára uḍaltho burtha-í*, yes, he has abducted her (yes she having–been–carried–off has–been–taken–away–him–by). *Uḍalagh, uḍaltha*, to carry off ; *baragh, burtha*, to take away. The first is from the Sin., and the second from the Per. **155, 156, 158a.**

Abductor, an : *Siyáhkárí cho bítha*, what has happened to the abductor ? (The–abductor what has–become ?) *Uḍaliya*, the woman abducted, and *siyáhkárí*, the abductor. Per. *siyáh*, black, and *kár*, work, deed. **110.**

Abhor, to : *Ma go áṅ-híа nafrat khanagh-áṅ*, I abhor him (I with him abhorrence making–am). Or, *go áṅ-híа ma-na nafrat eṅ. Khas-e-ar nafrat khanagh*, to abhor anyone, is good Balochí. From the Arabic through the Persian. **106, 202.**

Abide, to : *Go má nind-eth*, abide with me (with me stay). *Go má nishta*, he abode with me. *Nindagh, nishta*. Per. *nishastan*. **116.**

Ability, means : *Wath-í taufí-a de*, give according to your ability (thyself–of the power–according–to give). Note the force of the *a* after *taufí*, the Arb. *taufíq*. **17, 116.**

Able, capable : *Qábil-e sardár ath*, he was an able leader (an able leader he–was). *Bale, lá'iq-e mard ath*, yes, he was an able man (yes an–able man he–was). Both words are from the Arb. **41.**

2. *Hau, áṅ sakh-e mard ath*, yes, he was an able man (yes he an–able man was). This would generally mean " able as regards physique ". Per. **41.**

Able, to be : *Ma eḍha nisht na b-áṅ*, I shall not be able to remain here (I here seated not shall–be). An intransitive potential compound, in which *bíaqh* takes the place of *khanaqh*. **170.**

2. *Sing zurtha khuth-e*, were you able to lift the stone ? (The–stone lifted was–made–you–by ?) A trans. potential compound. **168.**

Ablution : Use *áf-dast*, the Per. *áb-dast*, the lit. meaning of which is, water-hands. *Áf-dast khanaqh*, to perform one's ablutions, previous to prayer, etc. *Wuẓú* is of course understood and used.

> The washing of the hands and face is obligatory before all prayers. It may be dispensed with only when the person about to repeat the liturgy is conscious of not having practised any kind of impurity since the last ablution.

Abode, residence : *Haw-áṅ ḥalq ma-í hand eṅ*, that village is my abode (that village me–of the–abode is). Lit. place. *Áṅ-hí logh ham-esh eṅ*, this is his abode (him–of the–abode even–this is). Lit. house. Sin. *haṅdhu*, place. The word *logh* comes to us from the San., first through the Hin. and then through the Pan.

Abomination : *E rang-a chí najis eṅ*, such things are an abomination (this sort–of thing impure is). *Sharáv palít eṅ*, drink is an abomination (liquor unclean is). The first comes from the Arb., and the second from the Per.

Abort, to : Use *geshaqh, gikhta*, when speaking of animals, and *chukh phirenaqh, chukh phirentha*, when the reference is to human beings.

Abound, to : *Balochistán-a pindokh-áṅ ba'ẓ b-ant*, beggars abound in Balochistán (Balochistan–in beggars numerous are). *Ant*, are, now, but *bant*, are, as a rule. *Ba'ẓ bíaqh*, to abound. Arb. and Per. respectively. **17, 117, 131.**

About, around : *Eḍha hand-e-a bí*, it must be about here somewhere (here some–place–in it–will–be). The Urdú *yahíṅ kahíṅ hogá*. Sin. *eḍe*, here. Sin. *haṅdhu*, place. **8, 17, 103.**

About, on the point of: The noun of agency will frequently give this sense: *áṅ ravokh ath*, he was about to set out. This is comparable to the Urdú idiom *wuh jáne-wálá tha.* **117.**

About, respecting: *Gudá har do mard-áṅ jhero láitha phul sara*, then the two men quarrelled about the booty (then each two men a–quarrel made the–booty concerning). *Phul sara*, concerning the plunder, concerning the division of the spoil. *Pakh. sara, sarah.*

2. *Azh áṅ-hí ḥál-a tha-ra chi kal eṅ*, what do you know about him? (About him–of the–circumstances thee–to what knowledge is?) Per. *az.* **202.**

3. *Thau ma-í chakhá darogh bandagh-etheṅ*, you were telling lies about me (thou me-of on lies fastening–wert). *Chakhá* is the Pakh. *tsakhah.* **137.**

Above: *Mez sar-á bí, na mez bun-a*, it will be above the table, not under it (the–table on it–will–be not the–table under). Per. *sar*, head, etc.

2. *Áṅ tha-í saghar burz-a eṅ*, it is above your head (it thee–of the–head above is). Per.

3. *Gurkh sarí phalaw-a ath, ghaṭúr sherí phalaw-a ath*, the wolf was standing above and the lamb below (the–wolf the–upper direction–in was the–lamb the–lower direction–in was). Per. *sar.* **17.**

Above, from: *Azh sar-bar-a khapta*, it fell from above (from overhead it–fell). Per. *sar*, the head, and *bar*, height, top, etc. **17, 110.**

Abrogate, to: *Thau shar' radh khutha na khan-eṅ*, you cannot abrogate the law (thou the–law of–no–avail made not canst–make). Through the Per. from the Arb. root *radda*, to turn back, etc. **168.**

Absence: *Malang ná-ḥáẓirí-a khai ma-í khizmat khan-í*, who will wait on me during Malang's absence? (Malang–of the–absence–during who me–of the–attendance will–make?) Arb. *ḥaẓara*, to be present. **103.**

Abstain, to: *Chi sharáv-a párhez gir-eth*, abstain from strong drink (from liquor abstinence adopt). Lit. take. There is a verb *párhezagh, párhezṭha*, to abstain. Per. *parhíz*, abstinence, and *giriftan*, to take. **116.**

Abundance: *Gir-eth-í, edha ba'ẓ-ba'ẓí-a eṅ*, take it, there is abundance here (take–it here abundance–in is). Pronounce the

word *báz-bázía*. It is adverbial, and derived from the Arb. **116, 168a.**

2. *Hum-chí ba'ẓ eṅ*, there is abundance of everything (everything–of abundance is). Here *ba'ẓ* takes the place of a substantive. On the other hand, we may suppose it taking the place of an adverbial phrase: in plenty, in abundance; plentiful. Arb.

Abuse: The words generally heard used are: *ẓá*, *shaghán*, *cháwá*, and *chhattar*, *chhatar*.

Abuse, to: *Thí bar-e khas-e-ar ẓá ma de*, do not abuse anyone again (another occasion–on anyone–to abuse not give). *Ẓá*, *ẓáṅ*, abuse. *Khas-e-ar ẓá deagh*, to abuse, revile anyone. From the Arb. **8, 90, 116, 201.**

2. *Aulá thau ma-na shaghán jatha*, you abused me first (first thee–by me–to abuse was–struck). *Shaghán janagh*, *shaghán jatha*. **155, 156.**

3. *Má go áṅ-hía hachí cháwá na khutha*, I did not abuse him, (me–by with him any abuse not was–made). *Cháwá* corresponds, nearly, to our "chaffing". I did not chaff him on his, etc. **58, 155, 156.**

According to Muhammadan law the giving of abuse is a punishable offence. To their credit be it said, Moslems of any standing very rarely indulge in abusive language.

Abyss, an: *Asp dí avzár dí juhul níáṅwáṅ dubitha*, both horse and rider sank into the abyss (the–horse also the–rider also the–abyss into sank). *Jahl*, low, *juhul*, deep; an abyss. We connect these words with the Arb. *ẓail*, the lower part of a thing. **110.**

Acacia, the: The Hin. word *kíkar* is used. It is often pronounced *kikar*.

Accede to, to: *Bale, má-r manẓúr eṅ*, very well, we accede to it (yes us–to accepted it–is). *Manẓúr bíagh*, to be accepted, acceded to. Must be preceded by the dative. From the Arb. root *naẓara*, to look at, see. **204.**

Accept, to: *Ar ki áṅ dah rúpiyá na gírth*, and should he not accept ten rupees? (If that he ten rupees not should–take?) What am I to do? Less frequently we hear *gírt* and *gír*. The contingent future. *Giragh*, *gipta*, to take. Per. *giriftan*, Kur. *girtin*. **131.**

Acceptance: *Manẓúrí bábat-a hachí gwashta-í*, did he say anything about acceptance? (Acceptance concerning anything

was–said–him–by ?) Arb. *naẓara*, to look at. **155, 156, 158a.**

Accompanied : *Ma shuthagh-áṅ go qaizí-a phajía*, I accompanied the prisoner (I went the–prisoner with). *Ṭavív shutha go ná-duráh-áṅ phajía*, the doctor accompanied the patients. **110.**

2. *Má dí gon atháṅ*, I also accompanied them (I also with was). *Gon*, before a vowel.

Accompany, to : *Áṅ go má ráh-a sangat bí*, will he accompany us on the way ? (He with us the–road–on accompanying will–be ?) *Sangat*, joined, united, associated ; *sangatí*, an associate. *Sangat* comes to us from the San. through the Hin.

2. *Thau wath phar chi goṅ na shuthagh-eṅ*, why did not you accompany them yourself ? (Thou thyself for why with not gone–hast ?) Accompany him, them, etc., according to the context. **110.**

3. *Nawáṅ go thau juz-í*, he may accompany you (perhaps with thee he–may–go). Probably the simplest way of putting it. *Juzagh, juzitha*, to go. Kur. *chún*, to go. But we connect this verb with the Pakh.

Accord, of one's own : *Chhorav-á ureya dátha-í*, the boy gave it of his own accord (the–boy–by of–his–own–accord was–given–it). **155, 156, 158a.**

2. *Bale, áṅ whazh-dilí-a shutha*, yes, he went of his own accord (yes he a–happy–heart–with went). Adverbial. *Whazh = whash = vash* is the Per. *khwush*. **110.**

Accordance, in : *War-án-í, mashe shar' gonikha n-eṅ*, I shall drink it, but it is not in accordance with Muslim law (I–shall–drink–it but Muhammadan–law in–accordance–with not–it–is). From *go, goṅ, gon*, with. Per. **103, 158a.**

2. *Má tha-í muqaddama tumání sístán wájh-a giesh-úṅ*, we shall decide your case in accordance with tribal custom (we thee–of the–case tribal custom in–accordance–with shall–decide). *Wájh*, manner, way. *Ma chi wájh-e-a khan-áṅ*, in what way am I to do (it) ? *Hech wájh-a khaṅ*, do (it) in any way (you like). From Sin. **103.**

According to : *Shar' mújib-a mál tha-ígh eṅ*. according to the law the property is yours (the–law in–accordance–with the–property thee–of is). *Mújib*, cause, reason, etc. *Ba-mújib* is seldom heard. From the Arb. **65.**

2. *Ma go shar' kár khan-áṅ*, I shall act according to the law

(I with the–law action shall–make). Whatever I do will be in accordance with Muhammadan law. **103.**

Accordingly : *Pha haw-áṅ kháṅ áṅ-háni nám haddiaṅí bítha*, accordingly they came to be called Haddiánís (for that reason them–of the–name Haddiáni became). An everyday expression. **110.**

Accost, to : *Pindokh-á sadá khutha ki ma-na chí-e de*, the beggar accosted me and asked for some alms (the–beggar–by request was–made that me–to something give). *Ki* in all such sentences has the force of "saying" : saying, give me something. **117, 155, 156.**

Account, bill : *Ma-í lekhav taiyár eṅ*, is my account ready ? (Me–of the–account ready is ?) *Lekhav, lekho.* Sin. *lekho*, Hin. *lekhá.*

Account, description : *Miṛá'í ḥál ma-na de*, give me an account of the fight (the–fight–of the–particulars me–to give). Arb. **116, 201.**

Account, of no : *Haw-áṅ hech chí n-eṅ*, it is of no account whatever (that any thing not–is). Or, *haw-áṅ, haw-áṅ hech chí n-eṅ*, that ? That is of no account. Per.

Account, on this : *E savav-a*, on this account ; *áṅ savav-a*, on that account ; *chi savav-a*, on what account ? We may, of course, emphasize the *e* and *áṅ* : *haw-e, haw-áṅ.* Arb. *sabab.* **17.**

2. *Galgal bítha chí-e mál sara*, the row occurred on account of some property (the–row took–place some property about). This is the Pakh. *sarah, sara.* **8, 91.**

Account, to give an : *Rosh-e-a tha-ra lekhav deagh bí*, you will have to give an account some day (some–day thee–to an–account to–give will–be). Sin. *lekho*, Hin. *lekhá.* **8, 17, 203.**

2. *Thau wath-í ḥál-a de*, give an account of yourself (thou thyself–of the–particulars give). But this might also mean "give us your news". *Ḥál* comes from the Arb. **116.**

Accoutrements : *Aṅ-híá wathí ḥol-posh gár khutha*, he made away with his accoutrements (him–by himself–of the–accoutrements lost were–made). Hin. *khol*, a scabbard, etc. Per. *posh, púsh*, covering. Per. *khúd*, a helmet. **77, 78, 155, 156.**

Accurate : *Ma-í chana e rást-e ḥál n-eṅ*, I don't think this is an accurate account (me–of the–opinion–in this an accurate account not–is). *Rást*, right, true, accurate. Per. **41.**

Accurately : *Tha-í chana áṅ rástí-a gushagh-e*, do you think he is speaking accurately ? (Thee–of the–opinion–in he accurately speaking–is ?) That is, truly, truthfully. Per. **106.**

Accusation : *Ma-na kal n-eṅ ki kha-íá chughlí jatha*, I do not know who made the accusation (me–to information not–is that whom–by the–accusation was–made). Lit. struck. Per. *chughlí*, backbiting, and *zadan*, to strike, etc. **84, 155, 156.**

Accuse, to : *Thau gunáh ma-í chakhá er-khanagh-eṅ*, do you accuse me ? (Thou the–fault me–of on placing art ?) There is stress on *ma-í*. *Gunáh, gunás*, fault. **106.**

2. *Kha-íár tuhmat deagh-eṅ*, whom do you accuse ? (Whom–to false–accusation thou giving–art ?) Arb. **84, 106, 201.**

Accustomed, familiar : *Bachh-ár dilása dá-eth, go wath helá khan-eth-í*, pet the boy, and get him accustomed to you (the–boy–to encouragement give with yourself accustomed make–him), Two pl. imperatives. *Helá*, accustomed, familiar. Sin. *heraṇu*, to accustom. Hin. *hilná*, to be familiarized. **158a.**

Ache, to : *Ma-í thewagh-e ján dard khanagh-e*, my whole body aches (me–of the–whole body pain making–is). I am aching all over. *Ma-na láf-dor eṅ*. I have got the belly-ache. Per. *dard*, Sin. *ḍokhiṛo*. **41, 106.**

Acknowledge, to : *Mannagh-eṅ ki gunáh tha-ígh eṅ*, do you acknowledge that the fault is yours ? (Thou-acknowledging art that the–fault thee–of is ?) *Mannagh, mannitha*. Sin. *manaṇu*, Hin. *mánná*. **65, 106.**

Acknowledged : *Háṅ khutha-í, má túfak burtha*, he acknowledged that he had taken away the gun (yes was–made–him–by me–by the–gun was–taken–away). *Háṅ khanagh*, to say yes. **155, 156.**

Acquaintance, an : *Gushante ki qaizí tha-í phaj-árokh eṅ*, they tell me the prisoner is an acquaintance of yours (they–say that the–prisoner thee–of an–acquaintance is). The noun of agency got from *phaj-áragh*, to recognize. **117.**

Acquainted with, to be : *Inna, ma esh-iar phajía ne-y-áragh-áṅ*, no, I am not acquainted with him (no I him with not–bringing–am). This is the position of the prefix *phajía* when the negative is used. Per. *áwardan*, to bring. **106.**

2. *Azh shar' ḥál-a jawání-a ṣaḥíḥ ne-y-ant*, they are not well acquainted with the law (with the–law–of the–particulars well

acquainted not–they–are). The word is pronounced by the Baloch as simple *sahí*. Arb.

Acquire, to : *E tha-ra chi rang-a miletha*, how did you acquire this ? (This thee–to what way–in has–been–received ?) *Milagh, miletha*. It takes the dative case, just as the Hin. *milná* does, from which it is derived. **206.**

Across : *E bozhí niáṅwáṅ daryá ánega rav-úṅ*, Let us go across the river in this boat (this boat in the–river–of that–direction–in let–us–go). *Ánega, áṅgo*, in that direction, thither. *Áṅ* + go. **131.**

2. *Níṅ bozhí pár-a bar-eth*, now take the boat across (now the boat across take). *Bar-eth* or *gwázen-eth*. *Pár*, across, is the Sin. *pári* and Hin. *pár*. **116.**

Act, to : *Ḥudhá wath-í ṣaláḥ-a go khat*, God acts as He thinks best (God himself–of the–counsel on acts). The contingent future for the present imperfect, because He *always* so acts. *Khanagh, khutha*, to act, do. The Per. *kardan*. **130, 131.**

2. *Thau e rang-a phar chi khan-eṅ*, why do you act in this way ? (Thou this way–in why actest ?) He had been acting in the way complained of for some time. Otherwise we should have *khanagh-eṅ*, acting–art. **106, 131.**

Action : *Gudá thau chi khutha*, then what action did you take ? (Then thee–by what was–done ?) We may use *kár*, act, action ; work, etc. Per. **65, 155, 156.**

Action, battle : *Jang níáṅwáṅ áṅ-hání ba'ẓ mard khushí-jíthiy-ant*, many of their men fell in action (battle in them–of many men killed–were). The passive voice. *Jang*, battle, war, action. From the Per. **161.**

Active : *Ma-na shíwar-e mard pasand eṅ*, I like an active man (me–to an–active man pleasing is). From the Per. *húshyár*, which also is in use in the form *hoshyár*. **41, 204.**

Adam's apple : The word used is *gaṇḍ*, the Sin. *guṇḍhi*, a knot.

Add, to : *Níṅ áṅ-háṅra muchh khaṅ*, now add them (now them collected make). *Muchh khanagh* thus corresponds to the Urdú *jam' karná*, which may mean " to add ", or " to collect ". Sin. **116.**

Add, say further, to : *Aṅ-híá e hál dí dátha ki ma-í phith ná-duráh*, he added that his father was unwell (him–by this statement also was–given that me–of the–father unwell is).

E ḥál dí deagh, to add. What is added is put in the *oratio recta*. **77, 78, 155, 156.**

2. *E dí ma likh-áṅ ki ma-í chaná thau ganokh eṅ*, and I shall add that I consider him a fool (this also I shall write that me–of the–opinion–in thou a fool–art). *Oratio recta*. **103.**

Adder, an : The general term for a snake is the Per. *már*, or *siyáh-már*. After dark it is generally referred to as *be-pháḍh*, the footless, or as *shánwar*, the animal. There is a superstition.

Addition to, in : *Shash mard thí ant haptumí man áṅ*, there are six men in addition to me (six men other are the–seventh I am). Involved, granted, but absolutely clear as to the meaning. One cannot well misunderstand the Baloch. **52, 58.**

Addition to this, in : *Esh-ía siwá áṅ sharáb wárt*, in addition to this he drinks (this–of besides he wine drinks). Not once, but continually. That is why we use the contingent future. *Esh-ía siwá* is the exact equivalent of the Urdú *is ke siwá*, besides, further, in addition to this. **131.**

Address, speak to, to : *Ma tha-ra gushagh-áṅ*, I am addressing you (I thee–to speaking–am). *Ma áṅ-háṅra gushagh-eṭháṅ*, I was addressing them. *Gushagh, gwashta*. Per. **106, 107.**

Adhere to, to : *Áṅ waṭh-í chetá chakhá sogav eṅ*, he adheres to his opinion (he himself–of the–opinion on firm is). But, *go kághaḍh-a lagiṭha*, it adhered to the paper (to the–paper it–stuck). *Lagagh, lagiṭha*. From the Hin., *lagná* through the Sin.

Adieu, to bid one : *Juz-úṅ, azh sardár-a mokalain-úṅ*, let us go and bid adieu to the chief (let–us–go from the–chief let–us–take–leave). *Mokalainagh, mokalainṭha*, to take leave of ; bid good-bye to ; bid adieu to. Sin. *mokala*, leave. **131.**

Adjure, to : *Ma tha-ra saughan deagh-áṅ ki rástí gwash*, I adjure thee to speak the truth (I thee–to an–oath giving–am that the–truth speak). Per. *saugand dádan*. **106, 116.**

Adjutant, the bird : *Ḍhing eṅ, túfak ma jan*, it is an adjutant, don't fire, The shooting of these harmless birds is supposed to bring one bad luck. Pan. *dhíng, ḍhíng*. **116.**

Adopt, to : *Faqír-e-á haw-áṅ bachh-ar kut-a khuṭha*, a certain religious mendicant adopted the boy (a–certain–religious–mendicant–by that boy the–lap–in was–taken). Lit. made. Hin. *kaṭ*, the waist, loins, etc. The Eastern child is carried over the hip. **8, 155, 156.**

Adopted son, an : *Áṅ ma-í sambhor-e bachh eṅ*, he is my adopted

son (he me–of the–adopted son is). *Sámbagh, sámbitha*, to bring up. Sin. *sámbhaṇu, sambháraṇu.* **41.**

Adorn, to: We may use *singáragh, singártha*, or *sámbagh, sambahitha*. Both of these come from the Hin. through the Sin. *Sharr khanagh*, to make beautiful, to adorn.

Adulterer, an: *Zál-e duz, go má me-y-á*, don't come with me, you adulterer (woman–of thief me with not–come). In Balochistán the punishment for adultery is the instant death of both parties. *Zál*, a woman, is found in Pan. *Duz*, a thief, is the Per. *duzd.* **141.**

Adulterous: *Uḍaliye zál azh áṅ-hía zítha-ish*, the adulterous wife was forcibly taken from him (the–carried–off woman from him was–forcibly–taken–them–by). *Uḍaliya*, the woman carried off, the adulteress, is from the verb *uḍalagh, uḍaltha*, to carry off, go off with. Avoid the passive voice whenever possible. **155, 156, 158a.**

Adultery: *Siyáh ath na*, a case of adultery, was it not? (Adultery was–it not?) Lit. black; a black business. Per.

> Adultery is established by proof or by confession. In the former case, at least four witnesses are required to testify. The punishment may be stoning to death. This in Persian is called *sang-sár*, and in Balochí *sing-sár*. The witnesses, the *qází* or judge, and the spectators take part in the execution. The culprit is generally stripped, or nearly so. Further, it is lawful in Muhammadan countries for a husband to slay his wife and her paramour should he catch them in the act.

Advance, in: *Sardár dem-a shuthagh-etha*, the chief had gone on in advance (the–chief advance–in gone–had). *Dem-a*, in front, in advance. From the Per. *adíma*, face. **112.**

2. *Kha-íá sar gipta*, who went in advance? (Whom–by the–lead was–taken?) *Sar giragh, sar gipta*, to take the lead, lead a column. Per. *sar*, head, and *giriftan*, to take. **84, 155, 156.**

Advance, to send in: *Thau khas-e-ar dem dátha*, have you sent anyone in advance? (Thee–by anyone in–advance has–been–sent?) Lit. given. *Dem deagh, dem dátha.* Per. **8, 90, 155, 156.**

Advance on, as an army: *Áṅ wakht-a áṅ-hí urd shahr sara dhikkagh-eth*, his army at the time was advancing on the city (that time–at him–of the–army the–city against advancing–was). *Dhikkagh, dhikketha*, to advance against, strike at, generally with reference to troops. **17, 107.**

Advances, to make: *Ma-í chí gunáh n-cṅ, haw-áṅ laghor ma-í zál go gál khat*, it is no fault of mine, that wretch is making

advances to my wife (me–of any fault not–is that mean–wretch me–of the–wife with speech makes). To make speech with another man's wife in Balochistán is to court certain disaster. *Gál*, speech. Sin. *gálhi*, Hin. *gál*, speech, conversation. **130, 131.**

Advantage : *Ma-na hachí fá'ida na bítha*, I gained no advantage (me–to any advantage not became). From the Arb. through the Per. **110, 204.**

Advantage one, to : *Azh balochí zíragh-a tha-ra chi síth bí*, what will the learning of Balochí advantage you ? (From Balochí learning thee–to what advantage will–be ?) Note this peculiar use of *zíragh, zurtha*, to raise, lift. *Síth*, profit, advantage. Per. *súd*, profit, interest. **118, 204.**

Adversary, an : *Dost chi, áṅ ma-í duzhman eṅ*, friend, did you say ? He is my adversary (friend what ? He me–of the–enemy is). Per. *dushman.*

Adversity : *Áṅ maz'eṅ kham-bakhtí n-eṅ*, that is no great adversity (that a–great adversity not–is). *Balá* and *jaghín* are other words heard. Per. **44.**

Advice : *Shwá-í chi ṣaláḥ eṅ*, what is your advice ? (You–of what the–advice is ?) *Ṣalaḥ*, advice, counsel. Generally with reference to good advice. Arb. *Ṣaláḥ*, good condition, soundness, good action, etc. **65.**

2. *Má áṅ-hí gwashtí na gipta*, I did not take his advice (me–by him–of the–advice not was–taken). From *gwashagh, gwashta*, to say. One often hears *gwashte* used in this sense. Per. **58, 155, 156.**

Advise, to : *Má ṣaláḥ khutha ki ma rav-eth*, I advised him not to go (me–by advice was–made that not go). *Ṣaláḥ khanagh*, to advise, counsel. From the Arb. **58, 116, 155, 156.**

2. *Thau esh-áṅra samjhá'intha na khan-eṅ*, cannot you advise them ? (Thou them advised not can–make ?) To advise ; persuade. Sin. *samjhá'iṇu*, Hin. *samjhánáa*. **168.**

Advocate, an : *Má-r yá vakíl er-khanagh bítha*, we had to employ an advocate (us–to an advocate to–employ became). The prefix *er* in the case of people of rank may be left out. Arb. *wakala*, to entrust one's affairs to another. **58, 203.**

Adze, an : *Drakán thash gár bítha*, the carpenter has lost his adze (the–carpenter–of the–adze lost has–become). Per. *tíshah.* **110.**

Afar : *Áṅ dír-a kharo bítha*, he stood afar off (he a–distance–at standing became). Per. **17, 110.**

Affair, affairs : *Azh áṅ-hí ḥál-a ma-na kal n-eṅ*, I know nothing of his affairs (from him–of the–circumstances me–to information not–is). Here *azh* has the force of " with ". *Ḥál* comes from the Arb. and *kal* from the Sin. **202.**

2. *Ma-í kár-a thau cho khan-eṅ*, what have you to do with my affairs ? (Me–of the–work thou what wilt–do ?) Mind your own affairs. **103.**

Affection : *Bí-ána bí-ána wa pha wath-áṅ dostí paidá bítha*, gradually an affection grew up between them (becoming becoming themselves among themselves an–affection produced became). Per. **110, 120.**

Affect one, to : *E hand-a áf ma-na ba'z dukhí khanagh-e*, the water of this place affects me considerably (this place–of the–water me very wretched making–is). *Khas-e-ar dukhí khanagh*, to affect one injuriously, make one feel miserable. Sin. *ḍukhu*, Hin. *dukh*, pain, suffering, etc. From the San. **106.**

Affirmative : *Jawáb eṅ hau*, the reply is in the affirmative (the–reply is " yes "). Pakh. *ho*.

Affix, to : *Má díwár-ar yá takhta mán-khutha*, I affixed a board to the wall (me–by the–wall–to a–board was–affixed). Joined, attached. **58, 155, 156.**

Afflict, to : *Áṅ-háṅra dukh-áṅ ma de*, do not afflict them (them–to troubles not give). An abstract noun used in the pl. Found in Sin. and Hin. **116, 201.**

Afflicted with, to be : *Áṅ ná-duráh eṅ, an-híar sar-rekh eṅ*, he is afflicted with a cold (he unwell is him–to a–cold is). Lit. head-running. Running at the nose, as we say. Per. **202.**

Affluent circumstances, in : *Níṅ ḥál áṅ-hí jawá'eṅ bítha*, he is now in affluent circumstances (now the–circumstances him–of good have–become). *Ḥál* need not be followed by the pl. **44.**

2. *Kharde rosh phadhha saukhá bíthagh-áṅ*, after a short time they were in affluent circumstances (a–few days after affluent they–became). *Saukhá* is the opposite of *aukhá*. Hin., etc. **110.**

Affright, to : *Thursainagh, thursaintha*, to affright, frighten. Per. *tarsánidan*.

Afloat, to set : *Shaf-a shamál bar daryá loṛitha-í*, at night he set the light afloat on the river (night–at the–candle on the–

river was–set–afloat–him–by). *Loṛagh, loṛitha*, to set afloat. Sin. *loṛhaṇu*, to cause to float away. Hin. *luṛháná*, to cause to roll, etc. **17, 155, 156, 158a.**

Afoot, on foot : *Piyádhagh-ígha ákhtagh-eṅ*, have you come on foot ? An adverb. *Piyádhagh*, a footman. Per. *piyádah*. **110.**

Afraid, to be : *'Sh-odha ravagh-a ma-na sakhía thurs eṅ* I am deadly afraid of going there (from–there going me–to great fear is). The dative of possession. *Thurs*, fear. Per. *tars*, fear. **118, 202.**

2. *'Sh-odha ravagh-a thau phar chi thursagh-eṅ*, why are you afraid to go there ? (From–there going thou for why fearing–art ?) *Thursagh, thursitha*, to fear, be afraid. *Azh má thursagh-eṅ*, are you afraid of me ? Per. *tarsídan*, to fear. **106, 118.**

After : *Khas-e-ar áṅ-hí rand-a shasht*, send someone after him (someone him–of after send). *Rand-a*, after, on the track of, from rand, a track, path. **8, 90, 116.**

2. *Bale, má áṅ-háni phadha khorí shashtátha*, yes, we have sent a pursuing party after them (yes us–by them–of after a–pursuing–party has–been–sent). *Phadha*, after ; of place or time. **58, 155, 156.**

3. *Ma-í pha-díma thakhta*, he ran after me (me–of after he ran). Behind. For *phadha dím-a*. Per. **110.**

After, time : *Dah sál phadha má áṅ-híar gipto sazá dátha*, after ten years we caught and punished him (ten years after us–by him–to having–caught punishment was–given). *Phadha*, after, afterwards. Per., Pakh. **58, 155, 156, 201.**

2. *Azh má phadha khas-e na bí*, there will be no one after me (from me after anyone not will–be). To look after you. Note this use of *azh, ash*. **8, 90.**

3. *Áṅ mar wath-í zál khushto ákhta*, that man has come back after having killed his wife (that man himself–of the–wife having–killed has–come). Note this use of the conjunctive participle. **121, 181.**

After, to go : *Phadátha duz-á miṛentha avzár pha rand-a*, the thief made off and the horseman went after him (it–was–fled the–thief–by pursued the–horseman on the–track). Off went the thief and off sped the horseman after him. *Miṛenagh, miṛentha*, will nearly always be found to signify, "hot and determined pursuit." **155, 156.**

Afternoon : *Sardár ẓohar namásh paṛhagh-a shuthagh-eth*, the chief had gone to say his afternoon prayers (the–chief the–

afternoon–of the–prayers to–read gone–was). *Ẓohar, ẓuhr,* afternoon, comes to us from the Arb. through the Per. **112, 119.**

After this fashion : *Be-y-ashkhan, pha haw-e dastúr eṅ,* listen, it is after this fashion (listen after this fashion it–is). *Pha* comes from the Pakh. **71, 116.**

After midnight : *Nawáṅ der nem-shaf-í kh-á-íth,* he will probably come after midnight (perhaps late midnight he–will–come). *Der,* is the Per. *dír, nem,* the. Per. *ním,* and *shaf,* the Per. *shab, shaf.* **141.**

Afterwards : *Inna, ḥon phadha bítha,* no, the murder took place afterwards (no the–murder afterwards took–place). After what you are talking about. Per. Pakh. **110.**

Again : *Thí bar-e esh-áṅra wám na de-áṅ,* I shall not lend to them again (another occasion–on them–to a–loan not I–shall–give). *Thí,* other, another, and *bar,* time, turn, season. Per. *bár,* time, turn. **103.**

2. *Agha sál-e gwashta, agha wath-í logh-a thartho ákhta,* another year passed and again he returned to his home (again a–year passed again himself–of the–house–to having–returned he–came). *Agh, agh-dí, agh-a,* again. Hin. *áge,* again ; then ; afterwards. **110, 121, 181.**

3. *Aghdí odha shutha,* he went there again (again there he–went). *Agh + dí.* It may be written separately. Hin. *áge* and Kur. *dí.* **110.**

4. *Agha dí tha-ra ḥukm eṅ ki ba-rau galo-a jan,* I again order you to go and shut the door (again also thee–to the–order is that go the–door close). Often pronounced as one word : *aghadí.* **116.**

5. *Má thí jáh-a áṅ-híar na dítha,* I never saw him again (me–by other place–in him not has–been–seen). *Thí* comes from the Kur., but *já* from the Per. The letter *h* is euphonic. **58, 155, 156.**

6. *Hau, ákhta, lekin thartho shutha,* yes, he came, but went away again (yes he–came but having–returned went). " Again " disappears in the conjunctive participle. **110, 121, 181.**

Against : *Gudá bádsháh-á lashkar-e áṅ-hí nemgha zurtha,* on this the king led an army against him (then the–king–by an army him–of against was–taken). *Nemgha,* against. Note this use of the verb *zíragh, zurtha,* to raise, lift. Probably from the Pakh. *negh.* **155, 156.**

2. *Thau ma-í chakhá darogh bastha*, you have been telling lies against me (thee–by me–of on falsehood has–been–fastened). *Chakhá*, on, upon ; against. Pakh. *tsakhah*. **155, 156.**

3. *Har do pha yaktí-a dáṅh khanagh-ant*, they complain against each other (each two against each–other complaint making–are). *Pha* is here equal to the Hin. *par*, on. **106.**

4. *Khas khas-ára wath-í bair ne-y-il-í*, no one will give up his revenge against another (anyone anyone–to himself–of revenge not–will–give–up). Relinquishes. We do not think that this use of the dative case is frequent. **103.**

5. *Áṅ shahr sara ravagh-e*, he is marching against the city (he the city on marching–is). Going–is. We take this to be the Pakh. *sara*, *sarah*. **106.**

6. *Ma-í phalaw-a hachí gunáh ṣebit na bítha*, nothing has been proved against me (me–of the–direction–in any fault proved not has–become). Pakh. *palau*, Hin. *pallá*. **17, 110.**

Against, to go : *Níṅ ma-í ẓidd khanagh-e*, and now he is going against me (now me–of the–opposition he–making–is). Arb. **106.**

Age : *Tha-í chi ʻumr eṅ*, what is your age ? (Thee–of the–age what is ?) *Maṅ ín rosh-a n-eṅ*, not in this age. *Maroshí ma-í bachh bálagh bítha*, my son has come of age to-day. Attained to puberty. Arb.

2. *Áṅ chíárdah sál-a warná eṅ*, he is a youth fourteen years of age (he fourteen years–of a–youth is). The genitival *a* helps out the euphony of the sentence. Grammatically it is not necessary.

Agent, an : *Áṅ khas-í vakíl bí*, he must be someone's agent (he someone–of the–agent will–be). Arb. *wakala*, to entrust another with the management of one's affairs.

Agitate, excite, to : *Áṅ-hí dil tars ma khaṅ*, do not agitate him (him–of the–heart agitated not make). *Tars*, fear, alarm. It is here used adjectively. Per. **116.**

Agitate, shake, to : *Ma chanden-í*, do not agitate it (not agitate–it). *Chandenagh*, *chandentha*. The Per. verb is *jumbánídan*, and the Pakh. *khwadzawul*. **116, 158a.**

Ago : *Maroshí phanch-umí rosh eṅ ki áṅ láhor-a shutha*, he left for Lahore five days ago (to-day the–fifth day is that he Lahore–to went). Any other period of time may be similarly translated. **52, 110.**

2. *Kham-e rosh bítha*, sometime ago (a–few days have–become). The Baloch here uses the verb in the sing. Per. *kam*, few ; *roz*, a day. **41, 110.**

3. *Saimí shaf eň ki ḥalq-a duzí bítha*, three nights ago there was a theft in the village (the–third night is that the–village–in a–theft took–place). There is an ellipsis at the beginning of the sentence. **17, 52, 110.**

4. *Sadh sál gwasta ki balochistán-a dukál bítha*, a hundred years ago there was a famine in Balochistán (a–hundred years have–passed that Balochistán–in a–famine took–place). As *sadh sál* indicates the pl. we leave the verb in the sing. **17, 110.**

Ago, long : *Rást, mashe áň azh derí dáíň bítha*, right, but that took place long ago (true, but that from long ago happened). *Der*, time, etc., *dáíň, dáin, dání*, till when, up till, until. Per. *dír, der*, a while ago, etc. Hin. *dá'íň*, size, measure : cf. *dá'íň ká*, of equal age. **110.**

Agony : *Dard chi, ma-na 'azáb eň*, don't talk of pain, I am in agony (pain what ? Me–to torture is). Arb.

Agree, to : *Áň-híá manzúr khutha ki ma rav-áň*, he agreed to go (him–by approval was–made that I shall–go). *Manzúr*, admitted, accepted. Arb. **77, 78, 103, 155, 156.**

2. *Má e gálwar vash khutha* I agreed to this (me–by this proposal (affair) approved was–made). The Per. *khwush* and *kardan*. **58, 155, 156.**

Agreeable : *E band-bozh tha-ra vash eň*, is this arrangement agreeable to you ? (This arrangement thee–to agreeable is ?) *Vash, whash, whazh* is the Per. *khwush*. **204.**

Agreement : *Má go áň-hía hachí ahdh na khutha*, I made no agreement with him (me–by with him any agreement not was–made). *Ahdh, ahad*, an agreement. Arb. *'ahida* to covenant, stipulate. **58, 155, 156.**

Agriculture : *Pathán 'álam khishár chakhá guzrán khanagh-ant*, the Pathans live by agriculture (the–Pathán people agriculture on a–living making–are). *Khishár*, agriculture, cultivation ; crops. Per. *kisht-kárí*, agriculture. **106.**

Agriculturist, an : *Má ráhak úň*, we are agriculturists (we agriculturists are). *Má-í phith dí khishár-khanokh athant*, our fathers also were agriculturists. *Ráhak* is found in Lah., Pan., etc.

Aground, to run : *Má-í bozhí oshtátha bítha*, our boat ran aground (us–of the–boat standing became). The context would show why. Per.

Ague : *Dam-e dam-e ma-na gwahar giragh-e*, I get ague now and then (sometimes sometimes me ague takes). Lit. cold. Arb. *bárid, gw* taking the place of *b*. **8, 106.**

Ahead : *Ma-í ambráh sar-a rauth*, let my servant go on ahead (me–of the–servant ahead should–go). *Sar*, head, *sar-a*, ahead, in advance. *Rauth*, *rau*, is the contingent future of *ravagh*. Per. *sar*, head. **130, 131.**

2. *Thau dem-a ba-rau, ma phadha kh-á-áṅ*, you go on ahead, I will come on after (thou ahead go I after will–come). *Dem, deṅv*, the face ; *dem-a*, in front, in advance. Per. *adím*, the face. **103, 116.**

Aid, help : *Áṅ-hí madat-a khas-e na shutha*, did no one go to his aid ? (Him–of the–help–to anyone not went ?) Arb. root, *madda*, to come to one's aid. **8, 90, 110.**

Aid of, with the : *Haw-e siyáh-áf sara má khishár khishagh-úṅ*, we cultivate with the aid of these springs (these–springs by–means–of we our–crops cultivate). Pakh. *sara, sarah*. **106.**

Aim, object, purpose : *Áṅ ma-í murád ath*, that was my aim (that me–of the–aim was). *Odha ravagh ma-í maṭbal ath*, it was my aim to go there (there to–go me–of the–aim was). Both words come from the Arb.

Aim, to take : *Kitháṅ nazar-a dáragh-eṅ*, what are you aiming at ? (What sight thou–holding–art ?) Arb. *naẓara*, to look at. Per. *dáshtan*, to have, hold. **86, 106.**

Aimlessly : *Makht-a kíchah-a kíchah-a hachho rullagh-e*, at present he is wandering about aimlessly (the–time–at street–in street–in thus he–wandering–is). *Hachho* has here the descriptive force of the Urdú-Hindí *aisá*. Mayer gives us *osá* for "aimlessly". We have not heard it used, but if it be correct it can be none other than our old friend *aisá*. **17, 106.**

Air, the : *Bale, má esh-íar azmán-a bál gir-ána dítha*, yes, I saw it flying in the air (yes me–by it the–sky–in wing taking was–seen). *Azmán, azhmán*, the sky ; air. Per. *ásmán*, the sky ; heaven. **17, 120, 155, 156.**

Air, to take the : *Áṅ logh-a n-eṅ, áṅ sail khanagh-a juzitha*, he is not at home, he has gone out to take the air (he the–house–in not–is he a–stroll to–make has–gone). *Sail*, strolling, rambling,

taking the air ; *sail khanagh*, to take the air, go for a stroll or walk. Arb. *sára*, to step along, pace ; *sair*, a walk. In Urdú the Arb. *r* is generally retained. **17, 110, 119.**

2. *Begah-á daryá kandí-a sail wásṭa kh-ákht-ath*, in the evening he used to take the air on the river bank (the–evening–in the–river–of the–bank–on a–stroll for he–used–to–come). *Kh-ákht-ath* is the contingent perfect, signifying frequent repetition of the same act. **26, 114, 141.**

Air-ship, an : *Thau haw-áṅ uḍar-katorní díṭha*, did you see that air-ship ? (Thee–by that air-ship–was seen ?) *Uḍar-katorní*, a flying machine : of any kind. The lit. meaning is " a flying bedstead ". *Uḍragh*, to fly, and *katorní*, a bedstead. Sin. *uṛaṇu*, Hin. *uṛná*, to fly ; and Sin. *khaṭolo*, Hin. *khaṭolá*, a small bedstead. **65, 155, 156.**

Akin : *Har do siyád aṭhant*, the two were akin, that is, relations. *Har do yá rang aṭhant*, the two were akin, that is, both partook of the same qualities. Pakh. *siyál*, kin. Per. Hin. *rang*, kind, sort, etc.

Alabaster : *'Sh-eḍha nazíkh-a yá bhed-khoh kán eṅ*, not far from here there is an alabaster quarry (from–here near–to an alabaster–of quarry is). Also, *mesh-khoh* and *ruhám*.

Alarm : *Ḍáh dáṭha kha-íá*, who gave the alarm ? (The–alarm was–given whom–by ?) Generally with reference to a raid. Sin. **84, 155, 156.**

Alas ! *Haif ! Amsoḍh !* The first is from the Arb., and the second a corr. of the Per. *afsos*.

Alert : *Shaf-a jawání-a shíwar b-eṭh*, be well on the alert during the night (the–night–during well alert be). *Shíwar* comes from the Per. *húshyár*. The syllable *hú* is simply cut off. **17, 116.**

2. *Har do pahrá-wál hághá aṭhant*, were both sentries on the alert ? (Each two sentries awake were ?) *Hághá, ojágo*. Hin. *jágá*.

3. *Jawání-a waṭh-í shíwarí khan-eṅ*, be well on the alert (well yourself–of the–alertness make). Douie. The abstract noun. **116.**

Alien, an : *Áṅ-háṅra be-gánah-áṅ gush-úṅ*, we call them aliens (them–to aliens we–say). The Hin. *par-desí* is in wide use. From the Per. **131.**

Alienated, to become : *Maḥmúd azh áṅ-hía ná-vash bítho*

dushman phalaw-a shutha, Mahmúd became alienated and went over to the enemy (Mahmúd with (from) him displeased having–become the–enemy–of the–direction–in went). Per. *na + khwush* and *búdan*. **17, 110.**

Alight, to : *Begán-e mard bítho er-khaptagh-ant haw-an nokh-e sarán-a*, pretending to be strangers they alighted at the new caravanserai (strange men having become they–alighted that new caravanserai–at). *Er-khafagh*, *er-khapta*, to alight, but lit. down to fall. Per. *zír*, Kur. *kaftin*. **17, 110.**

2. *Sáth-á tháṅ hand-a bokhta*, where did the caravan alight ? (The–caravan–by what place–in was–opened–out ?) Their goods and chattels. *Bozhagh*, *bokhta*. Of troops, caravans, merchants, etc. E. Tur. *bosh*, loose. **17, 155, 156.**

Alike : *Thewagh-áṅ yak chí astáṅ*, all are alike, they are all alike (all one thing are).

Alive, to become : *Murthagh-áṅ zindagh b-áṅ*, and the dead shall become alive (the–dead alive shall–become). Per. **103, 122.**

All : *Kull medh kh-á-y-ant*, all the boatmen will come. *Kull*, all. Arb. *kull*, the whole. **141.**

2. *Ma-i chana druh ganokh ant*, to my thinking they are all fools (me–of the–opinion in all fools are). But *druh*, all, may be followed by a verb in the sing.

3. *Thegh-áṅ paṭhán athant*, they were all Paṭháns (all Paṭháns were). *Thegh*, *theghí*, *thewagh*, all, the whole.

4. *Saro-e shaf-a go má ath*, he was with me all night (the–whole night–during with me he–was). *Saro* is a corr. of the Hin. *sárá*, so often heard in the Pan. **17.**

5. *Drust-e jihán-a áṅ-hí námúz ath*, he was famous all over the world (the–whole world–in him–of the–fame was). Per. *durust*. **17.**

6. *Ma-í gura ham-esh eṅ, gir-eṅ na gir-eṅ*, this is all I have got, you can take it or leave it (me–of with even–this is thou–mayest–take not thou–mayest–take). From this and numerous similar examples given elsewhere it will be seen what an important part the prefixes *ham* and *haw* play in the language. **71, 131.**

Alliance, an : *Amír ṣáḥib-á go má 'ahd khutha*, the Amír made an alliance with us (the–Amir–by with us an–alliance was–made). Arb. **155, 156.**

Alligator, an : *Gushante ki gwando-e-á vártha-í,* they tell me an alligator devoured him (they–say that an–alligator–by was–devoured–him). *Gwando,* the short-nosed crocodile. *Gwand,* short. **8, 155, 156, 158a.**

2. *Má vágú ish-bar-a na dítha,* I have never seen an alligator (me–by an–alligator any–time–at not has–been–seen). *Sesár,* the long-nosed variety. Sin. *vágú.* **58, 155, 156.**

Allotment : *Khas-e rid khan-íth,* let someone make the allotment (someone-the distribution let–make). The contingent future used in an imperative sense. *Rid, rit.* Probably the Hin. *rít.* **8, 131.**

Allow, to : *Áṅ bíng khas-e-ára shwá-í nemgha ágh-a ne-y-il-í,* that dog will not allow anyone to come near you (that dog anyone you–of to to–come not–will–allow). A permissive compound. *Ilagh, ishta,* to leave, abandon ; permit, allow. Per. and Kur. **179.**

2. *Ma-na mokal de ki rav-áṅ,* allow me to go (me–to leave give that I–may–go). **116, 131.**

3. *Ma-na ravagh-a ne-y-ilagh-e,* he does not allow me to go. Now. *Chí-e kár khanagh-a ma-na ne-y-il-í,* he does not allow me to do a single thing. At any time. Note the difference between the two tenses. **106, 131, 179.**

Allowance, an : *Bádsháh-á áṅ-híára barát dátha,* the king granted him an allowance (the–king–by him–to an allowance was–given). *Barát,* an allowance : something to keep the wolf from the door after retirement. It is the Per. *bará'at,* a cheque, draft, which in turn comes from the Arb. **155, 156, 201.**

2. *Áṅ barát-wár eṅ,* he gets an allowance (he an–allowance–eater is). *Waragh, wártha,* to eat. Per. *khwurdan.*

All right : *Ma-í chana súf jawán astáṅ,* I consider the apples all right (me–of the–opinion–in the–apples good are). Per.

All round : *Áṅ-hí logh chíár-e dem-a maz'eṅ maz'eṅ drashk-áṅ vaḍagh-ant,* very large trees grow all round his house (him–of the–house–of the–four directions–in large large trees growing–are). Or, *chíár-e chund-a.* **17, 106.**

Alluring, attractive : *Díl-ravah-e mardum ant,* they are an alluring people (an–attractive people they–are). Per. *díl-ruba.* **41.**

Alluvial : *Thewagh-e lop shwá-ígh eṅ,* does the whole of the alluvial plain belong to you ? (The–whole alluvial–plain yours is ?) A small alluvial plain in the bend of a river. Also, *kund.*

That higher up, on the bank, is called *nawálagh*, a morsel. *Lop*, we take it, is the Sanskrit-Hindí word *lopa*, *lop*, something cut off. **41, 65.**

Almond : *Bádám thí chí eṅ, e thí*, an almond differs from this (an–almond another thing is this another). This is not an almond. Per.

Almost : *Chí-e báqí eṅ*, it is almost finished (a–little remaining is). *Chí* comes from the Per., and is a shortened form of *hachí*.

Alms : *Hachí ḫairát na khan-eṅ ḫudha nám-a*, do you give nothing away in the shape of alms ? (Any alms not thou–makest God–of the–name–in ?) This is the Persian and Urdú *khairát*, charity, alms. From the Arb. root *khár*. **131.**

One should begin by giving alms to one's own relations, say the Traditions. In other words, charity should begin at home. To assist another on his horse, or ass, or camel, is accounted alms.

Aloe : *'Úd zoráwar-e darmán eṅ*, the aloe is a powerful medicine, (the–aloe a–powerful medicine–is). Arb. **41.**

Alone : *Har ro áṅ-hí bachh ham-odha evakh kh-ákht-ath*, his son used to come there every day alone (every day him–of the–son alone used–to–come). *Evakh*, alone. Sin. *yako*, *jako*, alone. **114, 141.**

2. *Inna, ma evakh-a rav-áṅ*, no, I shall go alone (no I alone shall–go). I do not wish your company. **103.**

Along : *Maroshí ditho-m, áṅ ravagh-eth khapto pha dag-a*, I saw him to-day, he was going along the road (to-day was–seen–me–by he going–was having–fallen along the–road). The sentence is idiomatic. *Pha*, on, along, etc. Pakh. **158a.**

Along with : *Be-y-á go má phajía*, come along with me (come with me with). *Go* followed by *phajía*. Both words convey the same meaning. **116.**

2. *Thau dí ba-rau phajía*, you also go along with (him, them, etc.). This construction would be used in the course of ordinary conversation, when the reference was perfectly clear. **116.**

Already : *Duz aulá ham-odh athant*, the thieves were already there (the–thieves already there were). *Aulá*, formerly, may be used in this sense also. It is got from the Arb. *awwal*, first. Note how the final vowel of *odha* has been dropped before the initial vowel of *athant*.

Also : *Áṅ-hiá azh thau dí phol-phurs khutha*, did he inquire from you also ? (Him–by from thee also inquiry was–made ?)

Dí, also ; *dí . . . dí*, both . . . and. *Dí* comes from the Kur. **77, 78, 155, 156.**

Altar, an : We have *qurbán-gáh*, *qurbán-hand*, and *'íd-gáh*, to choose from. *Qurbán*, a sacrifice, and *'íd*, a festival, come from the Arb. *Hand*, place, is the Sin. *haṅdhu*. *Gáh*, which may mean " time " or " place ", comes from the Per.

Although : *Agharchi*, *ar ki*, *agar ki*, are all in use in the sense of " although ", and come from the Per.

Altogether : *Kulla-phajía gíst athant*, there were twenty altogether (altogether twenty were). Arb. *kull*.

2. *Má dah mard bíthagh-úṅ*, there were ten of us altogether (we ten men became). **110.**

Alum : *Phost chakhá phiṭkí mall*, rub alum on the skin (the–hide on alum rub). Also, *pituki* and *pitokh*. Hin. *phiṭkarí*, etc. **116.**

Always : *Tha-í ambráh bázár khapto ravagh-e*, your servant is always going to the bazaar (thee–of the–servant the–bazaar–to having–fallen going–is). Frequentative compound. **106, 178.**

2. *Har ro har ro ma-í logh-a kh-á-y-ant*, they are always coming to my place (every day every day me–of the–house–to they–come). *Har wakht-a, har bar-e, har velá.* **106, 141.**

Am : *Níṅ ma phír bíthagh–áṅ*, I am now an old man (now I an–old–man have–become). *Man áṅ haw–áṅ duz*, I am that thief (I am that–very thief). *Ma ganokh ne–y–áṅ*, I am not a fool (I a–fool not–am). **110.**

Amazed : *Ma ḥairán bíthagh–áṅ*, I was amazed (I amazed became). *Thau ma-na ḥairán khanagh-eṅ*, you amaze me. From the Arb. **106, 110.**

Ambition : *Áṅ-háṅra hirṣ hachí n-eṅ*, they have no ambition (them–to ambition any not is). But this Arb. word may also mean " avarice ". The compound *ḥir-dilí* is a good substitute. **202.**

Ambling : *Ma-í asp juz-ána rapta*, my horse went ambling along (me–of the–horse going went–on). The present participle of *juzagh*, *juzitha*. **110, 172.**

Ambush, ambuscade : *Tham bítho nishtiy-ethant*, they were lying in ambush (ambush–in having–become they–seated–were). *Tham*, *thamun*, ambush. Hin. *thambhná*, to stop, stand still, etc., is a possible source. **122.**

Amiss : *Malang-ar cho bítha*, what is amiss with Malang ? (Malang–to what has happened ?) *Chí* before a substantive and *chí* or *cho* when there is no substantive. **110, 204.**

Ammunition : *Yá rosh yá shaf áṅ-hání gwara hachí ammácha ne-y-ath*, they had no ammunition for twenty-four hours (one day one night them–of with any ammunition not–was). *Ammácha, hamáncha*, small ammunition, such as is carried on the person. The word may very probably have been coined from the Hin. *tamácha*, a blow, slap, which Platts connects with the Per. *tapancha*.

2. *Bale, áṅ chí-e darmán thír zurtho shutha*, yes, he has taken some ammunition with him (yes he some powder shot having–lifted has–gone). *Darmán*, gunpowder ; *thír*, a bullet ; powder and shot, ammunition. Per. **110, 121, 181.**

Amok, to run : *Gíst o chíár lambar baloch-ání yak ambráh ganokh bítha*, a sepoy of the twenty-fourth Balochís ran amok (twenty and four number Balochís–of a servant mad became). *Ganokh bíagh*, to become insane. **110.**

Among : *Maṅ wath-áṅ chí gushagh-ethant*, what were they saying among themselves ? (Among themselves what they–saying–were ?) In meaning *maṅ wath-áṅ* does not differ from *pha wath-áṅ*. **107.**

2. *Duz-ání dast-a khapta*, he fell among thieves (thieves–of the–hand–into he fell). All that we are given to represent "among" is the case ending *a* after *dast*. **110.**

3. *Marrí-áṅ bugtí-áṅ wa pha wath-áṅ jang khutha*, the Marrís and the Bugtís had a fight among themselves (the–Marrís the–Bugtís–by themselves among themselves a–fight was–made). *Wa* is merely a shortened form of *wath*. **155, 156.**

Amongst : *Áṅ dán níáṅwáṅ áwár bítha*, it got mixed amongst the grain (it the–grain amongst mixed became). Per. *míyán*. **110.**

Among yourselves : *Phar chí pha wath-áṅ ṣaláh na khanagh-eṅ*, why do you not consult among yourselves ? (For why among yourselves consultation not you–making–are ?) *Pha wath-áṅ*, among selves : the context will show which of the three persons is intended. **106.**

Amount : *Ma-na jumla ḍas*, tell me the amount (me–to the–amount point–out). From the Arb. through the Per. **116.**

Ample, sufficient: *Haw-áṅ gwas bí*, that will be ample (that enough will–be). The Per. *bas*. The change of *b* to *g* is extremely frequent. **103.**

2. *Ma shá-í nirwár jawání-a khan-áṅ*, I shall give you ample justice (I you–of justice well shall–make). *Jawání-a, jawán-íg̲ha*. Adverbs. **103.**

Amulet, an: *Shá-í ta'wiz láf-a chi chí eṅ*, what have you got in your amulet? (You–of the–amulet in what thing is?) Talisman. Arb.

> Amulets are seen in every Muhammadan country. They are of heathen origin, however. So are our mascots, and many similar things. They are worn on the arm, or suspended round the neck. At times they may be seen fastened round the leg. They usually consist of a small Qorán cased in leather, etc., a verse or *súra* of the sacred book so encased, a few of the ninety-nine names of God, the names of saints or holy men, the Muhammadan creed.

Ancestor, an: *E thewag̲h-e phallí yá shalwar eṅ*, all these sections spring from a common ancestor (these all sections–of one ancestor is). *Shalwar, shalwár*, the loose trousers worn by Baloches. The connexion is clear. **41.**

2. *Áṅ ma-í phírí-ání log̲h eṅ*, that is the house of my ancestors (that me–of the–ancestors–of the–house is). Per. *pír*, an old man, etc. **17.**

Ancestral: *Táṅ, e tha-í rádh̲-e log̲h eṅ*, then this is your ancestral home (then this thee–of thee–ancestral home is). Following something that has been said.

Ancestry: *Tha-í pera azh kho ákh̲ta*, where did your ancestry hail from? (Thee–of the–ancestry from where came?) Pak̲h. *peṛa'í*. But both words appear to come from the Per. **110, 141.**

Anchor, an: *Gudá má langar dát̲ha*, then we cast anchor (then us–by anchor was–cast). Lit. given. May be used with *phirenag̲h, phirent̲ha*, to throw. Per. Hin. **155, 156.**

Ancient: *Áṅ kuhn-e tawárík̲h eṅ*, that is ancient history (that ancient history is). *Áṅ kuhn-e qiṣṣav eṅ*, that's an old story. I seem to have heard that before. Kur. *kuhan, kon*.

And: *Gudá áṅ-híá ma-na dí ma-í phit̲h-ár dí ẓá dát̲ha*, on this he abused me and my father. *Gudá, dí, wa, o*, are the usual connectives. But always strive to avoid using any of them. The Baloch very rarely uses *wa*. **77, 78, 155, 156, 201.**

Anecdote, an: *Maroshí má yá seb-e qiṣṣo ashkhut̲ha medh̲-ání bábat-a*, I heard a pleasing anecdote to-day touching on fishermen (to-day me–by a pleasing anecdote was–heard fisher-

men–of concerning). *Qiṣṣo, qiṣṣav,* comes from the Arb. **58, 155, 156.**

Angel, an : *Yá phirishtagh wháv-a áṅ-híára sahrá bítha,* an angel appeared to him in a dream (an angel a–dream–in him–to visible became). *Phirishtagh,* an angel. Per. *firishta.* **17, 110.**

The Muhammadan believes he is accompanied by two angels throughout the whole of his life. The one records his good deeds, the other his bad. When he dies, he is supposed to be visited by the angels Munkar and Nakír. Angels of terrible aspect, as Platts has it. These proceed to examine him as to his fitness for this place or that. Eight angels are said to support the throne of God. One is in charge of Hell.

Anger : *Áṅ-hí zahr savav khas-e-ar málim n-eṅ,* no one seems to know the cause of his anger (him–of the–anger–of the–cause anyone–to known not -is). *Ghuṣṣav* is in daily use. Both words come from the Arb. **8, 90, 204.**

Angrily : *Áṅ-híá go zahr-a gwashta,* he spoke angrily (him–by in anger it–was–said). *Go zahr-a,* with anger, in anger, angrily : the ablative case. **77, 78, 155, 156.**

Angry : *Shudhagh-e mard zahr-e mard b-íth,* a hungry man is an angry man. At all times, so we must use *b-ith* and not *eṅ.* **41, 131.**

2. *Thau chhorav chakhá phar chi zahrín eṅ,* why are you angry with the boy ? (Thou the–boy on for what angry art ?) Arb. *qahr.*

Angry, to become : *Thau phar chi zahr giragh-eṅ,* why are you becoming angry ? (Thou for what anger taking–art ?) *Zahr,* anger ; *zahr giragh,* to become angry. Arb. *qahr,* great grief or anger. **106.**

2. *Áṅ-híar zahr mán-ákhta,* he became angry (him to anger came). *Mán-ágh, mán-ákhta,* to come to, reach, etc. It is preceded by the dative, as shown here. *Zahr,* anger, is the Arb. *qahr,* rage, fury. **206.**

Anguish : *Áṅ-híar ba'z 'azáb eṅ,* he is in great anguish (him–to much anguish is). Pain, torment, torture, etc. The Hin. Sin. *dukh* may be used as an alternative. Arb.

Animal, an : The general term is *jánwar, zánwar,* and even *shánwar.* It is Per. *Rastar,* a wild animal that may not be eaten ; *saidh, whashkí,* a wild animal that may be eaten.

Many Muhammadans believe that all animals will come to life at the Resurrection, merely to be judged and destroyed.

Anise : *Áṅ shiwi n-eṅ*, is not that anise ? (That aniseed not–is ?) Sin. *sauñpha.*

Ankle, the : *Haw-e marham ma-í bheḍi-a mal-eth*, rub this ointment on my ankle (this ointment me–of the–ankle–on rub). *Bheḍí*, the ankle, comes from the Sin. **116.**

2. *Ma-í phádh-much síagh-a khapta*, my ankle began to swell (me–of the–ankle to swell began). Lit. fell. A Per. compound. **110, 174.**

Anna, an : *Áṅ-hí bhá yá habásí eṅ*, the price is eight annas, (it–of the–price one eight–anna–bit is). *Ma tha-ra yá bit de-aṅ*, I shall give you two annas (I thee–to one two–anna–bit shall–give). *Ḥair, ma yá páh gir-áṅ*, very well, I will accept four annas (very–well I one four-anna–bit will–take). Arb. *'abásí*, belonging to the house of 'Abbás.

Annoy, to : *Khas-e-ar ranj ma khaṅ*, do not annoy anyone (anyone annoyed not make). *Ranj khanagh, ranj khutha*, to vex, annoy. Per. *ranj*, grief, etc. **8, 90, 116.**

2. *Ma-na ma jher*, do not annoy me (me not annoy). Raise my anger. *Jheragh, jhertha, jheritha.* Sin. *chheṛaṇu*, Hin. *chheṛná.* **116.**

Annoyed, to be : *Rosh-e-a tha-í sara ranj bí*, some day or other he will get annoyed with you (some–day–on thee–of with–annoyed he–will–become). *Ranj*, annoyed, vexed ; *ranj biagh*, to be annoyed. Per. *ranj*, grief, anguish, etc. **8, 17, 103.**

2. *Áṅ-háṅ zahr gipto shuthagh-ant*, they got annoyed and went (they anger having–taken went). *Zahr* is the Arb. *qahr*, great grief or anger. **110, 121, 181.**

Annoyed, vexed : *Rosh-e-a má-í sara ranj bíthagh-ant*, one day they got annoyed with us (one–day–on us–of with annoyed they–became). In Balochí *ranj* appears to be used substantively and adjectively. We have not heard *ranjída* used. Per. **8, 17, 110.**

Anoint, to : *Áṅ-híá go tel-a mushta-í*, he anointed him with oil (him–by with oil was–anointed–him). Generally with reference to the hair. *Mushagh, mushta.* Per. *mushtan.* **155, 156, 158a.**

Another : *Áṅ thí gálwar eṅ*, that is another matter (that another matter is). *Thí*, other, but *thíh*, a slave, serf. *Thí* we connect with the Kur. *dí.*

2. *Inna, bozhí thí-gh eṅ*, no the boat belongs to another (no the–boat another–of is). Less frequently we hear *thí-ghí-egh*, which really amounts to a double genitive.

3. *Duhmí-á hau khutha*, another assented (another–by yes was–made). The ordinal in the agentive case. **52, 155, 156.**

Another thing : *Ma-na e ḥál dí de, áṅ-hí nawásagh-ar kal eṅ*, tell me another thing, does his grandson know of this ? (Me–to this information also give him–of the–grandson–to this–knowledge is ?) *E ḥál dí*, another thing, this information also.

Answer, an : *Ṣáḥib-á gwashta bángah-á ma tha-ra waldí de-áṅ*, the gentleman says he will give you a reply in the morning (the–gentleman–by it–was–said the–morning–in I thee–to an–answer shall–give). *Waldí*, an answer, a reply. Sin. *varání, varaṅdí*, an answer. **26, 103, 155, 156.**

2. *Áṅ-hiá tha-ra phasav dátha*, did he give you an answer ? (Him–by thee–to an–answer was–given ?) *Jawáb, javáb*, is well understood. *Phasav, phaso*, is the Pah. *pasukh*. **77, 78, 155, 156, 201.**

Answer, to : *Javáb tharentha-i ki ma na rav-áṅ*, he answered that he would not go (answer was returned him–by that I not shall–go). He retorted. *Tharenagh, tharentha*. The trans. form got from *tharagh, thartha*, to return, come back. **155, 156, 158a.**

Answerable : *Áf band-bozh kha-í chakhá eṅ*, who is answerable for the water ? (The–water–of the–arrangement whom–of on is ?) Responsible.

Answered : *Háṅ khutha-í, má wath-i zál khushta*, he answered that he *had* killed his wife (yes was–made–him–by me–by myself–of the–wife was killed). But this use of *khanagh* is naturally limited. **155, 156, 158a.**

Answer the description, to : *Esh-í haw-áṅ nashq ant ki thau dáthagh-ant*, he answers the description given by you (him–of those–same signs are that thee–by were–given). *Nashq*, sign, token, mark, comes from the Arb. *naqsha*. **65, 155, 156.**

Ant, a black : *Edha ma nind, edha ba'ẓ mor ant*, do not sit here, there are a number of ants here. Per. *múr, mor*, a black ant. **116.**

Ant, a white : *Edha uḍohí ne-y-ant*, there are no white ants here (here white–ants not–are). Sin.

Anticipate, to : *Inna, ma-na dukál umaid n-eṅ,* no, I do not anticipate a famine (no me–to a–famine–of expectation not–is). *Umaid,* expectation, hope, etc. Per. *umíd,* hope.

Antimony : *Chí-e sírmugh áṅ-hí chham-áṅra mán-de,* apply a little antimony to his eyes (a–little antimony him–of the–eyes–to apply). It is kept in a small box termed *áfkín,* and applied with a slender rod which they call *shefagh.* **8, 91, 116, 201.**

Ants : *Ganda-gwálagh,* a small red destructive ant ; lit. spoiler of bags. *Parní,* a flying ant, from *par, phar,* a wing. *Sháhí-mor,* the large black ant, from *siyáh,* black.

Anus, the : Use *khín.* Per. *kún,* Pakh. *kúna.*

Anvil, an : *Sindán chakhá er-khan-eth-í,* place it on the anvil (the–anvil on place–it). *Sindán, sandán.* Per. *síndán.* Originally from the Arb. **116, 158a.**

Anxiety : *Ma-na ba'ẓ andeshagh ath,* I was in a state of extreme anxiety (me–to great anxiety was). We may use *gantrí* or *aghm.* Per. *andesha.* **202.**

Anxious : *Ikhtar gantrí ma khaṅ,* do not be so anxious (so–much anxiety not make). *Gantrí,* anxiety, thought, care. *Gantrí khanagh,* to be anxious. Hin. *gintí,* care. **91, 116.**

2. *Áṅ phar chi aghm-a na b-íth,* why should he not be anxious ? (He for what anxious not should–be ?) Seeing what has happened. *Aghm-a ma khaṅ,* don't be anxious. Or, *gham-a ma khaṅ.* Arb. **131.**

Any : *Ma-í gwar-a chí n-eṅ,* I have not got any (me–of with any not–is). It is merely a shortened form of *hachí.* Per.

2. *Balochistán-a chí-e shikár asteṅ,* is there any shooting in Balochistán ? (Balochistán–in any game is ?) *Chí,* any, anything. It has no connexion with *chí,* a thing, which is derived from the Per. *chíz,* a thing. *Chí-e chí-e asteṅ,* there is just a little. **8, 91.**

Anyone : *Go khas-e-a báwar na khanagh-e,* he does not trust anyone (with anyone trust not he–making–is). *Khas, kas,* anyone. Per. *kas,* a man, person ; anyone. **8, 90, 106.**

2. *Gwar khas-e yá habásí eṅ,* has anyone got eight annas ? (With anyone an eight-anna-piece is ?) Note the force of the *e* of unity. Per.

Anyone else : *Áṅ wakht-a ki tha-ra áṅ-hía go wath-í zahm-a jatha thí khas-e gindokh asta,* when he struck you with his sword was there anyone else looking on ? (That time–at that thee

him–by with himself–of the–sword was–struck other anyone a–beholder was ?) *Thí khas*, anyone else, someone else. Kur. *dí*, Per. *kas*. **117.**

Anything : *Tha-ra hachí ki mil-í be-y-ár*, bring anything you may find (thee–to whatever that may–be–found bring). Not *har chí*, everything. **116, 206.**

Anywhere : *Hizhgar dast ne-y-ákhta*, it could not be found anywhere (anywhere the–hand–to not–it–came). *Hizhgar*, anywhere. *Hech hand-a, hech jáh-a*, are also heard. **141.**

2. *Ma-na hech hand-a na mil-í*, I cannot find it anywhere (me–to any place–in not it–is–found). The Per. *hech* and the Sin. *haṅdhu*. **206.**

Anywhere else : *Thau áṅ-híar thí hand-a dítha*, have you seen him anywhere else ? (Thee–by him other place–in has–been–seen ?) *Thí* we connect with the Kur. *dí*, and *hand* with the Sin. *haṅdhu*. **65, 155, 156.**

Apart, aside : *Pahnád-a burtho phol-khan-í*, take him apart and ask him (apart having–taken ask–him). *Pahnád*, side, direction ; *pahnád-a*, aside, on one side, apart. **116, 158a.**

2. *Áṅ thí koṭav-a ekwá nindagh-e*, he lives apart in another room (he another room–in apart living–is). Alone. Per. *yak*. **106.**

Apart, to drag : *Ma esh-áṅra hur-jatha na khan-áṅ*, I cannot drag them apart (I them apart–struck not can–make). *Hur-janagh, hur-jatha*. **168.**

Apologize, to : *Mu'áfí gushagh bathir bí*, it will be advisable to apologize (pardon to–say better it–will–be). Speak about being forgiven. *Mu'áfí* is from the Arb. Per. *guftan*, to speak. **118.**

2. *Bale, wázhá, ma mu'áfí loṭagh-áṅ*, yes, sir, I apologize (yes sir I pardon desiring–am). Hin. *loṭná*, to long for. **106.**

Apology, an : *Ma hachí phallav na de-áṅ*, I shall offer no apology (I any apology not shall–give). Lit. excuse. **103.**

Apostate, an : *Thau ma-na murtadd gush-eṅ*, you call me an apostate ? (Thou me–to apostate sayest ?) I shall kill you. From the Arb. **131.**

Apostle, an : *Dwázhdah rasúl athant*, there were twelve apostles (twelve apostles were). From the Arb. root *rasala*, to send a message.

Apparatus : *Bunagh* is probably the best word to use. It means " goods ", etc., and appears to come from the Per. *bunah*,

buṇa. In this sense at least it takes the place of the Per. word *sámán*.

Apparent : *Ikhtar sahrá eṅ*, so much is apparent. Lit. and fig. Arb. *ẓahara*, to become visible. **91.**

Apparently : *Sahrá-ígha áṅ bhágyá eṅ*, he is apparently well off (apparently he well–off is). Or, *sahrá-í-a*. These are adverbs, and come from the same Arb. root.

2. *Hachho málim bíagh-e*, apparently, so it appears, it looks like it, etc. *Hachho* comes from the Per. and *málim* from the Arb. *Bíagh* is the Per. *búdan* and Kur. *bún*. **106.**

Apparition, an : *Ma ṣúrat na mannagh-áṅ*, I do not believe in apparitions (I apparitions–in not believing–am). *Shikil* and *drosham* may be used in this sense. *Ṣúrat* comes from the Arb. through the Per. *Shikil* is the Per. *shakl*. **106.**

Appear, become visible, to : *Máh tháṅ velá sahra bí*, what time will the moon appear ? (The–moon what time visible will–be ?) *Sahrá bíagh*, to appear. From the Arb. root *ẓahara*, to appear. **88, 103.**

2. *Raghám rosh rosh bíagh-ant, lekin haur na gwáragh-e*, clouds appear daily, but it does not rain (clouds day by day becoming–are but the–rain not raining–is). **106.**

Appear, seem, to : *Sawáh-a ma-na kal bítha ki haur gwárí*, in the morning it appeared to me as if it would rain (the–morning–in me–to information became that rain will–rain). Or " may rain ". *Khas-e-ar kal bíagh*, to appear to anyone, seem to anyone. **17, 103.**

2. *Áṅ ma-na sakh-e warná-e phedh-ágh-e*, he appears to me to be a strong fine-looking young fellow (he me–to a–strong young–man appearing–is). That is how he strikes me. *Phedh-ágh, phedh-ákhta*, to come, come forward, and hence after the dative case, to appear, seem to one. **106.**

3. *Shá-í ambráh ganokh nigáh phedh-ágh-e*, your servant appears to be a fool (you–of the–servant a–fool sight coming–is). Dames makes it *nigháh*. Per. **106.**

4. *Ma-na hachho málim bíagh-e*, so it appears to me, that is how it strikes me. *Hachho* comes from the Per. and *málim* from the Arb. **106.**

Appease, to : *Ma áṅ-híar chi rang-a vash khan-áṅ*, how am I to appease him ? (I him what way–in appeased may–make ?) Pleased. Per. *khwush*. **131.**

Appetite : *Má serí-a wártha*, I have satisfied my appetite (me–by to–repletion it–has–been–eaten). An abstract noun used adverbially. Per. *sír.* **58, 155, 156.**

Applaud, to : *Agh 'álam tárí janagh-a khaptagh-ant*, again the people began to applaud (again the–people clapping–the–hands to–strike began). An inceptive compound. *Tárí janagh*, to clap the hands, applaud. Sin. *táṛa*, Hin. *tálí*, clapping the hands. **174.**

Apple, an : *Súf-áṅ ba-kho dast kh-á-y-ant*, where can apples be had ? (Apples where hand–to may–come ?) *Súf, sorob*, an apple. Arb. **141.**

Apple of the eye : *Áṅ ma-í bachh eṅ, ma-í chham dídokh eṅ*, that is my son, the apple of my eye (that me–of the–son is me–of the–eye–of the–eye-ball is). Lit. that which sees. Per. *dídan*, to see. In the East no father is ever happy until he sees his son.

Application, an : *E razá darkhwást eṅ*, this is an application for leave (this leave–of an–application is). Request. Per.

Apply, to : *Thau resh-ár hech chí mán-dátha*, have you applied anything to the gall ? (Thee–by the–gall–to anything has–been–applied ?) *Mán-deagh, mán-dátha.* **65, 155, 156, 201.**

2. *Tha-ra resh chakhá chí-e malham wurkagh ath*, you should have applied some ointment to the gall (thee–to the–gall on some ointment to–apply was). *Wurkagh, wurkitha, wurikitha.* Generally confined to this sense. **203.**

3. *Gudá wath-í dast lá'itha-í*, then he applied his hand (then himself–of the–hand was–applied–him–by). *Lá'inagh, lá'itha.* Generally in the sense of " to touch ". Sin. *lá'iṇu*, Hin. *láná.* **155, 156, 158a.**

Appoint, to : *Thí khas-e-ar er-khutha khan-eṅ*, you can appoint someone else (other someone appointed you–may–make). Potential compound. *Er-khanagh, er-khutha*, to appoint, but lit. down to–place or make. Per. *zír*, under, etc., and *kardan*, to do, make. **168.**

2. *Agh áṅ-háṅ nokh-e sardár khutha*, but they afterwards appointed a new leader (then them–by a–new leader was–made). One never gets far away from *khanagh*. In the case of important appointments the prefix *er* appears to be dispensed with. **77, 78, 155, 156.**

3. *Kha-iá áṅ-hiar niyáshta*, who appointed him ? (Whom–by him was–appointed ?) Lit. seated. Such literalisms sound awkward. *Niyádhagh, níyáshta.* Per. *nishándan.* **84, 155, 156.**

Appointment, an : *Cháwá ma khaṅ, daráhí bastha-í go má,* don't jeer, she has made an appointment with me (jeering not make an appointment has–been–made–her–by with me). *Daráhi,* an appointment. It is, however, more generally used in the sense of " promise ". **116, 155, 156, 158a.**

Apprehend, to : *Gudá gipta-ish chákur, thau duz eṅ, go thau sarkárí mál gon eṅ,* so they apprehended Chákur, telling him he was a thief, and that he had government property in his possession (then was–seized–them–by Chákur thou a–thief–art with thee government property with is). The constable of the East when apprehending his fellow never fails to open his mind to him. Policy. **155, 156, 158a.**

Apprehension : We may use *haṭar, thurs,* or *drap.* The first is the Arb. *khaṭar,* the second the Per. *tars,* and the third, the Sin. *ḍapu, ḍaru,* etc.

Approach, to : *Makht-a ma-í nazíkh me-y-á,* do not approach me at present (at–present me–of near not–come). *Duzhman nazí ákhta,* the enemy has approached (the–enemy near has come). Per. *nazd, nazdík,* and *ámadan,* to come. **17, 116, 141.**

Approval : *E bandbozh tha-ra manẓúr eṅ,* does this arrangement meet with your approval ? (This arrangement thee–to approved is ?) *Kha-í manẓúrí-a go,* with whose approval ? From the Arb. *naẓara,* to see. **204.**

Approve, to : *Áṅ-híar e hand vash n-eṅ,* he does not approve of this place (him–to this place pleasing not–is). With the substantive verb *vash* puts the subject in the dative. *Vash, whash,* approved, liked. Per. *khwush,* pleasant, etc. **204.**

Apron, an : *Tha-í gídí er-khafagh-e,* your apron is dropping off (thee–of the–apron down–falling–is). From the Pakh. *geḍa,* the belly. The piece of cloth over the stomach. **106.**

Aqueduct, an : These are of two kinds : *jo,* a canal, stream, etc., above ground, the Per. *jú'í,* and *kárez,* an underground aqueduct. This also is a Per. word.

Arbiter, arbitrator : *Sardár b-íth niyámghí,* let the chief act as arbiter (the–chief let–be arbitrator). *Niyámghí, niyámchí, miyánjí.* Per. *miyán,* middle. **131.**

Arched : *Yá kunj-e galo-a bítho má andar shuthagh-úṅ,* we entered through an arched doorway (an arched door–through having–been we inside went). The San. Hin. *kunj,* an alley, a lane, etc. **41, 110.**

Are : *Darmán kull jaur b-áṅ*, all medicines are bitter (medicines all bitter are). As a matter of fact, so we use *báṅ*, the contingent future. Douie. *Áṅ baloch ne-y-ant*, those are not Baloches (those Baloches not–are).

Argue, to : *Sak-mardí pha báb gobí janagh-ethant*, they were arguing about bravery (bravery in connexion–with argument they–making–were). We are not too sure of the word. **107.**

Argument : *Shiddat chi bábat-a ath*, what was the argument about ? (The–dispute what concerning was ?) A peculiar use of this Arb. word. *Gálwar chi*, what is the argument ? What is it all about ? Urdú, *bát kyá hai* ?

Arise, to : *Gudá dosten wath kharo bítho go má phajía ákhta*, then Dosten arose and came with me himself (then Dosten himself standing having–become with me with came). *Kharo biagh*, to arise, become standing. Hin. *khará*, erect, standing. **110, 141.**

2. *Gudá má gwashta phádh-a be-y-á*, I then told him to arise and come along (then me–by it–was–said arise come). *Phádh-ágh*, *phádh-ákhta*, to arise. The imperative is usually heard used as shown here : *phádh-a*, on foot. **116.**

3. *Hadhe ki rosh ási*, when the sun arises. Then I shall get out of bed. *Hadhe* is here used idiomatically. *Ásagh*, *ásitha*. With special reference to the rising of the sun. Per. *khástan*, to rise.

Ark, an : *Tha-í logh núh bozhí wájh-a eṅ*, your house is like Noah's ark (thee–of the–house Noah–of the–ark like is). Lit. boat. From the Arb.

Arm, the : *Ma-í básk sar-a wath-í dast khaṅ*, put your hand on my arm (me–of the–arm on yourself–of the–hand put). *Básk*, *básik*, *bázak*, the upper arm ; *karáʼí*, the forearm ; the wrist. Per. *bázú*, the upper arm. Hin. *kaláʼí*, the forearm, wrist. **116.**

Arm, to : *Áṅ-háṅ hathiyár bastho odha muchh bíthagh-áṅ*, they have collected there, armed (they arms having–fastened there collected have–become). *Hathiyár bandagh*, *hathiyár bastha*, to arm, put on arms. Both words come from the Per. **110, 121, 181.**

Armed, to be : *Áṅ-háṅ chi rang-a túfak-áṅ er-khanagh-áṅ*, how are they armed as regards guns ? (They what kind–of guns possessing–are ?) *Er-khanagh*, *er khutha*, *dáragh*, *dáshta*, to have, hold, possess. The first is that generally used when speaking of arms. **106.**

Armpit, the : *Dás azh áṅ-hí baghal-a sher-a khapta,* the sickle dropped from underneath his armpit (the–sickle from him–of the–armpit down fell). *Baghal,* the armpit : the Per. word without change. **110.**

Arms, weapons : *Hathyár er-khuthagh-ant-ish,* did they take off their arms ? (Their–arms down–were–made–them–by ?) A Hindí-Persian compound : *háth,* the hand, and *yár,* a friend. **155, 156, 158a.**

2. *Áṅ-hí gura siliḥ-gal ne-y-ant,* he is short of arms (him–of with arms not–are). Per. *siláḥ.* Arb.

Army, an : *Gushante lashkar taiyár biokh eṅ,* they tell me the army is getting ready (they–saying–are the–army ready becoming is). *Lashkar,* an army. Per. **117, 131.**

2. *Áṅ chi khutha khan-i, áṅ-hí hachí phauzh n-eṅ,* what can he do ? He has no army (he what done can–do ? Him–of any army not–is). *Phauzh,* an army, troops. From the Arb. *fauj,* an army, troops. **168.**

3. *Gushante áṅ-hí maz'eṅ urd asteṅ,* they tell me he has a large army (they saying–are him–of a–large army is). This is the Tur. *urdú,* an army ; camp. **44, 131.**

Around, on all sides : *Chiár cháper-a, chiár gird-a, chiár phalaw-a, chiár-e chund-a ; thul chiár cháper-a,* all around the fort, etc.

2. *Shingo shángo raghám garandagh-ethant,* it was thundering all around us (this–direction that–direction the–clouds thundering–were). *Ash + íṅ + go,* etc. **107.**

Arouse, to : *Kha-iá tha-ra hághá khutha,* who aroused you ? (Whom–by thee awake was–made ?) Hin. *jágá,* awake. **84, 155, 156.**

Arrange, settle, to : *Áḥir-a ham-er'g-a ṣaláḥ khutha ki bángah-á rav-úṅ,* finally we arranged to go in the morning (finally even–this–way–in settlement was–made that the–morning–in we–shall–go). After *ki* the arrangement made is given. *Ṣaláḥ* comes from the Arb. **26, 103.**

2. *Go báz khán-a bandbozh khaṅ,* arrange it with Báz Khán (with Báz Khán arrangement make). Per. *bandobast kardan.* **116.**

Arrangement : *Shwá-í phith go e bandozh-a vash na bí,* your father will not be pleased with this arrangement (you–of the–father with this arrangement pleased not will–be). *Bandbozh,*

arrangement, from the verbs *bandagh*, to bind, and *bozhagh*, to loosen. The Per. *bandobast*. **103.**

Array, to: *Be-y-á, sálokh-a poshain-úṅ*, come along, let us array the bridegroom (come the–bridegroom let–us–array). *Poshainagh, poshaintha*. Per. *poshánídan*, to clothe another. **116, 131.**

2. *Wath-i jind-ár jar-áṅ deagh-e*, he is arraying himself (himself–of the–body–to clothes he–giving–is). And will join you presently. **93, 106, 201.**

3. *Gudá lashkar qaṭár khutha-í*, then he drew up the army in battle array (then the–army line–in was–made–him–by). The general meaning of *qaṭár* is, however, a line formed by placing one unit *behind* the other. Arb. **155, 156, 158a.**

Arrest, to: *Gwán' jatha-í jágrú-khanokh-áṅra ki áṅ-háṅ gir-eth*, he shouted to the sentries to arrest them (a–shout was–struck–him–by the–sentries–to that them seize). *Giragh, gipta*, to seize, arrest, lay hold of. Per. *giriftan*, to seize. **117, 155, 156, 158a.**

2. *Áṅ ma-na gwáshagh-a lotagh-etha*, he wished to arrest me (he me to–arrest desiring–was). *Gwáshagh, gwáshta. Dáragh, dáshta*, to arrest, stop. Per. *báshídan*, to stop, stay. **107.**

Arrive, to: *Juz-ána juz-ána begah-á jub-a rasithagh-ant*, plodding along slowly they arrived at the sheepfold in the evening (going going the–evening–in the–sheep-fold–at they–arrived). *Rasagh, rasitha*. Per. *rasídan*. **26, 120, 110.**

2. *Begah-á má akhtagh-úṅ pha wath-í logh-a*, in the evening we arrived home (the–evening–in we–came ourselves–of the–house–to). *Ágh, ákhta. Pha* has here the force of the Urdú *par*, on, at, etc. Per. *ámadan*, to come. **26, 110.**

3. *Janj khadhe púji*, when will the marriage procession arrive? (The–marriage–procession when will–arrive?) *Pújagh, pújitha*. Seldom heard. It has a causal form *pujainagh, pujaintha*, to cause to arrive, to convey. Hin. *pahuṅchná*, Sin. *pahuṅchṇu*. **103.**

Arrogant: *Haw-áṅ goz-janokh chi zánagh-e*, what does that arrogant idiot know? From the Per. *gúz* and *zadan*. Need we explain it further? **117.**

Arrow, an: *Áṅ thír wájh-a shutha*, he went off like an arrow, or, it went. The shaft is referred to as *thír-dár*, arrow-holder, and the notch as *bíṛo, bíṛav*. **110.**

Arsenic : *Gushante áṅ hartál wártho murtha,* they tell me he poisoned himself with arsenic (they–say he arsenic having–eaten died). Hin. *hartál,* yellow arsenic. **110, 121, 131, 181.**

Art : *Áṅ miṛá'í kár-a sakhía siyáral ath,* he was very skilful in the art of war (he war–of the–business–with well acquainted was). *Kár* is Per. **17.**

Art, skill : *Wath-í kasab yak-e namúna ma-na be-y-ár shon-de,* show me a sample of your art (yourself–of the–art–of a–sample me–to bring show). *Kasab,* art, skill, handicraft. Arb. *kasaba,* to earn, gain, gain a living. **8, 116.**

2. *Thau hachí hunar zánagh-eṅ,* do you know any art ? (Thou any art knowing–art ?) Are you at all skilled ? Per. **106.**

Artery, an : *Ragh ma chák,* do not cut the artery (the–artery not cut). Per. *rag.* **116.**

Article : *E chı chí eṅ,* what article is this ? (This what thing is ?) Note the difference between these two small words. Per. *chíz,* a thing.

Artifice : *Má ba'ẓ ḥíl-a khutha, áṅ-hú phasav na dátha,* we used every artifice, but he would not give an answer (us–by many artifices were–made him–by reply not was–given). Use the sing. after *ba'ẓ. Ḥíl,* artifice ; effort. The Per. *ḥíla,* which comes from the Arb. **155, 156.**

Artisan, an : *Kasab-khanokh-áṅra mokal de,* let the artisans go (the–artisans–to leave–to–go give). Generally pronounced *kasb-khanokh.* An Arabic-Persian compound. **117.**

As : *Gardáṅ biagh-e wakht-a má túfak jatha,* I fired as I fell (falling becoming–of the–time–at me–by the–gun–was–struck). *Gardáṅ biagh, gardáṅ bítha,* to fall. But generally " to reel and fall ". The infinitive is here used substantively, and is in the genitive. Per. *gardán,* turning, etc., and *búdan,* to be, become. *Wakht-a,* at the time, as.

2. *Phol-a khan-ána phola-khan-áṅa ákhtagh-úṅ shahr-a,* inquiring as we went along we reached the city (inquiry making inquiry making we–came the–city–to). The participle is repeated. **17, 110, 120.**

3. *Má haw-e rang-a khutha cho ki thau ma-na ḥukm dátha,* I acted as you told me (me–by this manner–in it–was–done as that thee–by me–to the–order was–given). This is the Per. *chú, chún.* **155, 156.**

4. *Shá-í ṣaláḥ eṅ hachho khan-í,* he will do as you wish

(you–of the–advice is thus he–will–do). *Hachho*, thus, even thus. A Per. compound : *ham* + *chún*. **103.**

5. *Har rang-a ki drázh eň áň rang-a phráh n-eň*, it is not as broad as it is long (every way–in that long it–is that way–in broad not–it–is). On this model some useful sentences may be formed.

6. *Dánkoh tha-í phalaw-a hachí gunáh ṣebit na bítha*, nothing has been proved against you as yet (as–yet thee–of the–direction–in any fault proved not has–become). **17, 110.**

7. *Haw-ikhtar*, *ham-ikhtar*, etc., as much as this ; *haw-áňkar*, *hav-kar*, as much as that.

Ascend, to : *Gudí charagh-a n-eň*, the kite won't ascend (the–kite rising–of not–is). A useful idiom. It shows that he had made sundry efforts to get it up. *Chaṛagh*, *chaṛitha*. The trans. or causal form is *cháṛagh*, *cháṛitha*. Sin. *chaṛhaṇu*, Hin. *chaṛhná*. **118.**

Ascend a throne, to : *Gudá áň-hí bachh-á phágh bastha*, then his son ascended the throne (then him–of the–son–by the–turban was–fastened). *Pháqh bandagh*, *phágh bastha*, to put on the head-dress signifying royalty ; to ascend a throne. Per. **155, 156.**

Ascent : *Burzagh albat ba'ẓ aukhá bí*, the ascent will undoubtedly be extremely difficult (the–ascent undoubtedly very difficult will–be). Per.

Ascertain, to : *Ba-rau*, *phol-phurs khaň*, go and ascertain (go inquiry make). The simpler form is *phol khanagh*, to ask, inquire. Sin. *phola*, searching for, seeking. Per. *pursídan*, to ask. **116.**

2. *Thau haw-e ḥál chi rang-a málim khutha*, how have you ascertained this ? (Thee–by this circumstance what way–in ascertained has–been–made ?) *Málim khanagh*, to ascertain, make known. From the Arb. *ma'lúm*, known, root, *'alima*, to know. **65, 155, 156.**

3. *Gudá ma-na wath-í ḥál málim bítha*, then I ascertained how I stood (then me–to myself–of the–state known became). *Málim bíagh* preceded by the subject in the dative case. **110, 204.**

Ashes : *Phuṛ-án dar-a khash*, *gudá ás ro khaň*, pull out the ashes and light a fire (the ashes out draw then a–fire lit make). There are different ways of spelling this word. Sin. *phulhyaru*. **116.**

Aside, apart: *Chákur-á ákhto pahnád-a phol-khutha-i ki tha-í nám haidar eṅ*, Chákur took him aside and asked him if his name was Haidar (Chákur–by having–come on–one–side was–asked–him–by that thee–of the–name Haidar is ?) *Pahnád*, side, direction, *pahnád-a*, on one side, apart. **17, 155, 156, 158a.**

2. We may also use *ekwá*, *evakh-a*, *yá phalaw-a*, aside, on one side, apart.

Aside, to push: *Ganokh*, *ma-na ghas ma de*, you fool, don't push me aside (fool me–to a–push not give). The pushing aside of another so as to get in front. We take this to be the Hin. *ghus*, entering forcibly, pushing, etc. **116, 201.**

Ashamed, to feel: *Ma-na hachho gushagh-a azh lajj biagh-e*, I feel ashamed to say so (me–to thus saying from shame becoming–is). *Lajj biagh* preceded by the dative of the person. This is the Sin. *lajja*, which in turn comes from the Him. **118.**

2. *Áṅ loṭagh-a lajj khanagh-e*, he is ashamed to ask (he to–ask shame making–is). *Lajj khanagh*, to make shame, to be ashamed, feel ashamed. **106.**

3. *Tha-ra lajj ne-y-ákhta*, were you not ashamed ? (Thee–to shame not–came ?) The same idiom is found in a number of Indian languages. **141.**

Ashamed, to make one feel: *Má áṅ-híára ba'ẓ lajjí khutha*, I made him feel thoroughly ashamed of himself (me–by him greatly ashamed was–made). *Khas-e-ar lajjí-khanagh*, to make one feel ashamed of himself. Sin. *lajja*, Hin. *lajjá*, shame. **155, 156.**

Ask, to: *Azh Chákar-a phol khutha-í*, he asked Chákar (from Chákar it–was–asked–him–by). *Phol khanagh*, to ask, but *phol-phurs khanagh*, to inquire, to make close inquiry. Per. *pursídan*, to ask. Sin. *puchhanu*, to ask. Hin. *púchhná*, to ask. **155, 156, 158a.**

2. *Ma loṭagh-a lajj khanagh-áṅ*, I am ashamed to ask (I to–ask shame making–am). *Loṭagh*, *loṭtha*, to ask for something, demand something. It cannot be used in the sense of " to ask a question ". Hin. *loṭná*, to long for, eagerly desire. **106.**

3. *Rosh pha rosh-ígha azh má loṭagh-e*, he asks me for it every day (day after day from me he–asking–is). The recovery of some money. *Loṭagh* has nothing to do with the asking of a question. **106.**

4. *Ba-rau*, *azh khas-e-a phurs*, go and ask someone (go from someone ask). If the first imperative is in the sing., the second also should be in the sing. Per. *pursídan*. **116.**

5. *Áṅ-híá chikhtar bhá gwashta*, what price did he ask? (Him–by what price was–said?) *Gushagh, gwashta.* Per. **77, 78, 155, 156.**

Asleep : *Galgal-a ma khaṅ, chukh waptiy-e*, don't make a noise, the child is asleep (a–noise not make the–child sleeping–is). In a sleeping condition, lying down. We might have used *'akisthiy-e. Wafsagh, wapta* ; *'aksagh, 'akistha.* **116, 122.**

2. *Zál mard har do wháv athant*, husband and wife were asleep (the–wife the–husband each two asleep were). *Wháv*, sleep, is here used adjectively, or, if it please you better, adverbially. Per. *khwáb.*

Asleep, to fall : *Gudá wháv ákhto shutha-í*, then he fell asleep (then asleep having–come went–he). *Wháv*, sleep. Per. *khwáb*, sleep, a dream. **110, 158a.**

Asparagus : *E jawá'eṅ khaler n-eṅ*, this is not good asparagus. *Khaler, khalero*, wild asparagus. **44.**

Aspect : *Chi jawá'eṅ nazar eṅ*, what a beautiful aspect. Also, *nadhar.* Arb. **44.**

Ass, an : *Lágh*, a male ass ; *khar*, a female ass ; *kunár*, an ass that has been gelded ; *gor*, a wild ass. *Báhir*, a herd of asses. Per. *uládh, khar, gúr.*

Ass, fool : *Thau ganokh eṅ*, you are an ass (thou a–fool art). But, *thav eṅ ganokh*, thou *art* a fool.

Assafœtida : *Áṅ híng wájh-a bo deagh-e*, it smells like assafœtida (it assafœtida like a–smell giving–is). Sin. *hingu*, Hin. *híng.* **106.**

Assault, to : *Thul chakhá jhalav khan-úṅ*, let us assault the fort (the–fort on an assault let–us–make). Sin. *julaha.* **131.**

2. *Shaf-e-a ma-í sangar chakhá ḥamla máṅ-rikhta-ish*, one night they assaulted our stockade (one–night–on us–of the–stockade on an–assault was–delivered–them–by). *Máṅ-ríshagh, máṅ-rikhta. Ḥamla* is a Per. word. **8, 17, 155, 156, 158a.**

3. *Kha-íá tha-ra jatha*, who assaulted you? (Whom–by thee was–assaulted?) Lit. struck. Per. *zadan.* **84, 155, 156.**

Assemble, to : *Má tháṅ hand-a muchh b-úṅ*, where shall we assemble? (We what place–in assembled shall–become?) *Muchh*, assembled ; *muchh bíagh*, to assemble ; *muchh khanagh*, to assemble, bring together. Dames derives the word from the Sin. *muchu*, a heap. **17, 88, 131.**

Assembly, an : *Haw-áṅ majlis-a maz'eṅ muqaddim khai ath*,

who was senior headman of that assembly ? (That assembly–of the–senior headman who was ?) *Majlis*, an assembly, gathering. Arb. **44.**

2. *Whard wártho gudá kachahrí bí*, when they have eaten they form an assembly (food having–eaten then an–assembly takes–place). After a wedding, say. Hin. *kachahrí*.

Assignation, an : *Mihrwání khutho áṅ-hí mastúr-a ma-na tháh de*, please arrange an assignation for me with his wife (kindness having–made him–of the–wife–with me–to a–place give). We take it that *tháh* is got from the Sin. *tháṅu*, *tháhu*, Hin. *thán*, a spot, place. We have heard the word used in this sense only. **116.**

Assist, to : *Khas-e-á áṅ-hí sren-bandí khutha bí*, someone must have assisted him (someone–by him–of the–help made must–have–been). *Sren-bandí*, help, assistance ; *sren-bandí khanagh*, to help, assist. A nominal compound. Per. *surín*, the loins, hips, thighs ; *bandan*, to bind, fasten. Girding up the loins preparatory to beginning a work. **8, 90, 155, 156.**

2. *Thau phar chi áṅ-háṅra kumak na deagh-eṅ*, why don't you assist them ? (Thou for what them–to assistance not giving–art ?) Per. **106, 201.**

3. *Má dí chí-e phusht khutha*, I also assisted in a small way (me–by also a–little assistance was–made). Per. *pusht*, the back. **58, 155, 156.**

Assistance : *Khas-e-á tha-ra kumak dátha*, did anyone give you assistance ? (Anyone–by thee–to assistance was–given ?) Per. **8, 90, 155, 156, 201.**

Associate, an : *Haw-e sai chhorav amsaro athant*, these three boys were associates (these three boys associates were). *Amsaro*, an associate, one equal in age, etc. From the Per. *ham* and *sar*.

Associate with, to : *Go áṅ-háṅ ambráhí ma khaṅ*, do not associate with them (with them companionship not make). From *ambráh*, a companion, servant. Per. *hamráhí*, companionship. From *ham*, together, and *ráh*, a road, way. **116.**

2. *Go ma-í ambráh-a sangatí ma khaṅ*, do not associate with my servant (with me–of the–servant association not make). You are too bad a character. Sin., Hin., etc. **116.**

As soon as : *Wakht-a ki áṅ kh-á-í haw-áṅ sá'at-a ma-na wasta khaṅ*, inform me as soon as he comes (the–time–at that he

will–come that–very moment me acquainted make). Informed. **116, 141.**

Assuredly : *Bale, ḥon ḥon sánı b-áṅ*, yes, I shall most assuredly be present (yes blood blood in–attendance I–shall–be). An idiomatic use of *ḥon*, blood ; nothing will stop me short of bloodshed. Per. *k̲hun*, blood. **103.**

2. *Maroshí har-báwe haur gwár-í*, it will assuredly rain to-day (to-day assuredly rain will–rain). *Peḍ na, mundo na, murrí na*, assuredly not. **103.**

Asthmatic : *Haw-áṅ sáh-gwand-e phír khai at̲h*, who was that asthmatic old gentleman ? (That breath-short old–man who was ?) **41.**

Astonish, to : *Áṅ ganok̲h-á ma-na ḥairán khut̲ha*, that fool astonished me (that fool–by me astonished was–made). The lit. reading is not " I " but " me ". The pronoun does not cease to be the object although the construction is really passive. Arb. **155, 156.**

Astonished, to be : *Ma wat̲h-í dil-a ḥairán bít̲hag̲h-áṅ*, I was astonished (I myself–of the–heart–in astonished became). *Áṅ ḥairán bít̲ha*, will not do for " he was astonished " : *dil*, heart, has to be brought in. Arb. **110.**

Astray, to go : *Shá-í ambráh gár bít̲ha*, your servant has gone astray (you–of the–servant lost has–become). He has lost his way. **110.**

Astray, to lead one : *Dír bí, thau ma-í bachh-ar radh khanag̲h-eṅ*, get away, you are leading my boy astray (distant be thou me–of the–boy ruined making–art). *Radh* comes from the Arb. through the Per. **106.**

Astrologer, an : *Haw-e sai najúmí azh rosh-ásán-a phalaw-a ák̲htag̲h-ant*, these three astrologers come from the East (these three astrologers from the–sun–rising direction have–come). *Najúmí*, an astrologer ; astronomer ; wise man. From the Arb. **110.**

Astrology : *Inna, ma nujum na mannag̲h-áṅ*, no, I do not believe in astrology (no I astrology not believing–am). The word is pronounced differently in different places. Arb. **106.**

Asunder : *Koh khard khard bít̲ha*, the mountain was rent asunder (the–mountain broken broken became). Scattered in pieces. Per. *k̲hurd*, small, little. **110.**

At : *Áṅ log̲h-a n-eṅ*, he is not at home (he the–house–at not–

is). The locative case, not the dative as Mayer would seem to suggest. **17.**

2. *Ma-í sír sar-a bítha*, it happened at my marriage (me–of the–marriage at it–occurred). We take this *sar-a* to be derived from the Per. *sar*, head, etc., and not that brought in from the Pakh. **110.**

3. *Go má cháwá khanagh-etha*, he was jeering at me (with me jokes he–making–was). He was chaffing me. *Go* is the Per. *bá*. **107.**

4. *Zál-kár cháth chakhá muchh bíthagh-áṅ*, the women assembled at the well (the–women the–well at (on) assembled became). The Hindí-Urdú *par* is used in the same way. **110.**

5. *Buz pha chikhtar rúpiyá shawashk-eṅ*, at what price will you sell the goats ? (The–goats for how–many rupees you–will–sell ?) *Pha* comes from the Pakh. **103.**

6. *Tha-í chakhá khandagh-ant*, they are laughing at you (thee–of on they–laughing–are). It is the Urdú idiom *wuh tujh par hañste hain*. *Chakhá* is the Pakh. *tsakhah*, which in turn comes from the Per. **106.**

At, to fire : *Thau túfak jatha chi chí-ára*, what did you fire at ? (You–by the–gun–was–struck what thing–to ?) *Chi*, what ? But *chí*, thing. **155, 156.**

2. *Gardáṅ biagh-e wakht-a áṅ-híá ma-na thír jatha*, he fired at me as he fell (falling becoming–of the–time–at him–by me a–bullet was–struck). Thus we have *túfak janagh* and *thír janagh*, to fire, shoot. Per. *tír*, an arrow ; bullet, and *zadan*, to strike. **17, 77, 78, 155, 156.**

At all : *Shwá-i chhorav ná-durúh chí n-eṅ*, your boy is not at all ill (you–of the–boy unwell any not–is). Your boy is not in the least ill. *Chí*, is for *hechí*, *hachí*. Per.

At any rate : *Har-báwe tha-ra ravagh-í bí*, at any rate you will have to go (at–any–rate thee–to going–of will–be). This may also mean, you will certainly have to go. A combination of the Per. *har* and the Arb. *báb*. **203.**

Athlete, an : *Shá-í bráth jawá'eṅ mal eṅ*, your brother is a good athlete (you–of the–brother a–good athlete is). We may use *pahlwán*. The first is Hin. and the second Per. **44.**

At last : *Áhir-a shutha-í*, at last he went (finally went–he). A corr. of *ákhir*. Arb. **158a.**

At once : *Makht-a be-y-á*, come at once (this–time–at come). For *maṅ íṅ wakht-a*. **17, 116, 141.**

2. *Níṅ tha-ra de-án-í*, I shall give it to you at once (now thee–to I–shall–give–it). Pakh. *nan*, San. *nú*. **103, 158a.**

Atonement : *Áṅ ḥon-a phar ḥon gírt*, he demands full atonement (he blood for blood will–take). *Gírt* is the 3rd pers. sing. contingent future of *giragh*, *gípta*, to take.

At present : *Wakht-a áṅ logh-a n-eṅ*, he is not at home at present (the–time–at he the–house–at not–is). Just now, at the moment. **17.**

Attach, to, intrans. : We may use *mán-ágh*, *mán-ákhta*, or *lagagh*, *lagitha*. In both cases the object will be in the dative : *ma-na mán-ákhta*, *ma-na lagitha*, it attached itself to me.

Attach, to, trans. : *Har do sar-áṅ yak khaṅ*, attach the two ends (each two ends one make). *Rez-a pursáng sara dak khaṅ*, attach the rope to the ladder (the–rope the–ladder to joined make). **116.**

2. *Áṅ-hí guṭh-ar mán-khan-eth-í*, attach it to his neck (him–of the–neck–to attach–it). In–make–it. **116, 155, 156, 158a.**

Attack, an : *Haw-áṅ rosh-a jhallav na bítha*, no attack was made that day (that day–on an–attack not became). *Jhallav*, *jallav*, *jalo*, *jasol*, an attack. Used with *bíagh* and *khanagh*. Sin. *julaha*. **110.**

Attack, as fever, etc., to : *Gwahar tha-ra khadhe giragh-e*, when does the ague attack you ? (The–ague (cold) thee when attacking–is ?) Per. *giriftan*. **106.**

Attack, assault, to : *Guda má-í sangar chakhá go zor-a ḥamla máṅ-rikhta-ish*, they thereupon violently attacked our stockade (then us–of the–stockade on with force an–attack was–made–them–by). *Ḥamla máṅ-rishagh*, *ḥamla máṅ-rikhta*, to make an attack, deliver an assault. The object is generally followed by *chakhá*, on. **155, 156, 158a.**

2. *Jhaṭ-e-a phadha má-í avzár-áṅ áṅ-háni chakhá khaptagh-ant*, a moment after our cavalry suddenly attacked them (a–moment after us–of the–cavalry them–of on fell). This would usually signify an attack for which the enemy was not prepared and which they did not expect. *Khafagh*, *khapta*, to fall. Kur. *kaftin*. **110.**

Attain, to : *Wakht-a ki áṅ bálagh bítha*, when he attained to puberty (the–time–at that he a–grown–up–youth became). *Wakht-a ki áṅ bhágyá bítha*, when he attained to wealth. **110.**

Attempt, to : *Má ba'ẓ dhak-a koshish khuṯha, mashė dánkho áṅ-hí sar-a na rasiṯhagh-áṅ,* I have made many attempts, but have not been able to reach the top as yet (me–by many occasions–on an–attempt has–been–made but as–yet it–of the–top–to not I–have–reached). Speaking of a hill. *Koshish,* an attempt, *koshish khanagh,* to make an attempt, to attempt. Per. *kúshish, koshish,* attempt, etc. **58, 155, 156.**

Attend, to : *Áṅ majlis-a ḥáẓir aṯh,* did he attend the meeting ? (He the–meeting–at present was ?) *Má ḥáẓir b-úṅ,* we shall attend. Arb. *ḥaẓara,* to be present. **17.**

Attendance : *Tha-ra ṣání bíagh bí,* you will have to be in attendance (thee–to present to–be will–be). But, *tha-í khizmat ẓarúr na bí,* your attendance will be unnecessary (thee–of *the–service* necessary not will–be). **203.**

Attendant, an : *E ma-í láṭídár ant,* these are my attendants (these me–of the–attendants are). *Ambráh,* a servant ; *khizmat-gár,* a waiter ; *chobdár,* a mace-bearer. Hin. *láṭhí,* a stick.

Attend to, to : *Áṅ wakht-a ma waṯh-í kár-a shíwar bíagh-eṯháṅ,* I was attending to my own work at the time. A somewhat unusual use of *shíwar,* alert, etc. Per. **107.**

2. *Jhaṭ-e ma-na waṯh-í gosh-a de,* attend to me for a moment (a–moment me–to thy ear give). Per. *gúsh* and *dádan.* **8, 116, 201.**

3. *Thau ma-í ṣaláḥ na mannitha,* you did not attend to my advice (thee–by me–of the–advice not was–heeded). Sin. *manaṇu,* Hin. *mánná.* **65, 155, 156.**

Attention : *Tha-í dil-goshí ma-í phalaw-a ne-y-aṯh,* your attention was not towards me (thee–of the–attention me–of the–direction–in not–was). Per. *dil,* the heart, and *gúsh,* the ear. **17.**

Attest, to : *Gawáhí khanagh, sháhidí khanagh,* may be used. *Khas-e gawáhí khan-í ki e rást eṅ,* will anyone attest to this ? (Anyone evidence will–make that this true is ?) *Gawáhí* comes from the Per., but *sháhidí* from the Arb. through the Per. **103.**

Auction, for : *Bale, thewagh-e shawashkagh-a astáṅ,* yes, they are all for auction (yes all selling–of are). Speaking of some horses. *Shawashkagh-a* is the infinitive used substantively in the genitive case : of sale, for sale, for auction. **118.**

Auger, an : *Drakán warmá kár-a kh-ár-ant,* carpenters use augers (carpenters augers use–into bring). Hin. *barmá.* **131.**

Augur, an: *Rav-úṅ, gind-úṅ, phál-phirenokh chi gush-í,* let us go and see what the augur has to say (let–us–go let–us–see the–augur what says). From the Arb. *fál* and the noun of agency got from *phirenagh, phirentha,* to throw. **131.**

August: *Ma bashám-a daur khan-áṅ,* I shall go on tour during August (I August–during a–tour shall–make). *Bashám, bashán,* July–August. **103.**

Aunt: *Shwá-í trí-á áṅ-híára báh kharagh-a rav-ána rav-ána dítha,* your aunt saw him going along the bank of the canal (you–of the–aunt–by him the–canal–of the–bank–on going going was–seen). *Trí,* a paternal aunt; *másí,* a maternal aunt. Both words come from the San. **120, 155, 156.**

Austere: *Chí-e trund n-eṅ,* is he not somewhat austere? (Somewhat austere not–he–is?)

Authority: *Ma-na ikhtiyár n-eṅ,* I have no authority (me–to authority not–is). Arb. **202.**

Autumn: *Azh subí-a aṣulá chí-e chí-e haur-á gwárṭa,* there has been little or no rain since autumn (from autumn only some some rain–by it–has–been–rained). *Subí* is the term generally heard. Alternatives are, *suhel* and *kháosh.* **155, 156.**

Autumnal: *Bashámí gwárish wakht-a,* during the autumnal rains (the–autumnal rains–of the–time–at). **17.**

Avarice: *Júfá tha-ra uḥár khan-í,* avarice will be the ruin of you (avarice thee ruined will–make). *Júfá,* avarice. This is the Arb. *jafá,* oppression, tyranny, etc. **103.**

Avaricious: *Shúm-e mard ath,* he was an avaricious person (an–avaricious man he–was). Arb. **41.**

Avenge one's self on, to: *Thau hech ma khaṅ, ma wath-í 'iwaẓ wath khan-áṅ aṅ-hí chakhá,* do not do anything, I shall avenge myself on him myself (thou anything not do I myself–of the–requital myself shall–make him–of on). *Khas-í chakhá 'iwaẓ khanagh,* to avenge one's self on anyone. *'Iwaẓ,* of course, comes from the Arb. **103, 116.**

2. *Haw-e rang-a chi chákur-a wath-í ḥon-a gipta-í,* in this way he avenged himself upon Chákur (this way–in from Chákur himself–of revenge was–taken–him–by). The primary meaning of *ḥon* is "blood". Per. *khún.* **155, 156, 158a.**

Avenger, an: *Man áṅ ḥon-girokh,* I am the avenger. Literal. Per. *khún,* blood, and *giriftan,* to take. **117.**

2. *Badlá-gír áṅ-hí rand-a shuthagh-ant,* the avengers are on

his track (the–revenge-takers him–of the–track–on gone–are). A Hindí-Persian compound. **110.**

Averse to, to be : *Baloch 'álam sarkár ambráhí seb na khanagh-áṅ*, Baloches are averse to government service (the–Baloch people government service approved not making–are). *Seb*, approval, *seb khanagh*, to approve. We are generally averse to that which we do not approve. Per. *zíb*, *zeb*, ornament, elegance, etc. **106.**

2. *Azh ravagh-a ná-vash ant*, they are averse to going (from going displeased they–are). Per. *ná-khwush*. **118.**

Avert, to : *Áṅ phar chi wath-í dem odhar khanagh-e*, why does he avert his face ? (He what for himself–of the–face in–the–other–direction making–is ?) *Dem odhar khanagh*, to avert the face, turn the face in the other direction or away. Hin. *udhar*, on that side, in that direction. **106.**

Awake, to : *Khas-e-á áṅ-híar hághá khutha*, someone awoke him (someone–by him awake was–made). Hin. *jágá*. **8, 90, 155, 156.**

Awake, to be : *Haw-áṅ wakht-a har do hághá athant*, both were awake at the time (that time–at each two awake were). Less frequently *ojágho*. Hin. *jágá*. **17.**

Award, to : *Sarkár-á buzdár-áṅra hasht sadh rupíya dáth-ant*, government has awarded the Buzdárs eight hundred rupees (government–by the–Buzdárs–to eight hundred rupees have–been–given). *Deagh*, *dátha*, to give, award, bestow. Per. *dádan*, to give. **155, 156, 201.**

Aware, to be : *Ma ṣaḥíḥ ne-y-áṅ áṅ thángo shutha*, I am not aware where he has gone (I certain not–am he what–direction has–gone). Arb. **110.**

2. *Áṅ samá ne-y-ath ki lath tha-ígh ath*, he was not aware that the stick was yours (he aware not–was that the–stick thine was). But *samá* may be used substantively and be preceded by the dative case. Sin. **65.**

3. *Fasád ki bíthagh-etha áṅ-hí kal tha-ra ne-y-ath*, were you not aware of the emeute that had taken place ? (The–riot that had–taken–place it–of information thee–to not–was ?) Sin. *kala*. **112.**

Away : The verb, as a rule, will convey the meaning of "away" : *Kha-í-á burtha-í*, who took it away ? (Whom–by was–taken–away–it ?) *Bar-ish*, take them away. *Baragh*, *burtha*. Per. *burdan*.

Awl, an: *Mochí-á wath-í siyárí-a ishto dátha*, the shoemaker has left his awl behind (the–shoemaker–by himself–of the–awl having–left has–been–given). Sin. *ára*. **155, 156.**

Axe, an: *Áñ-híá thafar jatha, mán-ákhta ma-na saghar-a*, he struck at me with an axe, and it caught me in the head (him by an–axe was–struck it–came me–to the–head–in). *Mán-ágh* requires the dative. *Thafar*, an axe, hatchet. Per. *tabar*, an axe. **77, 78, 155, 156.**

Axle, an: *Gáḍí laṭ prushta*, the axle of the cart is broken (the–cart–of the–axle is–broken). *Philá*, the axle of a well-wheel; *shagikh*, the axle of a millstone. Hin. *laṭh*, a stick. The axle of the Indian cart is very often a stick with pointed ends. Sin. *shíkha*. **110.**

B

Babe, a : *Ma bullú ne-y-áṅ ki odha rav-áṅ*, I am not such a babe as to go there (I a–babe not–am that there I–should–go). *Chukh, bullú, balrú, ma'ṣúm.* Sin. *ḅáru*, etc. Arb. *ma'ṣúm*, an innocent, a newly born child. **131.**

Baby, a : *Ṭhagí ma khaṅ ki ma chukh áṅ, ma-na kal n-eṅ*, do not pretend to be a baby and that you do not know (pretence not make that I a–child am me–to information not–is). *Chukh*, a child. Hin. *chhokṛá, chhokrá*, a boy, lad. **116, 202.**

Back, the : *Mashe áṅ-hí nemgha wath-í phusht khutha-í*, but he turned his back to him (but him–of towards himself–of the–back was–made–him–by). *Phusht*, the back ; *phusht-dil*, the middle of the back. Per. *pusht*, the back. **155, 156, 158a.**

Back, the middle of the : *Sing ma-í phusht-dil-ár mán-ákhta*, the stone caught me in the middle of the back (the–stone me–of the–back–middle–to came). Lit. back-heart. Or, as we say, centre of the back. Per. **206.**

Back, to bring : *Thau gind, áṅ haw-áṅ duz-a tharthiya áragh-e*, just look, he is bringing back that thief (thou look he that–very thief back bringing–is). *Tharthiya*, returned, from *tharagh, thartha*, to return. **106, 122.**

Back, to give : *Inna, thar-ána na de-án-í*, no, I shall not give it back (no returning not I–shall–give–it). *Tharagh, thartha*, to return ; *deagh, dátha*, to give. **120, 158a.**

2. *Má zí áṅ-híar tharaintha*, I gave it back yesterday (me–by yesterday it was–given–back). *Tharainagh, tharaintha*, to give back, send back. It is the causal of *tharagh, thartha*, to return. **155, 156.**

Back, to go : *Phadha rav-áṅ ṣáḥib ma-í saghar bhoren-í*, were I to go back the master would break my head (back I–were–to–go the–master me–of the–head would–break). Per., Pakh. *pas*. Per. *raftan*. **131.**

2. *Khadhe thar-eṅ rav-eṅ*, when will you go back ? (When you–will–return you–will–go ?) *Taragh-ravagh*, to go back, return. *Gudá áṅ thartho shutha*, then he went back. **103.**

3. *Thar, ba-rau sakhí sarwar-a,* go back to Sakhí Sarwar (return go Sakhí Sarwar–to). Two imperatives. **17, 116.**

Back, to turn the : *Ran, tha-ra chi bítha, ma-í nemgha pahnád khan-eṅ,* wife, what is the matter with you that you turn your back to me ? (Wife thee–to what has–become me–of to the–back thou–makest ?) Not on this particular occasion but generally. *Pahnád,* side, direction. Why do you turn aside when I approach you ? The opposite is *dem khaiagh,* to turn the face. **131, 204.**

2. *Ma-í nemgha wath-í phusht ma khaṅ,* do not turn your back to me (me–of towards thyself–of the–back not make). Similarly *ma-í nemgha wath-í dem khaṅ,* turn your face towards me. **116.**

Backbiter, a : *Chughlí-khanokh-áni gwashtí-a báwar ma khaṅ.* do not trust backbiters (backbiters–of the–word trust not make), *Chughlí khanagh,* to backbite. In *khanokh-áni* we have the genitive case plural of the noun of agency. **116, 117.**

Backbone, the : *Shá-í shánagh-ár chí-e ziyán bítha bí,* you must have injured your backbone (you–of the–backbone–to some–slight injury become will–be). Per. *shána,* the shoulder-blade. Pakh. *shamdza'í.* **204.**

Backwards and forwards : *Ingo ángo khapta pha thatharagh-a,* he began to wander backwards and forwards (this–direction that–direction he–fell to wander–about). *Ingo* and *ángo* are compounds got from the two demonstratives and *go.* Per. **174.**

Bad : *Daryá áf gandagh n-eṅ, sor n-eṅ,* the water of the river is not bad, nor is it brackish (the–river–of the–water bad not–is brackish not–it–is). Per. *gandah.*

2. *Ma-í chana haráb eṅ,* I consider it bad (me–of the–opinion–in bad it–is). Of anything. The Arabic-Persian *kharáb. Gandagh-e chhorav eṅ,* you are a bad boy, you are a naughty boy. Per. *gandah.*

Bad, to go : *Hachho ma vi ki kan-í,* let us hope it doesn't go bad (thus not it–may–be that it–may–go–bad). *Kanagh, kantha.* Sin. *kino,* fœtid, putrid. *Kharaṇu,* to become spoiled. **131.**

2. *Azh áṅ-hía bo khafagh-e,* it is going bad (from it a–smell coming–is). Generally of meat. **106.**

Badger, a : *Thau gúr-pat ish-bar-a na dítha,* have you never seen a badger ? (Thee–by a–badger any–time–at not has–been–seen ?) Pakh. *gor-kakkh,* Per. *kúr-kan.* **155, 156.**

Bad language : *Khas-e-ár zá ma de*, do not use bad language to anyone (anyone–to bad language not give). The Arb. *zá*. **8, 90, 116.**

Badly : *Tha-í chana áṅ-hía gandaghí-a khutha*, you think he acted badly ? (Thee–of the–opinion–in him–by badly it–was–done ?) An adverb. Per. *gandah, ganda*. **155, 156.**

2. *Áṅ-háni sakhía aukhá ḥál en*, they are very badly off (them–of a–very bad state is). Hin. *okhá*. **77, 78.**

3. *Shá gandagh-e kár khutha ki na shuthagh-eṅ*, you have acted badly in not going (you–by bad work has–been–done that not you–went). Per. *gandah*. **110, 155, 156.**

4. *Ma sakhía zadhagh bíthagh-áṅ*, I was badly wounded (I severely wounded became). The Per. *sakht*. **110.**

Bag, a : *Ma-na sadh horg-e barzí-áṅ pakar ant*, I require one hundred empty bags (me–to one–hundred empty bags necessary are). *Barzí*, a bag, sack. Hin. *borá, borí*, a gunny bag. Probably from the Per. *burz*. **41, 104.**

2. *Thau aulá gwashta e ma-í loth n-eṅ*, you first said it was not your bag (thee–by at–first it–was–said this me–of the–bag not–is). *Loth*, a bag. Hin. *lothá*, a bag. **155, 156.**

3. In addition to the above there are the following : *hurjín*, a saddle-bag ; *hartel*, a tent-bag ; *híṅz*, the leather bag used for churning ; *aphán, afshán*, a leather bag used for holding flour ; *gwálagh*, the bag or bags thrown over a pack-saddle and in which grain, etc., is carried ; *zik, zikh*, the leather bag in which *ghí* is kept ; *mashk, khalí*, the leather bag in which water is carried.

Bag, game shot : *Do khawinjar, do káhní, do kaṭakar, e shikár ma-na miletha*, my bag consisted of two partridges, two doves, and two grouse (two partridges two doves two grouse this game me–to was–received). *Shikár* may thus be used to translate " bag " when the latter means " game ". **206.**

Baggage : *Chí-e maḍḍí-bunagh dí gár bítha*, some baggage also was lost (some baggage also lost became). *Maḍḍí-bunagh* is the term used when speaking of " military baggage ". *Maḍḍí, maddí*, goods and chattels ; *bunagh*, baggage, personal or household goods. Sin. *maḍí*, baggage. Per. *buna, bunah*, baggage of an army. **110.**

Bagpipes : *Sharná sáz khanagh-a zán-eṅ*, do you know how to play the bagpipes ? (The–bagpipes music to–make you–know ?) The Per. *surná surná'e*. The instrument is not quite the same as ours. **131.**

Bail : *Khas-e-á ẓámin-gírí dátha*, someone gave bail (someone–by security was–given). From the Arb. root *ẓamina*, to stand security. **8, 90, 155, 156.**

Bake, to : *Áň wakht-a ma-í zál naghan tháfsagh-etha*, my wife was baking bread at the time (that time–at me–of the–wife bread heating–was). The round stone put in the centre of the dough is termed *thafagh*, the heater. Per. *táftan*. **17, 107.**

Balance, the instrument for weighing : *Ma chi rang-a ṭolán-í, tarájí n-eň*, how am I to weigh it ? There is no balance (I what way–in may–weigh–it ? A–balance not–is). Per. *tarázú*. **103, 158a.**

Bald : *Mard dí garrá ath zál dí garrí ath*, the husband was bald and the wife also (the–husband also bald was the–wife also bald was). *Garrá, garrí*, bald.

Baldness : *Shá-í gar chi rang-a druáh bítha*, how have you got rid of your baldness ? (You–of the–baldness what manner–in cured became ?) *Gar*, baldness. **110.**

Bale, a : *Chandí sar-bár athant*, there were several bales (several bales were). *Gaunkí*, a bale of cloth ; *barkí*, a bale of cotton. A Per. compound.

Ball, a : *Khenú-ár ladhagh de*, kick the ball (the–ball–to a–kick give). Sin. *kheno*. **201.**

Ball, bullet : *Maň túfak-a thír ne-y-ath*, there was no ball in the gun (in the–gun a–ball not–was). Per.

Ball of the eye : *Áň-hí thelagh-ár cho bítha*, what has happened to the ball of his eye ? (Him–of the–ball–of–the–eye–to what has–happened ?) Sin. *táro*. **77, 78, 204.**

Ball of the foot : *Chambo* may be used when speaking of the ball of the foot or hand. *Phádh-dil bun-a*, under the ball of the foot.

Balloon, a : *Uḍar-katorní tháň hand-a er-khapta*, where did the balloon come down ? (The–balloon what place–in descended?) *Uḍar-katorní* is the term used for any and every class of flying machine. Its lit. rendering is " flying-bedstead ". Sin. *uriṇu*, to fly, and *khaṭolo*, a bedstead. **17, 88, 110.**

Baloch : In this word the vowel *a* is short and the vowel *o* long. There is no such word as *baluch*, far less *bálúch*. In Sin. the word has become *ḅarochu*. See our foreword to *The Balochi Language*.

Balsam-tree, the : *Bodh*, the *balsam odendron mukul*.

Banana, a : *Hau, má-í gura mozh ne-y-ant,* yes, we have no bananas. Per. *múz.*

Band, a : *Gal* frequently gives this sense when used in composition ; e.g. *duz-gal,* a band or gang of thieves. *Ghal,* a band, a raiding party ; *galagh,* a band of horsemen or a number of mares ; *kahol,* a band or number of children.

Band, a, for tying : Use *band,* the Sin. *baňdu.*

Band of women, a : *Sháh-márí dem-a jan-gal-e sha'r-a janagh-eth,* there was a band of women singing in front of the palace (the–royal–palace–of in–front a–band–of–women a–song was–singing). Lit. was striking. *Jan,* a woman, *jan-gal,* women, a band of women. Per. **107.**

Bane : *Thav eň ma-í ján ziyání,* thou art the bane of my life (thou art me–of the–life–of the–bane). Lit. harm, injury. Per. *ziyán.*

Bangle, a : *Áň-hía wath-í yá báňzú-band shawakhta,* she sold one of her bangles (her–by herself–of a bangle was–sold). Lit. arm-fastener. Per. **77, 78, 155, 156.**

Banjo, a : *Chang sáz khanagh-etha,* he was playing the banjo (the–banjo–on music he–making–was). There is no post-position, however. We may use *chang* or *damvíro,* although neither is strictly correct. Per. **107.**

Bank, embankment round a field : *Laṭh-a azh dar-a juz-úň,* let us walk outside the embankment (the–embankment–from the–outside–on let–us–go). So as not to damage the crops. *Laṭh, band, bandav, banú,* an embankment round a field. The first is a Pan. word. **131.**

Banker, a : *Haw-áň chhorav sáhúkár bachh eň, azh áň-hía phol-khan-úň,* that is the banker's son, let us ask him (that boy the–banker–of the–son is from him let–us–inquire). *Sáhúkár,* and less frequently *sháhúkár,* a banker. A Hindi-Persian compound : *sáhú,* good, of good repute, and *kár,* work, business, etc. **131.**

2. *Áň-hí phith haw-áň ganj-e ṣarráf ath,* his father was that wealthy banker (him–of the–father that wealthy banker was). From the Arb. **41.**

Bank of a river, etc. : *Makht-a daryá kharagh-a nindagh-ant,* at present they live on the bank of the river (at–present the–river–of the–bank–on they–living–are). *Kharagh,* a bank, border. Per. *kinár,* Pakh. *ghára.* **17, 106.**

2. *Daryá kandí-a lev khan-ána díthọ-m*, I saw him playing on the bank of the river (the–river of the–bank–on play making he–was–seen me–by). *Kandí, khandí*, the bank of a river. *Díthom* is the same as *má dítha*, the letter *m* being the pronominal of the 1st pers. Sin. *kaňdhí*, the bank of a river, etc. **120, 158a.**

Banquet, a : *Sháh whard-a rav-eň*, are you going to the banquet ? (The–royal meal–to thou–wilt–go ?) Less frequently, *geh-e whard. Geh* is the Per. *bih, beh.* **17, 103.**

Banyan-tree, the : *Na balúṭ eň na ahar eň, bohir eň*, it is neither an oak nor an ash, it is a banyan-tree (not an–oak it–is not an ash it–is a–banyan–tree it–is). The *ficus indica.*

Baptism : *Ba'ẓ ákhtagh-áň áň-hí tuba-janagh chakhá*, many came to his baptism. The infinitive used substantively. **110.**

Baptist : *Man áň yuhanna toba-lá'inokh*, I am John the Baptist. Literal. The noun of agency. *Tobálagh, tobálá'inagh.* **117.**

Baptize, to : *Ma shá-r maň áf-a tuba janagh-áň*, I baptize you with water (I you–to in water a–dip giving–am). Lit. striking–am. *Tub, tuba, tubí, tobí*, a dip, dive. Sin. *ṭubo*, Hin. *ḍubkí.* **106.**

According to Muhammadan law you may immerse a man and keep him under water until he dies, without running the risk of being tried for murder ! The reasoning is too long and too absurd to be given here.

Baptized, to be : *Maň yardan daryá azh áň-hía tuba-janagh gipta-ish*, and were baptized of him in the river Jordan (in Jordan–of the–river from him baptism was–taken–them–by). **158a.**

Barber, a : *Ná'í gwán'-jan*, call a barber (a–barber call). Found in Sin. and Hin. **116.**

2. *Edha ḥajjám ba kho eň*, there is no barber here (here a–barber where is ?). The Arb. word *ḥajjám* is generally that used by Muhammedans.

Bard, a : *E domb chi rang-a guzrán khan-ant*, how do these bards earn a living ? (These bards what manner–in a–living make ?) *Lorí* and *lángav* are other common words. The Hin. *ḍom, ḍomb.* **131.**

Bare : *Hau, áň phásh-phádh-a shutha*, yes, he went barefoot (yes he went barefooted). *Áň sar-dar dí ath*, he was bareheaded as well (he head–out also was). **110.**

A man *may* without offence repeat his prayers with his head uncovered. A woman *may not*, under any circumstance.

Barely, hardly: *Chí-e báqí eṅ*, it is barely finished (just–a–little remaining is). **8, 91.**

Bargain, purchase, a: *Jawá'eṅ saudá ne-y-ath*, it was not a good bargain (a–good purchase not–it–was). You paid too much for it. Per. **44.**

Bark, to, as a dog: *Bíng-gal dí khaptagh-ant pha bhauṅkagh-a*, the dogs also took to barking (the–dogs also fell to–bark). *Bhauṅkagh, bhauṅketha*, to bark, with special reference to a dog. Hin. *bhauṅkná*, to bark. **174.**

2. *Áṅ karthagh phar chi lákagh-e*, why is that mongrel barking? (That mongrel for what barking–is?) *Lákagh, lákitha*. From the Per. *lá'ídan*. **106.**

Bark of a tree: *Balúṭ gawáz eṅ*, it is the bark of the oak (the–oak–of the–bark it–is).

Barley: *Áṅ jav eṅ, gandím n-eṅ*, that is barley, not wheat (that barley is wheat not–it–is). Hin., etc.

Barren: *Áṅ phalaw-a dighár geshtar rekh asteṅ*, in that direction the land is for the most part barren (that direction–in the–land generally barren is). *Bale, sikh-e dighár eṅ*, yes, it is barren land. Per. **17.**

2. *Ma-i zál saṭṭ eṅ*, my wife is barren. *Áṅ chí gálwar n-eṅ, ma-í gokh dí phandar eṅ, ma-í gwámesh dí phandar eṅ*, that is nothing, my cow and buffalo are barren. In the case of camels, mares, and asses they generally use the word *sand*. Sin. *saṇdhi, pachhaṛa*. Pakh. *shaṇḍa*.

Barrel, a: *E dáng azh áf phur khaṅ*, fill this barrel with water (this barrel with water full make). *Dáng*, a barrel for holding liquids; *nalí*, the barrel of a gun. *Dáng* is sometimes used in the latter sense, but it is probably in error. **116.**

Barter, to: *Esh-íar maṭṭainagh ma-na vash n-eṅ*, I don't like bartering it (it to–barter me–to pleasing not–is). *Maṭṭainagh, maṭṭaintha*. Sin. *maṭá'iṇu*. **204.**

Baseness: *Chi zillatt*, what baseness. *Albat, kamína eṅ*, he certainly is a base fellow. The first is from the Arb. and the second from the Per.

Bashful: *Thau chhorav eṅ ki lajjí janikh eṅ*, are you a boy or a bashful girl? (Thou a–boy art or a–bashful girl art?) *Ma lahm-e janikh ne-y-áṅ*, I am not a bashful girl (I a–bashful girl not–am). Hin. *lajjá*, Sin. *lajja*.

Basin, a: We have *bathlo*, a clay cup. This word may also

mean " a wooden mortar ". The *astáwa*, washing-basin, may be of earthenware or brass. The *sarakh*, kneading-basin or kneading-trough, is made of wood.

Bask, to : *Bíng-gal petáf-a waptiy-ethant*, the dogs were basking in the sun (the–dogs the–sun–in lying–were). Stretched out. An abbreviated form of *pha tháf-a*, in the heat. Per. *táb.* **122.**

Basket, a : *Khárí dighár-a er-khañ*, place the basket on the ground (the–basket the–ground–on place). *Khárí*, a basket. Sin. *kháro*, a basket. Hin. *khárá*, a net for holding grass, straw, etc. **17, 116.**

2. *Ṭokrí edha er-khañ*, put down the basket here (the–basket here down–put). This would be made of grass or palm. Sin. *ṭokiro*, Hin. *ṭokrá*, *ṭokrí*. **116.**

Bastard : *Be-shar' 'sh-edha dír b-íth*, let the bastard get away from here (the–bastard from–here far be). *Shar'*, Muhammadan law. Thus *be-shar'* comes to mean " unlawful ", one outside the pale of the law. The opposite is *ba-shar'*. **131.**

> The illegitimate Muhammadan child has no legal father. Neither can a father claim to bring up his son, nor can a son lay claim to his father's property when the latter dies. It is different in the case of the mother. In cases of immorality the evidence of such offspring is accounted invalid.

Bat, the flying mammal : There are at least half a dozen names for this small animal : *chal-gudhagh*, *chamra*, *shap-char*, etc. Sin. *chamiro* ; Per. *shab-parah*. Hin. *chamṛá*, skin. *Char*, moving, is a San. suffix.

Bathe, to : *Haw-e áf-dor láf-a ján-a shodh-úñ*, let us bathe in this pond (this pond in our–bodies let–us–wash). *Shodhagh*, *shusta*, to wash, but *ján shodhagh*, to bathe. Per. *shustan*, to wash. **131.**

2. *Ma jind-ar shodhagh-a ravagh-áñ*, I am off to bathe (I my–body to–wash going–am). A man would generally use *jind* and a woman *ján*. **106, 119.**

Battalion, a : *Palṭan-á chikhtar bajá kúch khutha*, at what hour did the battalion march ? (The–battalion–by what o'clock–at march was–made ?) *Palṭan*, a battalion, regiment. *Chikhtar* may be replaced by *kithan*. Hin. **155, 156.**

Battery, a : *Bángah-á top-khána dí kúch khan-í*, the battery also will leave in the morning (the–morning–in the–battery also march will–make). *Top-khána*, a battery of artillery. Per. **26, 103.**

Battle, a : *Maz'eṅ jang bítha,* a great battle followed, a mighty battle took place (a–big battle became). *Jang,* a battle, is Per. **44, 110.**

2. *Duhmí shaf-a miṛá'o bítha,* the battle took place on the second night (the–second night–on the–battle took-place). *Miṛá'o, miṛand.* The word is supposed to come from the Hin. *milná,* to meet. A more likely source is the Sin. *bhiṛaṇu,* Hin. *bhiṛná,* to meet, clash, as two armies. **17, 110.**

Battle, to give : *Duzhman albat miṛ-ant,* the enemy will certainly give battle (the–enemy certainly will–fight). *Miṛ-í,* the sing., would have been better. *Miṛagh, miṛitha,* to fight, but *miragh, murtha,* to die. Sin. *bhiṛaṇu,* Hin. *bhiṛná,* to meet, as two armies. It may, however, be the Hin. verb *milná.* **103.**

Battlement, battlements : *Má shahr dítha, kingaro-áṅ na díthant,* I saw the city but not the battlements (me–by the–city was-seen the–battlements not were–seen). *Kingaro,* a battlement. Sin. *kungiro,* a niched battlement. **58, 155, 156.**

Bay, the colour : *Shwá-í kumaithí mádhin azh áṅ-hía dar-khaf-i,* your bay will beat her (you–of the–bay mare from her out–will–fall). *Kumaithí,* bay. Used by itself, substantively, it signifies " a bay mare ". Arb. *kumait,* reddish-brown, etc. **103.**

Bayonet, a : Use the Per. word *sangín,* which is derived from the Tur. *sungyu.*

Bazaar, a : *Bázár* is understood and used everywhere. *Kíchah* is sometimes used in the same sense. It means " street ", and comes from the Per.

Beach : *Chukh-chorí daryá kharagh-a lev khanagh-ant,* the children are playing on the beach (the–children the–sea–of the–bank–on play making–are). *Kand, rahnagh, kharagh,* all mean " bank ". There is no word that answers to our " beach ". **17, 106.**

Bead, a : *Haw-e madrik-áṅ chi khan-eṅ,* what are you going to do with these beads ? (These beads what thou–wilt–do ?) *Madrik,* a bead : gen. term. Sin. *maniko,* Hin. *mankā,* a bead ; rosary. **103.**

Beak, of a bird : *Maṅ nok-a chi chí eṅ,* what has it got in its beak ? (In the–beak what thing is ?) *Nok, chumb.* Per. *nok,* Sin. *chuhumba.*

Beam, a : *Yá drázh-e phráh-e warú pakar ath,* what you required was a long, broad beam (a long broad beam necessary

was). *Kám*, the Sin. *káma*, is in use. Sin. *waro*, a rafter, pile, etc. **41.**

Bear, a : *Mam-ání do shákh-áṅ astáṅ*, there are two kinds of bears (bears–of two kinds are). *Mam*, a black bear ; *ríchh*, a brown bear. **17.**

Bear, carry, etc., to : *Girán eṅ, yá mard esh-íar zurtha na khan-í*, it is heavy, one man will not be able to bear it (heavy it–is one man it borne not will–be–able). Lit. not will make. *Zíragh, zurtha.* **168.**

Bear, endure, to : *Áṅ-hánra sahagh bítha*, they had to bear it (them–to to–endure became). They had to put up with it. *Sahagh, sahitha.* Hin. *sahná.* Sin. *sahaṇu.* **203.**

2. *Má áṅ-hí dukh dítha na khutha*, I could not bear to see his misery (me–by him–of the–suffering seen not was–made). **168.**

3. *Ma tha-ra mundo dítha na khan-áṅ*, I cannot bear the sight of you (I thee at–all seen not can–make). **168.**

Bear, the constellation : *An maz'eṅ khaṭ-phádhagh eṅ*, that is the Greater Bear (that the Big Bear is). Lit. bed–feet, bed–legs. A Hindí-Persian compound. **44.**

Bear, to give birth to : *Zágh, zátha.* Generally of human beings only. Per. *zádan, zá'idan.*

Beard, the : *Haw-áṅ mard ki má dítha áṅ-hí chí rísh ne-y-ath*, the man I saw had no beard (that man that me–by was–seen him–of any beard not–was). *Rísh*, the beard ; on man only. *Mídh*, the beard of a goat. Per. **83.**

2. *Tha-í rísh mídh wájh-a eṅ*, your beard is like that of a goat (thee–of the–beard a–goat's–beard like is).

> All the prophets of whom we have any knowledge wore beards. The beard at once testifies to one's manhood, adds to one's dignity, and, shall we say it ? helps to eke out one's appearance of sanctity.

Bear fruit, to : *Haw-e drashk bar de-ant*, do these trees bear fruit ? (These trees fruit give ?) Per. **131.**

Beast, beasts : *Haw-áṅ mard zál kull gálwar rastar-egha murgh-egha surphadh bítha*, that man's wife understood the language of all beasts and birds (that man–of the–wife all the–speech beasts–of birds–of understanding was). *Rastar*, a wild beast the flesh of which is not eaten. **17.**

2. *Washkí-e jatha-í, nír khutha-í*, he shot a wild beast and roasted it (a–wild–beast was–shot–him–by roast–meat was–

made–him–by). *Washkí*, a wild beast the flesh of which may be eaten. Arb. *waḥsh*, a wild animal. **8, 155, 156, 158a.**

3. *Mardum olák ne-y-ant*, men are not beasts of burden (men beasts of burden not–are). Tur. *wulagh*.

Beat, as at a race, to: *Ba'ẓ go-bar eṅ, phadhí sál-a azh jákabád-a yak mashhúr kumaithí mádhin ákhtagh-etha, azh áṅ-hía dar-khapta,* she is a great prizewinner, last year she beat a famous bay mare from Jacobád (a–great prizewinner she–is last year–during from Jacobád a famous bay mare come–had from her out–she–fell). The idiom is *azh . . . dar khafagh*, out to fall. **17, 110.**

Beat, to: *Nawáṅ ma-na jant*, he may beat me (perhaps me he–may–beat). *Janagh, jatha*, to strike, beat. In *jant* we have the contingent future. Per. *zadan*. **130.**

Beat a drum, to: *Har khas dhul vajaintha khat*, every one can beat a drum (every one a–drum beaten can–make). *Wajainagh, wajaintha*. Hin. *bajáná*. Sin. *vajá'iṇu*. **168.**

Beaten: *Kha-íá tha-ra jatha*, who has beaten you? (Whom–by thee has–been beaten?) *Janagh, jatha*. Per. *zadan*. **84, 155, 156.**

Beaten, as a drum, to be: *Kíchah-a dhul vajagh-etha*, a drum was being beaten in the bazaar (the–bazaar–in a–drum being–beaten–was). *Vajagh, vajtha*. Sin. *vajaṇu*, Hin. *bajná*. **17, 107.**

Beaten, defeated: *Prushta khai, paṭhán*, who were beaten? The Paṭháns? (Was–defeated who? The–Paṭháns?) *Prushagh, prushta*, to be broken. It is generally taken, however, to be the irregular past participle of *buragh, bhuragh*. Sin. *phuṭaṇu*. **110.**

Beaten at play: *Sháhbáz khán bagháá bítha*, Sháhbáz Khán was beaten (Sháhbáz Khán beaten became). Lit. a coward, one who runs away. Hin. *bhaggú*, a runaway; *bhagáná*, to put to flight. **110.**

Beating, a: *Jathagh-e chhorav thav eṅ*, are you the boy who got the beating? (The–beaten boy thou art?) But, *jathagh-e mál*, stolen property. Per. *zadan*. **122.**

Beat the breast, to: *Zál-kár piṭ-ána raptagh-áṅ*, the women continued to beat their breasts (the–women beating–their–breasts went–on). *Piṭagh, piṭitha*. Mayer makes it *piṭṭagh*. Hin. *píṭná*. **172.**

Beautiful: *Áṅ-hí bráth zál sakhía sharr eṅ*, his brother's wife

is very beautiful (him–of the–brother–of the–wife very beautiful is). *Sharr*, beautiful; good.

2. *Haw-esh-íar sohná gushagh-eň*, you call this beautiful (this–to beautiful thou–saying–art). Of things. Hin. **71, 106.**

Beauty : *Esh-í sohná ma dítha na khan-áň*, I cannot see any beauty in it (it–of the–beauty I seen not can–make). But, *esh-í ḥerí ma dítha na khan-áň*, I cannot see *her* beauty. Sin. *suňha, súňha*. *Ḥerí* is derived from the Arb. *ḥúr*. **168.**

Beauty, a : *Phakhá ḥír eň*, she is a regular beauty (a–perfect houri she–is). Of women. Arb.

Because : *Áň ná-duráh ath, pha haw-áň savav ne-y-ákhta*, he did not come because he was ill (he unwell was for that reason not–he–came). We have an everyday alternative in *pha haw-áň kháň, pha-w-áň-kháň*. **141.**

2. *Áf kham eň ki haur-á na gwárta*, water is short because we have had no rain (water deficient is because rain–by not it–has–been–rained). The Per. *ki, kih*, has here the force of "because". **155, 156.**

Beckon, to : *Áň-híá ma-na dast mech dátha*, he beckoned to me (him–by me–to the–hand–of a–signal was–given). Sin. *mechha*. **77, 78, 201.**

2. *Gind, áň sipah jhallí janagh-eň*, look, that sepoy is beckoning to us (look that sepoy a–piece–of–cloth striking is). *Jhallí* comes from the Sin. **106, 116.**

Become : *Odha ravagh sístán bítho shutha*, it has become the custom to go there (there to–go the–custom having–become has–gone). The Urdú and Hindí *ho gayá*, at which we have ceased to be astonished. **110, 121, 181.**

Become, to : The verb is *biagh, bítha*. We have given many examples of it. It is the Per. *búdan*.

Become angry, to : *Ma zahr na giragh-áň*, I am not getting angry (I anger not taking–am). *Zahr giragh, zahr gipta*, to become angry. *Gudá ṣáhib-á zahr gipta*, then the gentleman got angry (then the gentleman–by anger was–taken). Arb. *qahr*. **106.**

Become of, what has : *Aḥmad cho bítha*, what has become of Ahmad? (Ahmad what has–become?) The preposition disappears. **110.**

Bed, a : *Zál nishtiya palang chakhá, chukh waptiya dighár-a*, the woman was seated on the bed and the child lying on the

ground (the–woman was–seated the–bed on the–child was–lying the–ground–on). *Palang*, a bed. Hin. *palang*, a bed. There are very few beds in the country, as a matter of fact. **122.**

2. *Khaṭ chakhá ma nind, áṅ prush-í*, do not sit on the bed, it will break (the–bed on not sit it will–break). A smaller one would be called *khaṭrí*. *Manjav*, the Pan. *manjá*, is in wide use. Hin., Sin., etc. **103, 116.**

Bedding : *Dánkoh shá-í sejband ne-y-ákhta*, your bedding has not yet arrived (as–yet you–of the–bedding not–has–come). *Sejband*, bedding, blankets, sheets, etc. From the Hin. *sej*, a bed, couch, and the Per. *band*, a tie, etc. **141.**

Bed of torrent, etc. : *Áṅ wakht-a má-í mál-maweshí khaur níáṅwáṅ charagh-ethant*, our cattle at the time were grazing in the bed of the torrent (that time–at us–of the–cattle the–torrent in grazing–were). Here no separate word is required to translate " bed ". Pakh. *khwaṛ*. **17, 107.**

Bedstead, a : *Ma-í khaṭrá galo-a nazíkh khaṅ*, place my bedstead near the door (me–of the–bedstead the–door–of near make). *Khaṭ*, *khaṭrá*, a bedstead. Sin. *khaṭ*, *khaṭolo*, Hin. *khaṭ*, *khaṭolá*, a bedstead. Eng. cot, a small bed or crib for a child. **116.**

Bee, a : *Khakhar eṅ ki benagh-mahisk*, is it a wasp or a bee ? (A wasp it–is or a–bee ?) Lit. honey-fly. Pakh. *gabína*, a honeycomb. Sin. *makhí*, Hin. *makhí*, Per. *magas*, a fly.

Beetle, the insect : *E gokh-ránd gwárish phadha dar-khaf-ant*, these beetles come out after the rains (these beetles the–rains after out–come). Lit. ox or cow driver. A still more descriptive term is *gun-dár*, testicle-holder. Hin. *gá'o*, a cow, and *rándná*, to drive. The reference is to the small ball of dung which the insect trundles in front of it. **131.**

Befall, to : *Gudá ma-na haw-e ḥál khapta*, then this befell me (then me–to this state fell). What befell is then introduced by *ki*. *Khapta* is preceded by the dative case, it will be noted. **204.**

2. *Odha áṅ-háṅra chi bítha*, what befell them there ? (There them–to what happened ?) **204.**

Before, as : *Áṅ-híá chi gwashta, áṅ-híá hachho gwashta olí rang-a*, what did he say ? He said the same as before (him–by what was–said ? Him–by thus it–was–said first after–the–manner–of). *Olí rang-a*, former manner–in. Arb. *awwal*, first, foremost. **77, 78, 155, 156.**

Before, place : *Yá kár-e khaṅ, áṅ-híar gwar wa loṭaiṅ*, do one thing, summon him before you (one particular–thing do him before yourself summon). *Gwar*, with, before *Wa* is a shortened form of *waṯh*, self. **8, 116.**

2. *Ma-í dem-a darogḫ ma band*, do not lie before me (me–of before a–lie not bind). Do not lie to me. *Dem* or *deṅv*. Per. *dím*, face, countenance. **116.**

3. *Gipto burtha-ish áṅ-hía go qází-a*, they seized and brought him before the native judge (having–seized was–brought–them–by him before the–native–judge). *Go*, to, before, with, etc. This is the Per. *bá*, with, etc. **168a.**

Before, of time : *Azh phesh-a ḫarab-thir eṅ*, it is worse than before (than before worse it–is). Per. *pesh*. *Azh awwul-a* may be used in the same way. **45.**

2. *Azh galgal-a kharde rosh phesh-a*, a few days before the mutiny (from the–mutiny a–few days before). Per.

3. *Má tha-ra aulá hachho gwashta*, I told you so before (me–by thee–to first–at thus it–was–said). A corr. of *awwal-a*. Arb. **58, 155, 156.**

Beforehand : *Chákur-á olá ḫukm dáṯha waṯh-í ambráh-ar thau haw-e thaukḫ-a khaṅ ki chákur logḫ-a n-eṅ*, Chákur had beforehand warned his servant to say that he was not at home (Chákur–by beforehand an order was–given himself–of the–servant–to thou this talk make that Chákur the house–in not–is). *Olá*, beforehand, prior, etc. This is the Arb. *awwal*, first. **155, 156.**

Befriend, to : *Hudḫá shá-í val b-íṯh*, may God befriend you (God you–of the–support be !). May He be. The literal meaning of *val* is " creeper ". The creeper supporting the crumbling wall, etc. We have all seen it. The saying is not confined to Balochí by any means. Sin. *vali*. **116, 131.**

Beg, to : *Pha chi pind-ána pind-ána máṅ-ravagḫ-eṅ*, why do you go about begging ? (For why begging begging thou–going–about–art ?) *Pindagḫ*, *pinditha*, to beg. It is sometimes aspirated. Sin. *pinaṇu*, to beg. **172.**

A man or woman who has sufficient food to keep soul and body together for twenty-four hours is not expected to be seen begging.

Began : *Gudá miṛentha gozhd waragḫ-a*, then he began to eat the meat (then he–began the–meat to–eat). *Miṛenagḫ*, *miṛentha*, has the literal meaning of " to attack ". **175.**

2. *Gudá kár khanagh-a khaptagh-ant*, then they began to work (then work to–do they–began). Lit. fell. **174.**

3. *Aulá miṛá'í kha-íá khutha*, who began the fight ? (First the–fight whom–by was–made ?) We may hear *aulí* used in the same way, but it is incorrect. Arb. **84, 155, 156.**

Begat : *Izháq phusht-a bítha ya'qúb*, and Isaac begat Jacob (Isaac after became Jacob). *Phusht*, the back ; *phusht-a*, at the back ; after. Per. *pusht*. *Phusht* may also mean "generation". And that is the meaning here. **110.**

2. *Esh-í do bachh bithagh-ant*, he begat two sons (him–of two sons became). Per. **110.**

Beggar, a : *Shwá-í deh níáṅwáṅ koh ba'ẓ ant, bot ba'ẓ ant, pindokh ba'ẓ ant*, in your country there are hills in abundance, vermin in plenty, and numerous beggars (you–of the–country in mountains many are vermin plentiful are beggars abundant are). *Pindokh*, a beggar, is the noun of agency got from *pindagh, pinditha*, to beg.

2. *Bale, edha loṭokh-áṅ ba'ẓ ant*, yes, there are a number of beggars hereabouts (yes here beggars many are). *Loṭokh*, a beggar, is the noun of agency got from *loṭagh, loṭtha*, to desire, want, wish. Hin. *loṭná*, to long for. **117.**

3. *Haw-áṅ suwálí chi loṭagh-e*, what does that beggar want ? (That beggar what desiring–is ?) *Suwálí, sawálí*, a beggar, petitioner. Arb. **106.**

Begin, to : *Ingo ángo khapta pha thatharagh-a*, he began to roam about here and there (this–direction that–direction he–fell to wander–about). An inceptive compound, and that form of it which is in most general use. **174.**

Beginning : *Aulá ḥudhá azhmán dighár paidá khuthagh-ant*, in the beginning God created the heaven and the earth. There is no need of a connective. Arb. *awwal*, first, foremost. **155, 156.**

Behalf : *Azh kha-í phalaw-a bí*, on whose behalf will it be ? (From whom–of the–direction it–will–be ?) *Azh ma-í phalaw-a*, on my behalf. Pakh. *palau*, Hin. *pallá*.

Behave, to : *Áṅ-híá sakhía jawán-mardí khutha*, he behaved with great bravery (him–by great bravery was–shown). Lit. made. And similarly of " cowardice ", etc. **77, 78, 155, 156.**

Behave badly, to : *Áṅ-híá wath-í phith-a go gandagh-e kár khutha*, he has behaved badly towards his father (him–by himself–of the–father with ill act has–been done). The idiom is: *Khas-e-a*

go gandagḫ-e kár khanagḫ, to behave badly towards anyone. Per. *gandah*, rotten, *kár*, an action. **41, 77, 78, 155, 156.**

Behave well, to : *Áṅ-híá waṯḫ-í bráṯḫ-a go jawá'eṅ kár khuṯḫa*, he behaved well towards his brother (him–by himself–of the–brother with a–good act has–been–done). The construction is the same as in the preceding example. **77, 78, 155, 156.**

Behead, to : *Bádsháh-á hukm dáṯḫa waṯḫ-í saghar-burokḫ-ára ki har du-n-áni saghar bur*, the king ordered his executioner to behead both of them (the–king–by an–order was–given himself–of the–executioner–to that each two–of the–head cut–off). *Saghar buragḫ*, to behead. Per. *sar burídan*. **117, 155, 156, 201.**

Behind : *Phadḫa duz-áṅ raptagḫ-ant jher-úna*, behind us the thieves went on quarrelling. *Phadḫa*, behind, in rear. Per. Pakḫ. *pas*. **172.**

2. *Zál-gal dí chukh-chhori dí dír dím-a ákhtagḫ-áṅ*, the women and youngsters also came on a long way behind (the–women also the–children also far behind came). *Dím*, back, hind part ; *dím-a*, behind, in rear. From the Per. Hin. *dhíma*, *dhíme*, slowly ; gently. **110.**

3. *Thír phushtí phalaw-a azh mán-ákhta*, the bullet came from behind (the bullet the rear direction from came). Per. *pusht*, the back. **110.**

Behold ! *Marvehi !* Mayer makes it *marave*.

Behold, to : *Istár-áṅ gind-eṯḫ kamálú máh gind-eṯḫ*, behold the stars and the beautiful moon (the–stars look–at the–beautiful moon look–at). *Gindagḫ*, *díṯḫa*. Per. *dídan*. **116.**

Behove, to : *Odḫa ravagḫ tha-ra jawán n-eṅ*, it behoves you not to go there (there to–go thee–to good not–it is). *Jawán*, well, good, advisable. The subject is put in the dative.

Belch, to : *Thí khas dem-a gakagḫ ḫaráb eṅ*, it is bad form to belch in the presence of another (other person before to–belch bad is). *Gakagḫ*, *gakiṯḫa*.

Belief, faith : *Táṅ, shá-í chi ímán eṅ*, then what is your belief ? *Ma hachí ímán na dár-áṅ*, I have no belief. Arb. *amana*, to be safe.

Belief, opinion : *Tha-í chana áṅ na kh-á-í*, your belief is he won't come ? (Thee–of the–opinion–in he not will–come ?) San. *chintá*, thought, etc. **141.**

Believe, to : *Ma na managḫ-áṅ, e darogḫ eṅ*, I do not believe it, it is a lie (I not believing–am it false is). *Mannagḫ*, *mannitḫa*, to acknowledge, believe, etc. Sin. *majaṇu*, Hin. *mánná*. **106.**

2. *Ma 'sh-áṅ tha-í dil ma-na na loṭ-í*, I don't believe you love me (I say thee–of the–heart me not desires). For *gush-áṅ*. It is a more emphatic form. Note the need for *dil*. **131.**

Believe in, to : *Shwá go khas-e-a báwar na khanagh-eṅ*, do you not believe in anyone ? (You in anyone trust not making–art ?) *Báwar*, trust, faith, reliance. May be used with *chakhá*, on. Per. *báwar*, belief, credit. Per. **8, 90, 106.**

Believing : *Imán khanagh-a azh khas-e-ar chi mil-í*, what will anyone get from believing ? (Belief making from anyone–to what will–be–received ?) Or, *imán dáragh-a azh. Iman* is used when the reference is to one's faith or religion. We are speaking of Muhammadans. **118, 206.**

Bell, a : *Áṅ-hí guṭh-a ásin-e khandí basthiy-ath*, it had an iron bell attached to its neck (it–of the–neck–to iron–of a–bell fastened–was). *Khandí*, a bell, such as that hung round the neck of cattle. **122.**

2. *Gwar má thí ṭilu n-eṅ*, I have no other bell (with me other bell not–is). Sin. *ṭalo*.

Bellow, to : *Áṅ khair wájh-a trádagh-a khapta*, he began to bellow like a bull (he a–bull like to–bellow began). Lit. fell. *Trádagh, tráditha*. Sin. *ṭaraṇu*. **174.**

Bellows : *Thau e chí-ára dhawán gushagh-eṅ*, do you call this thing a bellows ! (Thou this thing–to a–bellows saying–art !) Good Lord ! Sin. *dhaṅwáṇi*. **106.**

Belly : *Jhaṭ-e gind, áṅ-hí chi maz'eṅ láf eṅ*, just look ! What a belly he has got (a–moment look him–of what a–big belly is). We find the word in E. Tur. and Per. In both languages it connotes " idle boasting ". That it is the same term we know from the Balochí idiom, *ḥaqq-e hál ham-esh eṅ tha-í láf ser bítha*, the fact is you are conceited (the–real case even–this is thee–of the–belly full has–become). **8, 44, 116.**

Belly-band, a : *Láf-tang prushokh eṅ*, the belly-band is about to break (the–belly-band ready–to–break is). Note this use of the noun of agency. We have it in Urdú, Hindí, etc. **117.**

Bellyful, a : *Tha-í láf ser bítha*, have you had a bellyful ? (Thee–of the–belly full has–become ?) *Ser* is the Per. *sír*. **110.**

Belong to, to : *Áṅ azh kitháṅ tuman-a páro-a asteṅ*, to what clan and section does he belong ? (He from what clan section–of–a–clan is ?) *Azh*, from. Particulars, more or less full, are expected whenever *kitháṅ*, which ? what ? is used. **86.**

2. *Azh má dar-a eṅ*, he does not belong to us (from us outside he–is). Per.

3. *Áṅ lerav-gal má-íg̲h eṅ*, that string of camels belongs to us (that string–of–camels us–of is). The genitive case, predicative form, of the pronoun. **58.**

4. *Be-shakk man-íg̲h eṅ*, it certainly belongs to me (without–doubt me–of it–is). *Man-íg̲h* is unusual. The *n* is euphonic.

Belonged to : *Haw-áṅ túfak dosten-eg̲h at̲h*, that gun belonged to Dosten (that gun Dosten–of was). Concise and yet very clear. In the case of proper nouns *-eg̲h* is the usual genitival affix. **17.**

2. *Áṅ dí azh haw-áṅ páro-a asta*, he also belonged to that section (he also from that section was). Per. *az.*

Beloved : *Díl-sar-e bráth man-í*, my beloved brother (beloved brother mine). This might begin a letter. A Persian compound. **41, 58.**

Below : *Haw-áṅ sing bun-a*, below that stone (that stone under). *Thul jahlí phalaw-a, thul sherí phalaw-a*, below the fort. *Not* under the fort. *Jahlí* is derived from the Arb. *z̲ail. Sherí* and *bun* come from the Per.

2. *Thau sarí phalaw-a eṅ ma jahlí phalaw-a áṅ*, you are above and I below (thou the–upper direction–in art I the–lower direction–in am). We trace *jahlí* to the Arb. *z̲ail.* **17.**

Belt, a : *Zahm-band, baglí*, a sword-belt ; *áhan-jag̲h*, a waist-belt ; *láf-band*, a belt worn by pregnant women.

Bend, to : *Esh-íar chot khut̲ha khan-eṅ*, can you bend this ? (This bent made you–can–make ?) *Gind, chot bíag̲h-e*, look, it is bending (look bent it–becoming–is). Kur. *chotánin*, to bend. **71, 168.**

Bend a bow, to : The expression generally used is *khawán dohrá khanag̲h*, a bow double to make. Sin. *duhuro*, Hin. *duhrá, dohrá*, double.

Bend the knees, to : *Wat̲h-í chap-e khond-a bhorent̲ha na khan-áṅ*, I cannot bend my left knee (myself–of the–left knee bent not I–can–make). *Bhorenag̲h, bhorent̲ha*, to break. Pan. **41, 168.**

Beneath : *Tha-í shán lá'iq n-eṅ*, is it beneath your dignity ? (Thee–of the–dignity becoming not–it–is ?) Any subsequent clause would be introduced by *ki. Shán* and *lá'iq* come from the Arb.

2. *Mayat palang sher-a waptiy-ath*, the body was lying beneath the bed (the–corpse the–bed beneath lying–was). Per. *zír*. **122.**

Benediction : *Gudá nek-e du'á khutha-í*, then he pronounced a benediction (then a–good prayer was–made him–by). Blessing. *Nek* comes from the Per. and *du'á* from the Arb. **41, 155, 156, 158a.**

Benefit : *Azh odha ravagh-a tha-ra chi síth bí*, what benefit will you derive from going there ? (From there going thee–to what benefit will–be ?) But *síth* is generally confined to " gain ", " profit ". Per. *súd*. **118.**

2. *Chí-e naf' miletha*, did you gain any benefit at all ? (Some–little benefit was–received ?) The pronoun in the dative is understood. *Naf'*, *fá'ida*. Arb. **206.**

3. *Darmán má khutha, hachí gyátí na bítha*, I took medicine, but derived no benefit (medicine me–by was–made any benefit not became). Pakh. *gaṭa*. **58, 155, 156.**

Benefit, to : *Inna, ma-na peḍ gyátí na bítha*, no, I have not benefited at all (no me–to at–all benefit not has–become). *Gyátí*, benefit, profit. Pakh. *gaṭa*, benefit. **204.**

Bent : *Ma-na sidhá meh pakar eṅ, e chot eṅ*, I require a straight nail, this is bent (me–to a–straight nail necessary is this bent is). Kur. *chotánin*, to bend.

Bent, crooked : *Zahm laghárí-e chot eṅ*, the sword of the Laghárís is bent (the–sword the–Laghárís–of bent is). *Chot*, bent, crooked. **17.**

Bent on, to be : *Áṅ chi sánga hachho ravagh-e khapta*, why is he so bent on going ? (He what for thus going–of has fallen ?) Why is he so intent on going ? Probably for *ravagh-a*.

Bereaved : *Ran bíthagh-e mard*, the bereaved husband, *ran bíthagh-e zál*, the bereaved wife. The same word appears to be used for both husband and wife. Hin. *ráṇḍ*, a widow, and *raṅḍwá*, a widower. **122.**

Berry, a : *Áṅ-hí kano-áṅ waragh-ígh ne-y-ant*, its berries are not fit to be eaten (it–of the–berries fit–to–be–eaten not–are). *Kano*, a berry : generally applied to the berry of the jujube tree.

2. *Charo do bar athant, yá má wártha yá an-híá wártha*, there were only two berries, one I ate one he ate. But the more correct rendering of *bar* is " fruit ". Per. **155, 156.**

Ber tree, the : *Kunar*, which is Per., is the name of this tree. There are three kinds : *dig-kunar*, *khokar-kunar*, and *tholagh-kunar*.

Beseech, to : *Áṅ minnat khan-ána rapta*, he went on beseeching me (he entreaty making went-on). The Per. *zárí khanagh* is stronger. From the Arb. through the Per. **172.**

Beside : *Má phajía palang chakhá nind*, sit beside me on the bed (me beside the-bed on sit). Or, *go má phajía*, but in this sense *go* is generally omitted. **116.**

2. *Ma thí bar-a tha-í gura na nind-áṅ*, I shall not sit beside you again (I another time thee-of near not shall-sit). So, there. *Gwar*, *gwara*, *gura*, are derived from the Per. *bar*. **103.**

Besides, except : *Azh e nariyán-a siwá thí ma-na pasand n-eṅ*, I do not care for any of the horses besides this one (than this horse besides other me-to pleasing not-is). *Azh* followed by a noun or pronoun in the ablative followed by *sawá*. Per. *siwá*, except, with the exception of. **204.**

Besides, in addition : *Phanch poríhátí thí ant, shashumí ma-í ambráh eṅ*, there are five coolies besides my servant (five coolies other are the-sixth me-of the-servant-is). And so with any other figures. **52.**

Bestow, to : *Bádsháh-á áṅ-híar ba'ẓ daulat bashkátha*, the king bestowed much wealth on him (the king-by him-to much wealth was-given). *Bashkagh*, *bashkátha*. Per. *bakhshídan*. **155, 156, 202.**

Bet, to : *Inna, ma sharṭ mundo na janagh-áṅ*, no, I never bet (no I a-bet at-all not striking-am). *Sharṭ janagh*, *sharṭ jatha*, to bet, wager. The Baloch as a rule pronounces *ṭ* as the ordinary soft *t*. *Sharṭ*, a condition, stipulation, comes from the Arb., and *janagh*, to strike, from the Per. **106.**

2. *Bhalo, sharṭ zír-eṅ*, very well, will you bet on it ? (Good ! A-bet you-will-take ?) *Sharṭ zíragh*, *shartṭ zurtha*, to bet. The primary meaning of *zíragh* is " to raise ", " lift ". **103.**

Betray, to : *Ma-í dost thau daghá khutho duzhman dast-a ḥawála khutha*, you betrayed my friend to the enemy (me-of the-friend thee-by trickery having-perpetrated the-enemy-of the-hand-into committed was-made). *Ḥawála* comes from the Arb. through the Per. **121, 181.**

Betroth, to : *Thau wath-í bachh-ar go kha-ía sáng khutha*, to whom have you betrothed your boy ? (Thee-by thyself-of the-

son with whom betrothal has–been–made ?) *Sálokh*, a betrothed boy ; *nokh*, *nokhra*, a betrothed girl. **155, 156.**

Betrothal, a : *Gudá, bádsháh-á azh wazír-a sáng lotṭha*, on which the king demanded a betrothal from the minister (then the–king–by from the–minister a–betrothal was–demanded). *Sáng*, a betrothal. Sin. *saṅgu*, Hin. *sagá'i*, a betrothal. **155, 156.**

Betrothed, a : *Áṅ-hí mangá khai eṅ*, who is his betrothed ? (Him–of the–betrothed who is ?) The asked-for. Hin.

Betrothed, to be : *Chákur nám mard-e ath ki sáng bíthiy-ath go dosten jinkh*, there was a man named Chákur who was betrothed to Dosten's daughter (Chákur the–name–of a–certain–man was whose betrothal became with Dosten–of the–daughter). Not quite literal. *Bíthiya ath* is not used. **8, 122.**

2. *Sáng pha wath-áṅ bítho shutha*, they are betrothed (the–betrothal between themselves having–become is–gone). Urdú, *ho gayá, ho gayá hai*. **110, 121, 181.**

Better : *E azh áṅ-hía jawán-thar eṅ*, this is better than that (this than that better is). The comparative degree of *jawán*, good. Per. **45.**

2. *E tajwíz bathir bí*, this plan will be better (this plan better will–be). The Per. comparative *bihtar*. **45.**

Between : *Drashk-a bhit-a níáṅwáṅ bí*, it must be between the tree and the wall (the–tree–of the–wall–of between it–must–be). *Níáṅwáṅ*, in, between. Per. *miyána*, the middle.

2. *Haw-áṅ wakht-a mazárí zarkání jang ath*, at the time there was a war between the Mazáris and Zarkánís (that time–at the–Mazárís–of the–Zarkánís–of a–war was). "Between" remains untranslated. **17.**

3. *Shá pha wath-áṅ ṣulho khutha na khan-eth*, cannot you make peace between yourselves ? (You among yourselves peace made not can–make ?) We have heard *pha wath-ání*. **168.**

Beware : *Shíwar bí, chat khafokh-eṅ*, beware, the roof is about to fall (alert be the–roof about–to–fall is). *Shíwar* has been coined from the Per. *húshyár*. **117.**

Bewildered : *Ráhzan shutha wath-í ráh-a, má ḥairán bíthagh-úṅ ma ladh-a*, the guide went his way, leaving us bewildered in the forest (the–guide went himself–of the–way–on we bewildered became in the–forest). *Ḥairán*, bewildered. Arb. **17, 110.**

Beyond, on the further side : *Sakhí sarwar-a 'sh-áṅ phalaw-a*

nind-aṅt, they live beyond Sakhi Sarwar (Sakhi Sarwar from–that side they-live). For *ash, azh, áṅ phalaw-a*. The vowel is dropped to enable the speaker to make one word out of two! *Dem-a* may take the place of *phalaw-a*. **17, 131.**

2. *Haw-áṅ cháṯh áṅ-bar-a*, beyond that well (that well that–side–on). *'Sh-áṅ-bar-a, 'sh-áṅ-dem-a*, from beyond, etc. Per. **17.**

Beyond me, beyond my power: *E kár azh ma-í dast-a na bíagh-e*, this work is beyond me (this work from me–of the–hand not becoming–is). *Shwá-í kár azh ma-í dast-a na bíagh-e*, I cannot do your work. **106.**

Bhoosa: *Chí-e nariyán bho na wárth*, some horses do not eat *bhoosa* (some horses *bhoosa* not eat). That is, do not eat it as a rule. *Bho, bhoosa*, chopped straw. Sin. *buhu*, Hin. *bhúsá*, Pakh. *bús*, chaff, but more generally chopped straw. **131.**

Biceps: *Shá-í mushk murghí bachh mushk wájh-a ant*, your biceps are like those of a chicken (you–of the–biceps a–fowl–of the–young–of the–biceps like are). Lit. rats, mice. In Urdú these muscles are called *machlí*, fish. The reference is to their movement when the arm is bent.

Bid, order, to: *Áṅ-hí gunáh hachí n-eṅ, haw-e rang-a khuṯha-í choṅ ki thau ḥukm dáṯha*, he is in no way to blame, he acted as you told him (him–of fault any not–is this–very manner–in it–has–been–done–him–by as that thee–by the–order was–given). *Ḥukm deagh*, to order, bid. The first word is from the Arb. and the second from the Per. **155, 156, 158a.**

Bier, a: *Patel prushta, mayat dighár-a khapta*, the bier gave way, and the body fell on the ground (the–bier broke the–corpse the–ground–on fell). And everyone laughed. From the Hin. *patelá*, a plank, etc. **17, 110.**

2. *Janáza, jináza*, a bier with a corpse on it. A Per. term derived from the Arb. Douie apparently takes the word to mean "burial service". This is what he says:—

> "On the day on which the death occurs, the neighbours of the dead man bury him, and a *mullá* recites the *janáza* (burial service). Dry brush-wood (*dangar*) is heaped above the grave. The neighbours return on the third day to offer their condolences to the relations of the deceased. This is called *patthar* or *ásrokh*."

Big: *Maz'eṅ ki ksá'eṅ kírrí aṯh*, was it a big or a small hut? (A–big or a–small hut it–was?) *Mazann*, big, but before a substantive, *maz'eṅ*, etc. Zend, *mazant*. **44.**

Big, to talk: *Áṅ har-bar-e maz'eṅ, ḥawar khashaġ-e,* he always talks big (he always big talk drawing–is). Drawing the long bow. Arb. *ḥawár,* Per. *kashídan.* **106.**

2. *Maroshí thau gwáth-e ḥálwar khanaġ-eṅ,* you are talking big to-day (to-day thou windy talk making–art). *Gwáth,* wind. Per. *bád.* **41, 106.**

Bigger: *Masthar-e gaphall-e-a ma-na be-y-ár de,* bring me a bigger piece (a–bigger piece me–to bring give). *Mazan,* big, *masthar,* bigger: the comparative degree. Zen. *mazant.* **41, 45.**

2. *Ma-í dast azh tha-í dast-a mazan eṅ,* my hand is bigger than yours (me–of the–hand than (from) thee–of the–hand big is). Also *mazann.* Zend.

Bile: *Tha-ra zardo'í eṅ,* you are suffering from bile (thee–to bile is). Per. *zard,* yellow. **202.**

Bill, account: *Ma-í ḥisáb taiyár eṅ,* is my bill ready? (Me–of the–account ready is?) *Lekhav* may be used for *ḥisáb.* Arb.

Bill, beak: *An-hi chot-e nok eṅ,* it has a curved bill (it–of a–curved bill is). *Nok* is from the Per. **41.**

Bind, to: *Gudá haw-áṅ do sipah-áṅ ma-na bastho burtha wath-í sardár-ára ki e baġhá eṅ,* the two sepoys then bound me and carried me before their leader, telling him that I was a deserter (then those two sepoys–by me having–bound was–carried themselves–of the–chief–to that this a–runaway is). *Bandaġh, bastha,* to bind, fasten. The Per. verb *bastan.*

Bind, to cause to: *Ma-í ambráh-a azh bandain-í,* get my servant to bind it (me–of the–servant by cause–to–be–bound–it). *Bandainaġh, bandaintha.* From *bandaġh, bastha,* to bind. Per. **150, 158a.**

Bird, a: *Khas-e murġh bí,* it must be some kind of bird (some bird it–will–be). *Murġh,* a bird; of the larger size as a rule. Per.

Birth: *Áṅ-hí paidá'ish rosh-a,* on the day of his birth (him–of the–birth–of the–day–on). Per. **17.**

Birthday: *E ma-í bachh sál-girih eṅ,* this is my son's birthday (this me–of the–son–of the–birthday is). Lit. year's knot. Each member of a family has a string of a different colour allotted to him or her. With each year a fresh knot is added. Per.

Birth to, to give: *Nar khutha-í ki mádhaġh,* did she give birth to a male or a female? (A–male was–made–her–by or a–female?) Generally with reference to animals. **155, 156, 158a.**

2. *Gushante ki nar ártha-í,* they tell me she has given birth

to a male (they–saying–are that a–male has–been–brought–her–by). *Áragh*, *ártha*, to bring. (Cf. to bring forth.) Per. *áwardan*. **131, 155, 156, 158a.**

3. *Dah sál phadha zátha-í, bachh-e ártha-í*, ten years afterwards she gave birth to a son (ten years after birth–was–given–her–by a–son–was–brought–her–by). *Zágh*, *zátha*, to give birth to, bring forth : of humans. Per. *zádan*, to bring forth. **155, 156, 158a.**

Bit, a, for a horse : *Thau asp-ára laghám dátha*, have you put the bit in the horse's mouth ? (Thee–by the–horse–to the–bit has–been given ?) Have you bitted the horse ? In borrowing this word from the Per., the Baloches have changed the meaning. *Lagám*, the original, means " bridle ". **155, 156, 201.**

Bit, piece, a : *Yá gaphall-e dosten-ár dí bhorain de*, give a bit to Dosten as well (a bit Dosten–to also break–off give). *Gaphall*, a bit, piece ; morsel, mouthful. The word is not confined to eatables. From the Sin. **116, 201.**

Bitch, a : *Áṅ hind kha-ígh eṅ*, whose is that bitch ? (That bitch whom–of is ?) The fem. of *bíng*. **84.**

Bite, a : *Bale, paṭ gír*, yes, take a bite. *Paṭagh*, *paṭitha*, to bite. From the Hin. *phaṭná*. **116.**

Bite, to : *Rosh-e-a már-e-á wártha-í*, one day a snake bit him (one–day a–snake–by was–bitten–him). A peculiar use of the verb *waragh*, *wártha*, to eat. It is comparable to the *kát-kháná* of the Urdú and Hindí. **8, 17, 155, 156, 158a.**

2. *Hau, war-í*, yes, bite it. Or, bite him. When *waragh* is used in the sense of " to bite " the imperative is *war*, but when used in the sense of " to eat ", *ba-war* ; *war-í*, bite it, but *ba-war-í*, eat it. **116, 158a.**

3. *Dam-e dam-e chak janagh-e*, now and again it bites (sometimes sometimes a–bite he–strikes). Speaking of a horse. Sin. *chaku*. **8, 106.**

Biter, a : *Shá-í mádhin daf-char eṅ*, your horse is a biter (you–of the–mare a–biter is). Lit. mouth–moving.

Bitter : *Marrí jaur eṅ, mashe áṅ-hí síth ba'ẓ bí*, it is bitter, I grant you, but its good effect will be considerable (certainly bitter it–is but it–of the–benefit much will–be). *Jaur*, bitter ; poison. Per. *zahr*, poison. Sin. *kauṛo*, Hin. *kaṛwá*, bitter. **103.**

Bivouac, a : *Meṛh* may be used in this sense. It is not exactly

correct, however, as it may signify "an encampment", "a temporary village", etc. It is the Sin. *meṛu.*

Bivouac, to: *Shaf tháṅ hand-a gwázen-úṅ,* where shall we bivouac for the night? (The–night what place–in we–shall–pass?) Not explicit. *Gwázenagh, gwázentha.* Per. **17, 88, 103.**

Black: *Thau siyáh-e phuṭ khashta,* you have plucked out a black hair (thee–by a–black hair has–been–plucked–out). *Siyáh,* black, *siyáhí,* blackness. Per. *siyáh,* black. **41, 155, 156.**

Blackguard: *Haw-áṅ qarm-sákh chakhá báwar ma khaṅ,* do not trust that blackguard (that blackguard on trust not make). Less frequently *qarmu-sákh.* E. Tur. *qurum-sáq,* a miser. **116.**

Blackness: *Choshe siyáhagh ki esh-íar dast lag-íth,* a darkness that might be felt (such darkness that it–to the–hand might–touch). *Siyáhagh, siyáhí.* Per. **206.**

Bladder, the: *Ṭavív-á gwashta tha-í míz-dán-ar chí bítha,* the doctor told me there was something wrong with my bladder (the–doctor–by it–was–said thee–of the–bladder–to something has–happened). Lit. urine-holder. **155, 156, 204.**

Blame, to: *'Uzr shá-í chakhá er-khanagh-áṅ,* I blame you (the–apology you–of on I placing–am). Excuse. Arb. **106.**

2. *Má-r chí ma gwash,* do not blame us (us–to anything not say). We have advised you and you have not listened, so, etc. **116.**

Blame, to be to: *'Uzr áṅ-hí chakhá n-eṅ,* he is not to blame (apology him–of on not–is). Excuse, apology. On the principle of no blame no excuse required. Arb.

2. *Bale, tha-í chakhá mayár en,* yes, you are to blame (yes thee–of on the–shame is). *Mayár,* shame. Arb. *mi'bar,* grudge; calumny.

Blanket, a: *Ní tha-í nokh-e shál dighár-a er-khan-eth,* now spread your new blanket on the ground (now thyself–of the–new blanket the–ground–on down–make). *Shál,* a blanket, a shawl. From the Per. *shál,* a shawl. The original of our own word. **17, 41, 116.**

Blanket, a horse: *E ochan shwá-ígh eṅ,* is this blanket yours? (This blanket you–of is?) *Ochan,* a blanket, but generally that used to cover a horse. **65.**

Blaspheme, to : *Phukr ma gwash*, do not blaspheme (blasphemy not speak). Arb. *kufr*. **116.**

Blasphemy : *E rang-a phukr má kaḍaha na ashkhutha*, I have never heard such blasphemy (this kind–of blasphemy me–by ever not has–been–heard). A corr. of the Arb. word *kufr*. **155, 156.**

In Muhammadan countries the blasphemer is liable to be tried and sentenced to death.

Bleat, to : *Buz wájh-a ma bok*, do not bleat like a goat (a–goat like not bleat). *Bokagh*, *bokitha*. *Bháragh*, *bháritha*, to bleat like a sheep. Lah. *bok*, the cry of a he-goat. Sin. *bákáraṇu*. **116.**

Bleed, to, intrans. : *Thap-a azh ḥon dar-khafagh-etha*, the wound was bleeding freely (the–wound from blood out–falling–was). **107.**

Bleed, to, trans. : *Ná-duráh-a azh ḥon khashta-í*, did he bleed the patient ? (The–patient from blood was–drawn–him–by ?) Per. *az*, from, *khún*, blood, and *kashídan*, to draw. **155, 156, 158a.**

Blemish : *Haw-áṅ wakht-a nariyán niáṅwáṅ hachí ʻaiv ne-y-ath*, at that time the horse was without blemish (that time–at the–horse in any blemish not–was). *ʻAiv*, fault, blemish : generally of animals. Arb. *ʻaib*, a fault, flaw. **17.**

2. *Shá-í chana áṅ be-ʻaiv-a eṅ*, you think he is without blemish ? (You–of the–opinion–in he without–blemish is ?) Speaking of a horse. *Dágh*, a spot or blemish in cloth, etc. Arb., *ʻaib*. **65.**

Bless, to : *Má áṅ-háṅra nekí duʻá khutha*, I blessed them (me–by them–to a–good prayer was–made). *Khas-e-ar nekí duʻá khanagh*, to bless anyone. Arb. *duʻá*, prayer, felicitation, etc. Per. *nek*, good. **155, 156.**

2. *Huḍhá* (*shá-í*) *ḥair khaṅ*, God bless you. This is the usual expression, but we are convinced that the contingent future should be used : *may* God bless you. *Khaṅ* refers to the *second person*, second person singular. We cannot very well issue orders to the Deity.

Blessing, a : *Haw-áṅ faqír-á tha-ra nekh-e duʻá dátha*, *ḥuḍhá tha-ra sobh dáth*, that holy man has pronounced a blessing on you, and God will grant you victory (that holy–man–by thee–to a–good prayer has–been–given God thee–to victory will–

give). *Nekh-e du'á*, a blessing: lit. good prayer. Per. *nek*, good. Arb. *da'á*, to call aloud, etc. **41, 155, 156.**

Blew, the wind: *Gwáth-á khashta logh gardán bítho•khapta*, the wind blew and the house fell (the–wind–by it–was–drawn the–house falling having–become fell). Per. *kashídan*. **110, 155, 156.**

Blight, a: *Gudá rezam ákhta, khishár-áṅ ḥushk bíthagh-áṅ*, then a blight came, and the crops withered. *Rezam*, a blight of corn in general, and *múlá*, a blight of wheat. **110.**

Blind: *Thau chamm-áṅ khor b-eṅ*, you must be blind (thou eyes blind must–be). *Khor*, blind. It is usually preceded by *chamm*, eye. Per. *kúr*, blind.

2. *Áṅ be-chamm bí*, he must be blind (he without–eyes must–be). *Be*, without, and *chamm*, an eye. Per. *bí*, without, and *chashm*, the eye.

Blindfold, to: *Tha-í chham bastha-ish*, did they blindfold you? (Thee–of the–eyes were–fastened them–by?) The verb need not be put in the pl. *Bandagh, bastha*. Per. **155, 156, 158a.**

Blindness: *Tha-í khorá'í mazann eṅ*, great is thy blindness (thee–of the–blindness great is). You are a stupid! Per.

Blink, to: *Thau phar chi parenagh-eṅ, tha-í chham dard khanagh-ant*, why do you blink? Are your eyes paining you? (Thou for what blinking–art? Thee–of the–eyes pain making–are?) **106.**

Blister, vesicle, a: *Ma-í khurí chakhá yá maz'eṅ avalah eṅ*, there is a large blister on my heel (me–of the–heel on a–large blister is). Per. *ábilah, aulah*. **44.**

Block, to: *Duzhman dag basthagh-etha*, the enemy had blocked the road (the–enemy the–road had–blocked). Before our arrival. *Bandagh, bastha*. Per. **112.**

Blood: *Áṅ-hí dem-a dast-a ḥon mán-ákhtagh-ant*, there was blood on his face and hands (him–of the–face–to the–hands–to blood was–come). *Ḥon*, blood, has been considered a pl. noun. Per. *khún*. **110.**

Blood-feud, a: *Buzdár-ání músákhel-ání ḥon-bair ḥair bítha*, has the blood-feud between the Buzdárs and Músákhels been settled? (The–Buzdárs–of the–Músákhels–of the–blood-feud peace has–become?) From the Per. *khún*, blood, and the Hin. *bair*, enmity, hostility. **17, 110.**

Blood for blood: *Gudá ḥon phar ḥon ḥawar bítha*, then it became a matter of blood for blood (then blood for blood matter it–

became). Or, as we say, an eye for an eye. Per. *khún*, blood. **110.**

Blood-money : *Ḥon-chaṭí khadhe dátha-ish*, when did they pay the blood-money ? (The–blood-fine when was–given–them–by ?) Per. *khún*, blood. Sin. *chaṭí*, a fine. **155, 156, 158a.**

Bloodthirsty : *Chi lanj-e 'alam*, what a bloodthirsty people. *Ḥon-lawásh-e mard eṅ*, he is a bloodthirsty person. *Lawáshagh, lawáshta*, to drink. **41.**

Blot, stain, a : *E dágh dar-khafagh-a n-eṅ*, this blot won't come out (this stain out–coming–of not–is). He had been trying to erase it. Per. **118.**

Blot out, to : *Níṅ har do líkh-áṅ maḥwa khaṅ*, now blot out both lines (now each two lines effaced make). *Maḥwa bíagh*, to be blotted out. From the Arb. *maḥw*, effacing, etc. **116.**

Blow, a : *Má bíng go lath-a jatha*, I killed the dog with a blow of my stick (me–by the–dog with my–stick was–struck). No separate word is required to translate " blow ". **58, 155, 156.**

Blow, as the wind, to : *Gudá haur-á gwárta, gwáth-á khashta derav gardán bítho khapta*, then the rain came down, the wind blew, the tent swayed and fell (then the–rain–by it–rained the–wind–by it–was–drawn the–tent swaying having–become fell). *Khashagh, khashta*, to draw, turn out, is used when speaking of the blowing of the wind. Per. *kashídan*, to draw. **155, 156.**

2. *Áṅ wakht-a gwáth go zor-a khashagh-etha*, a strong wind was blowing at the time (that time–at the–wind with force blowing–was). It was blowing a gale at the time. **17, 107.**

Blow a trumpet, to : *Har khas wath-í túrú jant*, everyone blows his own trumpet (every individual himself–of the–trumpet blows). Lit. strikes. Lit. and met. **130.**

Blow away, to : *Áṅ hí topú gwáth-á phirentha*, the wind blew his hat away (him–of the–hat the–wind–by was–blown–away). *Phirenagh, phirentha*, to throw, cast ; cause to fly. Sin. *pherá'iṇu*, to turn. Hin. *pherná*, to whirl, twirl. **155, 156.**

Blown away, to be : *Shaf-e-a gwáth-á chat phirentha*, one night the roof was blown away by the wind (one–night the–wind–by the–roof was–blown–away). *Phirenagh, phirentha*, to throw, cast, etc. When the subject is known the passive voice can be avoided. **8, 17, 155, 156.**

Blow up, to, int. : *Darmán uḍarthọ shuthagh-áṅ*, the gunpowder blew up (the gunpowder having–flown went). *Uḍragh, uḍartha*, to fly. We may use the plural as a rule after *darmán*. Sin. *uḍiraṇu*, to fly. **110, 121, 181.**

Blow with the fist, a : *Gudá má yak hurmusí jatha*, then I struck him a blow with my fist (then me–by one blow–with–the–fist was struck). Or, *musí*. Per. *musht*. **155, 156.**

Blue : *Azhmán phar chi nílagh eṅ*, why is the sky blue ? (The–sky for why blue is ?) *Níl-e jar-áṅ*, blue clothing. Hin.

Blush, to : *Tha-í dem soḥr bítha bí*, you must have blushed (thee–of the–face red became must–have). Lit. will be. Per. *surkh*, red, and *búdan*, to be, become.

Boar, a : *Maroshí má yá nar-e ḥíkh dítha*, I saw a boar to-day (to-day me–by a male pig was–seen). Per. *nar*, a male, and *khúg*, a pig. **58, 155, 156.**

Board, a : *Do sai takhta pakar b-ant*, two or three boards will be necessary (two three boards necessary will–be). Per. **103.**

Boast, to : *Ikhtar gwáth-shalwarí ma khaṅ*, don't boast so much (so–much boasting not make). Don't be such a wind-bag. From *gwáth*, wind, air, and *shalwar, shalwár*, breeches, trousers. Pakh. *shalwár*, trousers. Per. *bád*, wind. **116.**

2. Very common and homely expressions are : *daf-a na jan*, do not hurt your mouth, and *goz-áṅ ma jan*, do not break wind. Per. *gúz*.

3. *Thau maz'eṅ ḥawar-áṅ khashagh-eṅ*, you *do* boast (thou big words drawing–art). Drawing the long bow. *Ḥawar* is the Arb. *ḥawár*, speech, talk, etc. **44, 106.**

Boaster, a : *Ádam khán sakhía gwáth-shalwar eṅ*, Adam Khán is a great boaster (Adam Khán a–great wind–bag is). He goes about swaggering in baggy trousers.

Boasting : *Gwáth-shalwarí ma-na vash n-eṅ*, I dislike boasting (boasting me–to pleasing not–is). The abstract noun. Per. *bád*, wind, air. *Shalwar, shalwár*, we meet with in a number of languages, from Tur. to Lah. **204.**

Boat, a : *Bozhí níáṅwáṅ daryá ánega shutha*, he crossed the river in a boat (a–boat in the–river–of that–direction–in he–went). *Bozhí, beḍí, beṛí*, a boat. *Beṛí-yakh, beṛí-yak*, a small boat. *Bozhí* appears to be the word in general use. From the Arb. **110.**

Boatman, a : *Haw-áṅ kíchah-a yá medh-e nishta*, a certain

boatman lived in the same street (that–same street–in a boatman lived). *Medh*, a boatman. *Nindagh*, to sit; live, dwell. Hin. *mánjhí*, Sin. *muháṇo*, Pakh. *mánrgai*, a boatman. **8, 17, 110.**

Bodice, a: *Phashk*, a bodice worn outside other clothing, and *cholí*, a bodice worn under some other clothing. *Jígh* appears to be a general term. *Phashk* comes from the Per., and *cholí* from the Hin.

Body, the: *Har do-e thír-áṅ ch'áṅ-hí jind-a pár gwasto shuthagh-áṅ*, both bullets passed clean through his body (each two bullets from–him–of the–body through having–passed went). *Jind*, the body: usually with reference to man. It comes from the Sin., and in Balochí is sometimes used as a reflexive pronoun signifying "self". **8, 17, 93, 110.**

2. *Saghar dí dhar dí dar-a waptiy-ant*, the head and body are lying outside (the–head also the–body also outside lying–are). *Dhar*, trunk, body without the head. Hin. **122.**

Body, in a: *Muchh bítho me-y-á-eth*, do not come here in a body, (collected having–become not–come). *Muchh* comes from the Sin. **116, 141.**

Bog, marsh, a: *Áṅ gushagh-e ma-í mádhin-ar gap-e-á ḳundí khutha*, he declares his mare got stuck in a bog (he saying–is me–of the–mare a–bog–by held was–made). *Gap*, a bog; quicksand. Sin. *gapiṇi*, a quagmire. **8, 106, 155, 156.**

Boil, a: *Áṅ-hí phoñz-a dánagh-e ákhta*, he has got a boil on his nose (him of the–nose–on a–boil has–come). *Dánagh*, a pimple, boil. Per. *dána*, a pimple, pustule. **8, 17, 110.**

Boil, to: *Borchí-á gwashta, ma grádh-án-í*, the cook asked if he was to boil it (the–cook–by it–was–said I may–boil–it?) *Grádhagh, grástha*, to boil, from the intr. form *gradhagh, grastha*, to boil. **130, 158a.**

2. *wakht-a ki shír-a josh ákhta ma-na gwash*, tell me when the milk begins to boil (the–time–at that the–milk–to boiling has–come me–to speak). *Josh*, boiling; heat, excitement; used of men or things. Per. **17, 116.**

3. *Af kharo bíagh-a khapta*, the water began to boil (the–water standing to–become began). Lit. fell. *Kharo*, standing, comes from the Hin. **174.**

Bold, daring: *Gwahar-a gurkh e rang-e dilávar astant ki má-í buz-áṅ zurtho baragh-ant*, in winter the wolves are so bold that they carry off our goats (the–cold–weather–in the–wolves this

manner bold are that us–of the–goats having–lifted they–carrying–off–are). *Dilávar, dílávur,* bold. Per. *dílávar, dilávar,* bold. **17, 106.**

2. *Paṭhán sakh-e mard b-ant,* the Paṭháns are bold fellows (the–Paṭháns bold men are). Less frequently *sakh-e* and *sak-e.* Per. **41, 131.**

3. *Áṅ sakhía bhar-e mard eṅ,* he is a very bold man (he a–very bold man is). Brave. **41.**

Boldly : *Dilerí-a hachho gushagh-e,* he says so boldly (boldly thus he–saying–is). An abstract noun in the ablative used adverbially. Per. **106.**

Boldness : *Aṅ-hí dilávarí ṣifat lá'iq eṅ,* his boldness is praiseworthy (him–of the–temerity praise deserving is). *Mardí,* manliness, bravery. Per.

Bolt a door, to : *Galo-ar hurká mán-de,* bolt the door (the–door–to the–bolt give). Hin. *huṛká.* **116, 201.**

Bolt of a door : *Na kunji eṅ na hurká eṅ,* there is neither key nor bolt (not a–key is not a–bolt is). Hin. *huṛká.*

Bone, a : *Yá ksá'eṅ haḍ áṅ-hí pogokh níáṅwáṅ phasitha,* a small bone got stuck in his throat (a–small bone him–of the–gullet in got–stuck). Sin. *haḍu,* Hin. *haḍḍá, haḍḍí.* **44, 110.**

2. *Aṅ-hání ḍoḍ má díthagh-ant,* I have seen their bones (them–of the–bones me–by have–been–seen). Generally with reference to human bones, but not necessarily so. Pan. **58, 155, 156.**

Book, a : *Balochistán-a kitáv ne-y-ant,* there are no books in Balochistán (Balochistán–in books not–are). Arb. **17.**

Boor, a : *Haw-áṅ be-adav-e mard shá-í bráth eṅ,* is that boor your brother ? (That ill-mannered man you–of the–brother is ?) *Be-adav, be-adab,* without manners. *Be* may be Per. or Hin. *Adab* is Arb. **41.**

Boot, boots : *Má-í zál dí mozhagh pháḍh-a khan-ant,* our women also wear boots (us–of the–women also boots their–feet–on make). The *mozhagh* generally covers the leg and foot. Per. *múzah.* **131.**

Booth, a : *Sai sál maṅ haw-e jub-a nishta,* he lived three years in this booth (three years in this booth he–lived). Lit. sat. *Jub, jup,* a shelter, temporary hut ; cattle-pen. **110.**

Booty : *Duz-áṅ khaptagh-ant miṛagh-a phul sara,* the thieves began to fight over the booty (the–thieves began to–fight the–

booty about). *Phul, phúl*, booty, plunder. We sometimes hear *hul, húl*. Sin. *phuri*, plunder. **174.**

Border, frontier: *Áṅ-híá yak mard sar-ḥad pár chí-e ḥál giragh-a shashtátha*, he sent a man across the border to get some information (him–by a man the–frontier across some information to–get was–sent). *Sar-ḥad*, boundary, frontier. From the Per. *sar*, head, and the Arb. *ḥadd*, limit, boundary. **77, 78, 119, 155, 156.**

Border of a garment: *Khas-e zál chít phalo eṅ*, it is the border of some woman's petticoat (some woman–of the–petticoat–of the–border it–is). *Phalo, phalav*. Sin., Hin.

Bore, make a hole, to: *Áṅ-hí níáṅwáṅ sumb jatha na khan-eṅ*, cannot you bore a hole in it? (It–of in a–hole struck not you–can–make?) *Sumb*, a hole, boring; *sumb janagh*, to bore a hole. The lit. meaning is, however, "an awl or gimlet," as seen in the compound *dár-sumb*, a gimlet, lit. wood-borer. **168.**

2. *Ma-í chap-e gosh-a subtha-í*, he bored a hole through my left ear (me–of the–left ear was–bored–him–by). *Subagh, subtha*, to bore, pierce. Per. *sumbídan, suftan*. **41, 155, 156, 158a.**

Bore, weary, to: *Ma-í saghar-a waragh-eṅ*, you bore me to death (me–of the–head thou–eating art). Or, *ma-í mazhg waragh-eṅ*, me–of the–brains thou–eating–art. **106.**

Born: *Aṣulá ganokh eṅ*, he is a born fool. From the Arb. *aṣl*. *Adhúr-e bachh*, a child born before the proper time. Hin. *adhúrá*, half-formed.

Born, to be: *Áṅ khadhe paidá bítha*, when was he born? (He when born became?) Per. **110.**

Born to one, to be: *Má ashkhutha ki ma-í logh-a bachh-e bítha, mihrwáni khutho ma-na dah rosh mokal de*, I have heard a son has been born to me; kindly grant me ten days' leave (me–by it–has–been–heard that me–of the–house–in a son has–become kindness having–made me–to ten days leave give). Note how the wag puts it: *my* house *a* son. **8, 17, 110.**

Borrow, to: *Ma chí-e zar wám giragh-a lotagh-áṅ*, I wish to borrow a little money (I a–little money borrowed to–take desiring–am). *Wám giragh*, to borrow, and *wám deagh*, to lend. As *wám* nearly always refers to money *zar* may be left out. Pah. **106.**

Bosom : *Maṅ senagh-a chi chí dáragh-eṅ*, what hast thou got in thy bosom ? (In thy–bosom what thing thou–holding–art ?) Grammatically correct, logically incorrect. Per. *sínah.* **106.**

Bosom, to clasp to one's : *Gudá áṅ-híar maṅ ján-a máṅ-khutha-í*, after which he took him to his bosom (then him to the–body in–was–placed–him–by). *Máṅ ján-a máṅ-khanagh*, to take into one's arms, clasp to one's bosom, embrace. Here *maṅ*, may be translated " with ", and *máṅ*, *mán*, " to." **155, 156, 158a.**

2. *Bachh-ar am-bází khutha-í*, he took the boy to his bosom (the-boy embraced was–made–him–by). The Per. *ham* and *bázú*. **155, 156, 158a.**

Boss : *Ma-í dhál gul-ár matá mán-ákhta*, the blow fell on the boss of my shield (me–of the–shield–of the–boss–to the–blow came). *Gul* or *phulí*. Per. *gul*, a rose. Hin. *phullí*, a floweret, etc. **206.**

Both : *Har do yak-e túfak-a jath-úṅ*, I killed both with one shot (each two one gun–with were–struck me–by). *Har do*, both. The final syllable, *úṅ*, me–by, is the pronominal of the first person in the agentive case. **158a.**

2. *Har du-n-ání saghar buritha-í*, he cut off the heads of both (each two–of the–head was–cut–off–him–by). The numeral is here used as a noun, in the genitive case. The infixed *n* is merely to prevent the two vowels clashing. **155, 156, 158a.**

3. *Har do-n-ánar zadhagh khuthagh-ant-ish*, they wounded both (each two wounded were–made–them–by). The accusative. The *n* is euphonic, as in the second example. **155, 156, 158a.**

4. *Thau dí duz eṅ tha-í bráth dí duz eṅ*, both you and your brother are thieves (thou also a thief art thee–of the–brother also a thief is).

Bother, to : *Wath-í bráth-ár dukhí ma khaṅ*, do not bother your brother (thyself–of the–brother bothered not make). *Dukh* comes from the San. through the Hin. and Sin. **116.**

Bottle, a : *Maṅ haw-e dong-a chi chí eṅ*, what is there in this bottle ? (In this bottle what thing is ?) *Dong*, *dong*, *dung*. *Shísha*, a small glass bottle ; *chamo*, a baby's bottle ; usually made of wood !

Bottom, the : *Níṅ maṭ-a sherí phalaw-a yá ṭung khaneth*, now make a hole in the bottom of the waterpot (now the–waterpot–of the–lower direction–in a–hole–make). *Sher*, under, *sherí*, lower. Per. *zír*. **116.**

2. *Cháth bun-a waptiy-ath*, it was lying at the bottom of the well (the–well–of the–bottom–at it–lying–was). Per. **122.**

3. *Azh bálá painá dáṅ ḥaráv eṅ*, it is bad from top to bottom (from the–top the–bottom to bad it–is). Per. *bálá*, top. Hin. *peṅdá*, *paiṅdá*, bottom.

Bough, branch : We may use *shamb*, *shákh*, *dál*, when speaking of a large branch, and *tál* when the reference is to a small branch. Sin. *ḍáru*, *ḍárí*, Hin. *ḍál* ; Per. *shákh*. *Tál* is probably the Sin. *ṭárí*.

Bound, as an animal, to : *Díhav gur khan-ána shutha*, the leopard went bounding away (the–leopard bounds making went). *Gur*, running, bounding. Per. *gurez*, flying ; flight ; *gurekhtan*, to flee. **110, 120.**

Bound, fastened : *Áṅ-hí dast basthiy-ethant*, were his hands bound ? (Him–of the–hands bound–were ?) *Bandagh*, *bastha*. Per. **122.**

Boundary : *Sar-ḥad pár ravagh-a ḥukm n-eṅ*, there is an order against crossing the boundary (the–frontier across to–go an–order not–is). A Persian-Arabic compound.

Bound for, going : *Níṅ thángo ravagh-eṅ*, where are you bound for now ? (Now where you–going–are ?) Where are you off to ? **106.**

Bountiful, generous : *Baloch sakhí 'álam b-áṅ*, the Baloches are a bountiful people. *Sakhí-a*, *nangarí-a*, bountifully. *Sakhí* comes from the Arb., and *nangari-a* from the Per. *nán*, bread. **131.**

Bounty, generosity : *Shá-í sakháwat-a go*, through your bounty, through your generosity. A more homely word is *lángarí*, from the Pan. *lángarí*, a cook.

Bow, a : *Khamán dí galol-áṅ dí ma-ígh athant*, both the bow and the pellets were mine (the–bow also the–pellets also me–of were). *Khamán*, *khawán*, a bow *of wood* ; but *jhugh*, a bow *of steel*. It is used with *janagh*, *jatha*, to strike. Per. *kamán*, a bow. **58.**

Bow down, to : *Ma-í dem-a ma juk*, do not bow down before me (me–of the–presence–in not bow–down). *Jukagh*, *jukhta*. But, *jakagh*, *jaktha*, to hover, and *jukagh*, *juktha*, to go to rest, lie down as animals do. Hin. *jhukná*. **116.**

Bowels, intestines : *Áṅ-hí roth dar-khafagh-ethant*, his bowels were protruding (him–of the–bowels out–falling–were). Per. *rúdah*. **107.**

Bowl, a : *Astáwa,* a bowl for washing the hands in ; *kachkol,* a beggar's bowl ; *pattá,* the bowl of a pipe. *Kachkol* is found in Per. and Hin.

Bow-shot, a : *Azh ma-í hand-a thír-daurí-a,* a bow-shot from my place (from me–of the–place an arrow–of–the–distance–at). Per. *tír,* an arrow, and *dúrí,* distance. **17.**

Bow-string, a : *Ma-na nokh-e jígh pakar eṅ,* I require a new bow-string (me–to a–new bow-string necessary is). *Jígh* is the Per. *zih,* in which the letter *z* has been changed to *j*. This change is quite common. **41.**

Box, a : *Haw-áṅ ṣanduq nááṅwáṅ chi chí asteṅ,* what is in that box ? (That box in what thing is ?) *Ṣandúq,* a box. Also and generally *sandúq,* Arb. *ṣandúq,* a box, chest.

2. *Áfkín,* a box for holding collyrium; *nal,* a small box for holding snuff, a snuff-box ; *peṭí, petí,* a portmanteau, box for holding clothes. *Nal* and *peṭí* come from the Hin.

Boy, boys : *Má baloch-áṅ wath-í bachh-áṅra madrasa na shashtagh-úṅ,* we Baloches do not send our boys to school (we Baloches ourselves–of the–sons school–to not sending–are). *Bachh,* a boy, son. Per. *bachah,* a boy, child. **106.**

2. *Haw-áṅ wakht-a ma-í rísh na bítha,* I was a boy at the time (that time–at me–of a–beard not was). Had become. *Gudá ma-na rísh ákhta,* then I grew a beard (then me–to a–beard came). **17, 110.**

Brace, pair, a : *Khawinjar yá jukht miletha,* I got a brace of partridges (partridges–of a–pair was–received). The pronoun in the dative case is understood. Per. *juft, júr.* **206.**

Bracelet, a : There are a number of words for different kinds. The best-known word and that generally heard is *búthagh.* The anklet is called *phádhí.* Hin. *bhuj-band.* Per. *pá,* the foot.

Brackish : *Cháth áf sor ath, waragh-ígh ne-y-ath,* the water of the well was brackish and unfit to drink (the–well–of the–water brackish was drinking–of not–it–was). *Sor-e áf,* brackish water. Per. *shúr.* **17.**

Brag, to : *Azh ṣuho-a shám dáṅ daf jan-eṅ,* you brag from early morning till late at night (from morning night till thy–mouth thou–strikest). *Daf janagh, daf jatha.* Per. **131.**

Braggart, a : *Thau phakká batákí eṅ,* you *are* a braggart (thou a–perfect braggart art). Sin. *baṭákí, phaṭákí.*

2. *Thau sakhía gwáth-shalwar eṅ,* thou art an arrant braggart

(thou a–great boaster art). *Sakhía* is used adjectively and adverbially.

Brain, brains : *Áṅ mazhg wárth*, he eats brains (he brains eats). Many of us do, with relish, and yet remain without any till the end of our lives. Per. *maghz*. **131.**

Bran : *Jav láf-a chí-e chán áwár khaṅ*, mix a little bran with the barley (the barley in a–little bran mixed make). Sin. *chháṇu*. **116.**

Branch, a : *Shákh, shamb*, a large branch ; *tál*, a small branch, a twig ; *lang*, the branch of a water-course. *Shákh* may be used when speaking of a railway or telegraph line. Per. *shákh*, Sin. *ṭárí*.

Brand, branding-iron, a : *Gind ki dágh thaftha*, see if the brand is hot. But *dágh* may also mean " a scar ", " blot ". Per. **110.**

Brand, to : *Kaḍaha kaḍaha má wath-í mál-áṅra dazhagh-úṅ*, sometimes we brand our cattle (sometimes sometimes we ourselves–of the–cattle branding–are). *Dazhagh, dakhta*. Evidently coined from *dágh*, a brand. **106.**

Branded, to be : *Mádhin sardár-e asteṅ, dágh sánga shashtátha-í*, the mare belongs to the chief, he has sent her to be branded (the–mare the–chief–of is brand for she–has–been–sent–him–by). *Dágh*, a brand ; spot ; blemish ; stain. From the Per. **17, 155, 156, 158a.**

Brass : *Tha-í saghar pital-a juretha*, your head is made of brass (thee–of the–head brass–of is–made). *Birinj* is understood and in use. Hin. *pítal* ; Per. *birinj*. **110.**

Brave : *Kohistání sakhía bahádhur b-áṅ*, hillmen are very brave (hillmen very brave are). At all times. *Bahádhur, diláwar, mahándár*, are the terms generally heard, but there are several others. Per. **131.**

Bravely : *Duzhman dí ráh-zan-ígha miṛathagh-áṅ*, the enemy also fought bravely (the–enemy also bravely fought). *Ráh-zan*, a leader of robbers ; *ráh-zan-ígha*, after the manner of such a leader. An adverb. Per. **110.**

Bravery : *E rang-a sak-mardí má kaḍaha na dítha*, I have never seen such bravery (this kind–of bravery me–by ever not has–been–seen). Per. **58, 155, 156.**

2. *Thau sakhía jawán-mardí khutha*, you have shown great bravery (thee–by great bravery has–been–shown). Lit. made. Young-man-ness. Per. **155, 156.**

Bravo ! *Gudá má gwashta balo, balo, zál, galí-a thau jan-eṅ,* I replied, " Bravo ! Bravo ! Wife, you will shut the door " (then me–by it–was–said " Bravo ! Bravo ! Wife the–door thou wilt–shut "). D. Hin. *bhalá,* good, excellent ; well, very good. **103, 155, 156.**

2. *Gudá khas-e-á gwánjtha bhalo, bhalo,* then someone shouted out bravo ! bravo ! (Then someone–by it–was–shouted bravo ! bravo !) *Sháhbásh* is an alternative expression. Per. **8, 90, 155, 156.**

Bray, to : *Ganokh gush-ant, lágh zháng-ant,* fools talk and asses bray. Literal. *Zhángagh, zhaghtha, hinkagh, hinktha.* The first is probably got from the Per. *zárah.* Sin. *hínganu.* **131.**

Brazen : *Thás-e shakl sijda khan-ant,* they worship brazen images (brazen images worshipped they–make). Bow down to them. *Thás, tás,* brass, *thás-e,* made of brass, brazen. **41, 131.**

Breach, to : *Rel dag ba'z-e hand-áṅ bhorentha-í,* it breached the railway line in several places (the–railway road several places–in has–been–broken–it–by). *Bhorenagh, bhorentha,* to break, breach, make a gap in. The *í,* the enclitic pronoun, refers to a flood in a certain river. Pan. **155, 156, 158a.**

Bread : *Naghan eṅ, shír eṅ, nemagh eṅ, gozhd eṅ, humchí eṅ,* there is bread, milk, butter and meat ; there is everything (bread is milk is butter is meat is everything is). *Naghan,* bread. Per. *nán,* bread.

2. *Tanúr-e naghan,* bread baked in an oven ; *kák,* bread baked round a heated stone. *Tanúr,* an oven, is a San. word. *Kák* comes from the Per. The *kák* is generally used as an emergency ration, on the line of march.

Breadth : *Áṅ-hí phráhádh khas-e-ar málim eṅ,* does anyone know its breadth ? (It of the–breadth anyone–to known is ?) Also *phráhí.* Per. *pahn, pahná'í.* **8, 90, 204.**

Break, day, to : *Gudá shaf rosh bítha,* then day broke (then night day became). An expression highly appropriate to the conditions of the country, where there is very little twilight. **110.**

Break, to : *Thau ma-í lath-a phar chi proshtha,* why have you broken my stick ? (Thee–by me–of the–stick for what has–been–broken ?) *Proshagh, proshtha.* Hin. *phoṛná.* **155, 156.**

2. *Ma bhoren-í,* don't break it (not break–it). *Bhorenagh, bhorentha.* Pan. *bhorná.* **116, 158a.**

3. *Khas-e-á áṅ-híar bor-jor khutha*, someone has broken it into pieces (someone–by it into–pieces has–been–made). *Ma esh-íar katre katre khan-áṅ*, I shall break it into pieces. Pan. *bhorná*, to break. *Jor* is euphonic. Hin. *katrá*, a chip, etc. **8, 90, 155, 156.**

Breakable : *Ma-í chana prushokh n-eṅ*, I do not think it is breakable (me–of the–opinion–in breakable not–it–is). The noun of agency of *prushagh*, *prushta*. Compare this with the Urdú *ṭúṭne wálí chíz hai*, is it breakable ? Hin. *phoṛná*. **117.**

Breakfast : *Áṅ wath-í sawárak phashaingh-etha*, he was cooking his breakfast (he himself–of the–breakfast cooking was). *Sawárak*, *sawárik*, the first meal of the day. Hin. *sawera*, morning. **107.**

Break into, to : *Tha-í lerav ákhto ma-í khishár níáṅwáṅ khapta*, your camel came and broke into my field (thee–of the–camel having–come me–of the–field into fell). The verb to use here is *khafagh*, *khapta*, to fall, because we have to convey the idea of force and suddenness. Kur. **110.**

Break into a house, to : *Rosh-a 'aks-ant, shaf-a sand jan-ant*, they sleep during the day and break into our houses during the night. *Sand janagh*, to break through the wall of a house with the intention to rob. Hin. *seṅdh*. **131.**

Break one's fast, to : *Áṅ roshagh bozhagh shutha*, he has gone to break his fast (he his–fast to–open has–gone). Idiom. *Roshagh dáragh*, to keep a fast. *Bozhagh*, *bokhta*. E. Tur. *bosh*, loose, etc. **110, 119.**

Break one's oath, to : *Inna, áṅ qurán na bhoren-í*, no, he will not break his oath (no he the–Qorán not will–break). *Qurán bhorenagh*, *qurán bhorentha*, to break one's oath, violate one's oath. *Bhorenagh* is the causal of *bhuragh*, *bhuritha*, to be burst, etc. Pan. **103.**

Breast, the : *Thír áṅ-hí senagh-ar mán-ákhta*, the arrow caught him in the breast (the–arrow him–of the–breast–to came). Or, the bullet caught him. The Per. *sínah* is heard. **206.**

Breath, to take : *B-íl de ki sáh sáhar-áṅ*, let me take breath (let–go give that breath I–may–take). *Sáh sáharagh*, *sáh sáhartha*, to take breath. **131.**

Breathe, to : *Sáh zurtha na khan-áṅ*, I cannot breathe (breath, lifted not I–can–make). *Sáh sáhaharagh*, to take breath, rest but *sáh zíragh*, to breathe, draw the breath. **168.**

Breeches : *Yá jukht shalwar*, a pair of breeches, a pair of trousers. *Shalwar, shalwár.* Pakh. *shalwár.* Lah. *shalmár.*

Breech-loader, a : *Bale, áṅ-hání piyádhagh-e lashkar gándhí-e túfak er-khanagh-ant*, yes, their infantry are armed with breech-loaders (yes them–of the–foot army breech-loading guns possessing–are). An adjective derived from the Hin. noun *gánd, gánr*, the anus. **41, 106.**

2. *Nokh-e khín-a phur biokh-e túfak ath*, it was a new breech-loader. It is the same crude idea : *khín*, the anus, *phur*, full, and *biagh*, to be, become. To be filled or loaded from behind. **41, 117.**

Breed, to : *Siyáh-e mádhin ki asteṅ, e azh wath-í yak mádhin-a sarkárí yak sán-a paidá bítha*, the black mare you see, I bred her myself from a mare of my own by a government stallion (the–black mare which is she from myself–of a–mare government a–stallion–by born became). *Paidá biagh, paidá bítha*, to be born, produced, bred. From the Per. **41, 110.**

Breeze, a : *Sail khanagh-a juz-úṅ, narm-e gwáth khashagh-e*, let us go for a stroll, there is a gentle breeze blowing (a–stroll to–make let–us–go a–gentle breeze blowing–is). Lit. drawing–is. Per. *narm*, soft, and *bád*, wind, breeze. **41, 106, 119, 131.**

Brethren : *Yá'qúb phusht-a yahúdah, esh-í bráth-áṅ*, Jacob begat Judas and his brethren (Jacob after Judas him–of the–brothers). *Bráth*, a brother, *bráth-áṅ*, brothers, brethren. *Phusht*, back, the back ; generation.

Bribe, a : *Sá'íṅ, e labh n-en, nazar eṅ*, sir, it is not a bribe, it is a present (sir this a–bribe not–is a–present it–is). *Labh, wahdí, wadí, vahdí, vadí*, a bribe. From the Sin. *labu* and *vadhí.*

Bribe, to : *Ma-na labainagh-a ákhtagh-eṅ*, have you come to bribe me ? (Me to–bribe you–have–come ?) *Labainagh, labaintha*, to bribe. Sin. *labaṇu.* **110, 119.**

Bribery : *Ma-í dem-a vadí gandaghí zikr ma khaṅ*, do not talk of bribery and corruption before me (me–of the–presence–in bribery corruption–of mention not make). **116.**

Brick, a : *Poríhátí-áṅ mi'már-áṅra síl-áṅ deagh-ant*, the labourers are handing bricks to the masons (the–labourers the masons–to bricks giving–are). *Síl*, a brick. Alternatives are : *ít, í, ish.* Pan. *síl*, Sin. *sir*, Hin. *ínt*, a brick. **106, 201.**

Brick-maker, a *Olí* : *ma síl-band atháṅ*, formerly I was a

brick-maker (at–first I a–brick-maker was). The same word is used in Pan.

Bride, a : *Gudá nokhár khapta gregh-a pitṭagh-a,* on which the bride began to weep and wail (then the–bride fell to–weep to–beat–her–breasts). *Nokhár, nokh, naukh,* a bride, a betrothed girl. Pakh. *nawe, nave,* a bride. **174.**

Bridegroom, a : *Gushante sálokh logh-a n-eň,* they tell me the bridegroom is absent (they–saying–are the–bridegroom the–house–in not–is). *Sálokh,* a bridegroom, a betrothed youth. **17, 131.**

Bridesmaid, a : *Chikar-e rakhán athant,* how many bridesmaids were there ? Literal.

Bridge, a : *Tha-í deh níáňwáň dag hachí n-eň puhal hachí n-eň,* there are no roads or bridges in your country (thee–of the–country in road any not–is bridge any not–is). *Puhal,* a bridge. Per. *pul.* **91.**

Bridge of boats, a : *Shaf-a daryá burz bítho thaláňk-puhal bhorentho burthagh-etha,* during the night the river had risen and carried away the bridge of boats (the–night–during the–river–by high having–become the–boat-bridge having–broken carried–away–had–been). *Thaláňk-puhal,* a bridge of boats, a wooden bridge. We find a somewhat similar compound in the Hin. : *Thal-beṛá,* a ford or boat-bridge. *Thal,* firm or dry ground. **17, 112.**

Bridle, a : *Ma-í mádhin-ar daz-wág de,* bridle my mare (me–of the–mare–to the–bridle give). Less frequently *dazh-wág. Wág* is sometimes heard used alone. Per. *dast,* the hand. Hin. *bág,* a rein. **116, 201.**

Briefly : *Mukhtaṣar ḥál ham-esh eň,* briefly put it is as follows (the–abridged statement even this is). The statement is then introduced by *ki.* Both *mukhtaṣar* and *ḥál* come from the Arb. **71.**

Bright : *Áň-hání chimkokh-e ḥol-posh gindagh lá'iq ath,* their bright armour was worth seeing (them–of the–shining armour seeing–of worthy was). *Chimkagh, chimkitha,* to shine. Sin. *chimkaṇu.* **117.**

Brim : *Qadaḥ-a daf dáň phur khaň,* fill the cup to the brim (the–cup the–brim to full make). Lit. mouth. Per. **116.**

Brimstone : *Ikhtar-e gandraf chí khan-eň,* what are you going to do with all this brimstone ? (This much brimstone what thou–wilt–do ?) Lit. sulphur. Sin. *gandraphu.* **91, 103.**

Bring, to : *Áṅ ravagh-e zar-áni áragh-a*, he is off to bring money (he going–is money–of the–bringing–for). *Áragh, ártha*, to bring. In *áragh-a* we have the infinitive of purpose. *Zar*, money, is here treated as a pl. noun. Per. *áwardan*, to bring. **106, 119.**

2. *Áṅ kha-í mádhin eṅ ki áṅ mar má-í phalaw-a man-áragh-e*, whose is that mare being brought towards us by that man ? (That whom–of the–mare is that that man us–of the–direction–in bringing–is ?) *Man-áragh, man-ártha*, to bring *towards* one. *Maṅ, man*, in. **17, 106.**

Bring, to cause to : *Ma-í túfak khas-e-a azh arain*, get someone to bring my gun, cause someone to bring my gun. *Arainagh, araintha*. Got from *áragh, artha*, to bring. Per. *áwardan*. **8, 90, 116, 150.**

Bring away, to : *Khas-e-á ma-í túfak burtha*, has anyone brought away my gun ? (Anyone–by me–of the–gun has–been–taken–away ?) *Baragh, burtha*, to take away, and *áragh, ártha*, to bring, bring away. Per. **8, 90, 155, 156.**

Bring back, to : *Áṅ mard ki ma-í mádhin kh-ár-í ma áṅ-hiára in'ám de-áṅ*, I shall reward the man who will bring back my mare (that man who me–of the–mare will–bring I him–to a–reward shall–give). Relative and correlative. *Áragh, ártha*, to bring. Nothing more is required. Per. *áwardan*, to bring. **103, 201.**

Bring down, to : *Ma wath er-gezh-án-í*, I shall bring it down myself (I myself shall–bring–down–it). *Er-gezhagh, er-gíkhta*. **103, 158a.**

Bring one to one's senses, to : *Ma áṅ-híar surphadh khan-áṅ*, I shall bring him to his senses (I him understanding shall–make). *Surphadh* is derived from the Sin. **103.**

Bring out, to : *Wath-í paisav pha chi na khashagh-eṅ*, why don't you bring out your money ? (Thyself–of the–money for what not thou–bringest–out ?) From your purse. *Khashagh, khashta*. Per. *kashídan*. **106.**

Bring together, to : *Thewagh-áṅ muchh khaṅ*, bring them all together (all collected make). *Muchh* comes from the Sin. **116.**

Bring up, as a child, to : *Ma wath-í jinkh-a go sámbhán-í*, I shall bring her up with my own daughter (I myself–of the–daughter with shall–bring–up–her). *Sámbhagh, sámbhitha*, to bring up, nourish. Sin. *sáṅbhaṇu, sámbhaṇu*, Hin. *sambhálná*, to take care of, look after, etc. **103, 158a.**

2. *Shafánk-á har do jinkh yá hand-a pálitḥagḥ-ant*, the shepherd brought up the two girls together (the–shepherd–by each two girls one place–in were–brought–up). *Pálagḥ*, *pálitḥa*, to bring up, nourish, rear : generally of humans. Sin. *pálaṇu*, Hin. *pálná*, to bring up, protect, look after. **155, 156.**

British : *Angrezí ráj phesh-a uḍali dí siyáh-kár dí khushtatḥ-ant*, in pre-British days both the seduced and the seducer were killed (the–English rule prior–to the–abducted–woman also the–abductor also used–to–be–killed). *Angrez*, an Englishman, *angrezí*, English ; *ráj*, rule, a subject. *Khushtatḥ-ant* is the third person plur. of the contingent perfect tense of *khushagḥ*, to kill. A corr. of " English ". **114.**

2. *Sarkár-í deh-a e rang-e shar' muqaddim-ání deṅv-o-deṅv-a gíeshagḥ-áṅ*, in British territory cases of this kind are settled by the elders (government territory–in this kind–of case the–headmen–of before they–settling–are). *Sarkár*, government, *sarkárí*, of or belonging to government. The Baloch persists in having it *sirkár* and *sirkárí*. Per. **106.**

Broad : *Chikḥtar phráh eṅ*, how broad is it ? Literal. Per. *pahn*, *pahná*, Pakḥ. *plan*. **89.**

Brocade : *Ma 'sh-áṅ zarbáft eṅ*, I consider it brocade (I say brocade it–is). *Kím-káf*, gold and silver brocade. Both words are derived from the Per. **131.**

Broil, to : *Ma-í sánga chí-e kaváv taiyár khaṅ*, broil a little meat for me (me–of for a–little roasted–meat ready make). *Kaváv* is the Per. *kabáb*, small pieces of meat roasted on a skewer or spit. **116.**

Broke : *Gudá shaf rosh bítḥa*, then morning broke (then night day became). A very beautiful expression, and fully descriptive. *Rosh shaf bítḥa*, night fell. **110.**

Broken, mixed : *Áṅ gangar-e angrezí khanagḥ-e*, he speaks broken English (he–broken English speaking–is). Lit. making–is. The term *gangar* is generally confined to this sense. **41, 106.**

Broken, to be : *Áṅ khaḍḥe prushta*, when was it broken ? (It when became–broken ?) *Prushagḥ*, *prushta*, to break, burst. Sin. *phoṛnu*, to break. Hin. *phoṛná*, to break. Per. *farsúdan*, to be torn. **110.**

2. *Áṅ-hí saghar dí sista áṅ-hí gardan dí sista, murtḥa-í*, his head and neck were broken, and he expired (him–of the–head also was–broken him–of the–neck also was–broken died–he).

Sindagh, sistha, sista, to be broken. Per. *shikastan,* to break. **110, 158a.**

Brook, a : *E siyáh-áf ahár-a ḥushk bíagh-e,* does this brook dry up in the summer ? (This brook the–summer–in dry becoming–is ?) Lit. black water. Per. **17, 106.**

Brook, put up with, to : *Ma áṅ-hí be-adabí sahitha na khan-áṅ,* I cannot brook his impudence (I him–of the–disrespect endured not can–make). *Sahagh, sahitha.* Hin. **168.**

Broom, a : *Kházg-barokh gushagh-e ki ma-í gura bohárí n-eṅ,* the sweeper says he has no broom (the–sweeper saying–is that me–of with a–broom not–is). Sin. *buhárí, suhárí,* Lah. *buhárá, buhárí.* **106.**

Brother : *E shá-í bráth eṅ,* is this your brother ? (This you–of the–brother is ?) Kur. *berá* (*brá* ?), Pan. *bhará* ; often pronounced *brá.*

Brother-in-law : *Makht-a na be-y-áṅ, go tha-í wasarzákht phajía be-y-áṅ,* I shall not come at present, I shall come with your brother-in-law (this–time not I–shall–come with thee–of the–brother-in-law with I–shall–come). *Wasarzákht,* brother-in-law, *or* sister-in-law. **141.**

Brought : *Áṅ-híára kal n-eṅ ki azh kho árthagh-ant-ish,* he does not know from where they have brought them (him–to information not is that from where they–have–been–brought–them–by). *Áragh, ártha,* to bring. We have here the present perfect tense in the pl. followed by the pronominal. Per. *áwardan,* to bring. **77, 78, 155, 156, 158a.**

Brought up, to cause to be : *Níṅ kha-ía azh sambainagh-eṅ,* by whom are you having him brought up now ? (Now whom–by thou–causing–to–be–brought–up–art ?) The object, a child, is left to be understood. *Sambainagh, sambaintha.* From *sámbagh, sámbitha.* Sin. **84, 106, 150.**

Brow, the : *Anáshagh,* the brow, the forehead ; *ragh, rag,* the brow of a hill. Per. *anúshah,* fortunate, happy, etc. The Muhammadan believes that his fate is written on his forehead, and that nothing can alter it.

Brown : *E ma-í phushtí n-eṅ, ma-í phushtí bhúrá ath,* this is not my coat, my coat was a brown one (this me–of the–coat not–is me–of the–coat brown was). Hin.

Bruised, to be : *Áṅ-hí rást-e dast zadhagh bítha,* his right hand got bruised (him–of the–right hand bruised became). Lit.

wounded. From the Per. *zada*, struck, and *búdan*, to be, become. **41, 110.**

2. *Áṅ-hí phádḫ-ár dhak lagiṯha*, his foot got bruised (him–of the–foot–to hurt came). *Dhak*, hurt, injury, blow, is the Sin. *dhaku*. **206.**

Brush the teeth, to : *Musáq-a janaqḫ-eṯh*, he was brushing his teeth (the–tooth–brush he–striking–was). *Musáq*, *muság*, a toothbrush. It is used with *janaqḫ* and *janainaqḫ*, and comes from the Arb. *miswák*, a tooth-stick, a tooth-brush. **107.**

Brushwood : *Gor chakhá chí dangar dár-ant*, they place some brushwood on the grave (the–grave on some brushwood they–place). To keep the jackals, etc., away. Pakḫ. *dzangal*. **131.**

Bubble, a : *Áf chakhá ba'ẓ jhaqḫ aṯhant*, there were a number of bubbles on the water (the–water on sundry bubbles were). But this word oftener means "foam", "froth", etc. Sin. *jhaga*.

Bubble over, to : *Áṅ go whashí-a ubharaqḫ-a khapta*, he began to bubble over with pleasure (he with pleasure to–bubble–over began). *Ubharaqḫ*, *ubharṯha*. Sin *ubharaṇu*, Hin. *ubharná*. Of men or things. **174.**

Buck, a : *Haw-áṅ rosh dí ma-í dem-a sarwán dar-khapta*, that day also I put up a buck (that day also me–of in–front a–buck issued). *Sarwán*, a buck. **17, 110.**

2. *Har do nar-e khargoshk ant*, both are buck rabbits (each two male rabbits are). Per. **41.**

Bucket, a : *Haw-áṅ ḍol horaqḫ eṅ*, is that bucket empty ? (That bucket empty is ?) *Ḍol*, a bucket : with special reference to that used in drawing water from a well. Sin. *dolu*, Hin. *ḍol*, a bucket of metal or leather.

Buckle, a : *Karo shíshin prushta*, the tongue of the buckle is broken (the–buckle–of the–tongue broken–is). Lit. buckle–of the–needle. Pakḫ. *kara'í*, Hin. *kaṛa*, a link. **110.**

Bud, a : *Tha-í daf bur wájh-a eṅ*, your mouth is like a bud (thee–of the–mouth a–bud like is).

Bud, to : *Guláb phutaqḫ-a khaptaqḫ-ant* the roses have begun to bud. *Phutaqḫ*, *phutiṯha*. Sin. *phuṭaṇu*, Hin. *phúṭna*, *phuṭná*. **174.**

Buffalo, a : *Mehí de-án-ish*, I will give them the buffalo (the–buffalo I–shall–give–them–to). *Mehí*, a buffalo. In *de-án-ish* the nasal *ṅ* of the future has been hardened to *n* before the

following vowel of the pronominal. Sin. *meṅhi*, a female buffalo. **103, 158a.**

2. *Shá-í chikar-e gwámesh ant*, how many buffaloes have you? (You–of how–many buffaloes are?) Less frequently *gámesh*. *Sán*, a buffalo bull; *wachh*, a buffalo calf. Per. *gávmesh*. Sin. *sánu, wachha*. **89.**

Buffet, to: *Chorav-ar chapol janagh-etha*, he was buffeting the boy (the–boy–to slaps he–striking–was). Or, *chaper janagh*. Sin. *chamáṭa, chapáṭa*, etc. Hin. *chapetá*. **107.**

Build, to: *Edha logh-a tháhin-áṅ*, I shall build a house here (here a–house I–shall–build). *Tháhinagh, tháhintha*. Douie makes it *tháainagh, tháaintha*. Sin. *tháhaṇu*. **103.**

2. *Ni esh-í chiár-e chund-a yá bhit osár*, now build a wall all round it (now it–of the–four sides–on a wall build). *Osáragh, osártha*, to build. Generally with reference to a wall. Sin. *osáraṇu*, to build. **116.**

3. *Hamodha qalát joṛetha-í*, he built a fort there (there a–fort was–made him–by). *Joṛagh, joṛetha*, to make, construct; build. Sin. *joṛaṇu*, Hin. *joṛná*. **155, 156, 158a.**

Builder, a: *Man áṅ thá'inokh*, I am the builder. Literal. The noun of agency. *Mí'már*, a builder, mason, is an Arb. word in wide use. **58, 117.**

Building, buildings: *Má chandí sháhí 'imárát díthagh-ant*, we saw several noble buildings (us–by several royal buildings were–seen). Used of large buildings only. The sing. is *'imárat*. Arb. **58, 155, 156.**

Built, to be: *Phárí sál ki má edha ákhtagh-úṅ e burj na juritha*, when we came here last year this tower had not been built (last year when we here came this tower not was–made). *Juṛagh, juṛitha, juretha*. Hin. *juṛná*. **110.**

Bulbul, the: *Ṭíṭúná phur-gushokh b-ant*, bulbuls are great songsters (bulbuls great–singers are). Always. Lit. full-speakers, full-singers. **117, 131.**

Bull, a: *Áṅ ki asteṅ, áṅ sarkárí sánd eṅ*, and that which you see there, that is a government bull (that which is that a–government bull is). Hin. *sáṅḍ*, Sin. *sánu*.

Bullet, a: *Thír áṅ-hí saghar-a mán-ákhta*, the bullet struck him in the head (the–bullet him–of the–head–in came). *Thír*, a bullet; an arrow. *Mán-ágh, mán-ákhta*, to reach, arrive at, lodge in. Per. *tír*, an arrow.

Bullet-pouch, a : *Khas-e-á ma-í thír-dán díṯha,* has anyone seen my bullet-pouch ? (Anyone–by me–of the–bullet-pouch has–been–seen ?) *Thír,* a bullet ; an arrow. *Dán* is a Per. affix denoting the receptacle, etc., for a thing. **8, 90, 155, 156.**

Bullock, a : *Ma-í har do káhir phír bíṯhagh-áṅ, kár lá'iq ne-y-ant,* both my bullocks are old and unfit for work (me–of each two bullocks old have-become work fit–for not–are). *Káhir, khair, kárigar.* **110.**

Bulrush, bulrushes : *Murunj níáṅwáṅ likṯhiy-eṯhant,* they were hidden among the bulrushes (the–bulrushes among they–hidden–were). Hin. *munj, munja.* **122.**

Bulwark, bulwarks : *Haw-e phawád má-í deh ṣafíl ant,* these peaks which you see are the bulwarks of our country (these mountains us–of the–country–of the–bulwarks are) A corr. of the Arb. *faṣíl.*

Bunch, cluster : *Gosha,* a bunch of grapes ; *guchha,* a bunch of grapes, onions, flowers, etc. Per. *khúsha, khúshah,* Hin. *guchha.*

Bundle, a : *Duz-á bharí zurtho bastha, sar chakhá khutho phadáṯha-í,* the thief fastened up the bundle, placed it on his head, and made off (the–thief–by the–bundle having–taken–up was–fastened the head on having–made it–was–fled–him–by). *Bharí,* a bundle ; of almost any kind. *Phadeagh* is here and nearly always treated as a transitive verb. Hin. *bharáa,* filled. **155, 156, 158a.**

2. *Ma-í bushka sakhía girán aṯh,* my bundle was very heavy (me–of the–bundle extremely heavy was). Lah. *buchká, buchkí.*

Burden, a : *Bár-áṅ tháṅ hand-a er-khan-úṅ,* where are we to put down our burdens ? (Our–burdens what place–in we–down–may–place ?) *Bár,* a load, burden, is Per. **131.**

Burglar, a : *Logh-bhorenokh gíríjíṯhíya,* was the burglar caught ? (The–house-breaker has–been–caught ?) From *logh,* a house, and *bhorenagh, bhorenṯha,* to break, burst. The noun of agency. Pan. **117, 161.**

Burglary, a : *Yá shaf-e-a bíṯha duzí ḥalq-a,* one night a burglary took place in the village (one night took–place a–burglary the–village–in). *Duz,* a thief, *duzí,* theft, burglary. The Per. *duzd* and *duzdí.* **8, 17, 110.**

Burial ground : *Goristán dír aṯh,* the burial ground was a long

way off (the–burial–ground distant was). Or *qabristán*. Per. *gor*, Arb. *qabr*, a grave. Per. *stán*, a place.

The most striking feature of Muhammadan grave-yards is their utterly neglected appearance. It is seldom indeed that a grave is repaired. Enclosing walls are unknown. By some sects it is considered contrary to the teaching of the Traditions to keep graves in repair.

Burial service, the : *Gudá mullá ákhto fátiḥa dátha*, then the priest arrived and read the burial service (then the–priest–by having–come the–burial–service was–given). *Fátiḥa*, the opening chapter of the Qurán. Arb. *fataḥa*, to open ; begin, etc.

Buried : *Shá-í phith thán hand-a phurithiy-e*, where is your father buried ? (You–of the–father what place–in buried–is ?) For *phurithiya eń*. **122.**

Burn, a : *Soz ma-na phen-dár*, show me the burn (the–burn me–to show). Show me where you have been burnt. *Dágh* is at times used in this sense. Per. **116.**

Burn, to, int. : *Haw-áń wakht-a ás jawánia balagh-etha*, the fire was burning brightly at the time (that–very time–at the–fire well burning–was). *Balagh*, to burn. Hin. *balná*, to burn. **17, 107.**

2. *Chí-e ḥushk-e bálan be-y-ár, e thar eń, na sush-í*, bring some dry fuel, this is damp and won't burn (some dry fuel bring this damp is not it–will–burn). This is the intrans. form *sushagh*, *sukhta*. Per. *sukhtan*. **8, 41, 91, 116, 131.**

Burn, to, trans. : *Áń-háńra ás-a sosh*, burn them in the fire (them the–fire–in burn). *Soshagh*, *sokhta*, to burn. *Áń-híára sosh*, burn it. Per. *sokhtan*, to burn. **17, 116.**

Burnt : *Odha charo kham-e sokhtagh-e ḍoḍ ant*, there are merely a few burnt bones there (there only a–few burnt bones are). Per. **41, 122.**

Burst, to, intrans. : *Naw-áń dong prush-í*, the bottle may burst (perhaps the–bottle will–burst). *Prushagh*, *prushta*. We understand this verb may be used when speaking of the bursting of a boil. Sin. *phoṛaṇu*, Hin. *phoṛná*. The intrans. forms in these two languages do not contain *r*. **103.**

Burst, to, trans. : *Ganokh, esh-íar ṭrakagh-a lotagh-eń*, you idiot, do you wish to burst it ? (Fool it to–burst thou–desiring–art ?) *Ṭrakagh*, *ṭrakitha*. Kur. *tarakín*. Hin. *toṛná*, to break. **106.**

Bury, to : *Áń-híar thán hand-a phuritha-ish*, where have they buried him ? (Him what placed–in has–been–buried–them–by ?)

Phuragh, phuritha, puragh, puritha, to bury. Sin. *púraṇu,* to bury. **155, 156, 158a.**

Bush, a : *Má haw-áṅ buṭí bun-a yá khargoshk dítha,* I saw a rabbit under that bush (me–by that bush under a rabbit was–seen). Sin. *buṭo.* **155, 156.**

Business : *Gudá ma-í gura dáth-gipt bandbozh bhorentha-í,* on this he broke off business dealings with me (then me–of with giving–taking arrangements were–broken–him–by). *Dáth-gipt,* business, giving and taking. Per. *dádan,* to give, and *giriftan,* to take. (Cf. the Urdú and Hindí *leṅ-deṅ.*) **155, 156, 158a.**

2. *Logh-a n-eṅ, dar-a shutha kár-e-a,* he is not at home, he has gone out on some business or other (the–house–in he–not–is out he–has–gone some–business–on). *Kár,* business, work. It should *not* be written *khár.* Per. **8, 17, 110.**

3. *Ham-odha ma-í chí kár-bár eṅ,* I have some business there (there me–of some business is). A Per. compound.

4. *Gudá sai bráth shuthagh-ant saudágarí sánga,* so all three brothers set out to do business (then the–three brothers went business for). *Saudá,* a bargain ; *saudágar,* a trader ; *saudágarí,* trade, business. Per. **110.**

Business, right : *Tha-í chi kár eṅ ki ma-í chhorav-ar zá jan-eṅ,* what business have you to abuse my boy ? (Thee–of what business is that me–of the–boy–to abuse thou–should'st–strike ?) *Kár,* work, business, is Per. We may use *zá deagh, zá janagh, zá khanagh,* and *zá gwashagh.* **131.**

Business person, a : *Shwá-í phith sakhía kár-khanokh-e mard eṅ,* your father is a very business person (you–of the–father a–very work–making man–is). *Kár,* work, *khanokh,* doer. The noun of agency got from *khanagh, khutha,* to do, make. **117.**

Bustard, the : *Charaz dí ba'ẓ b-ant,* there are plenty of bustards also (bustards also plentiful are). At all times. Per. **131.**

Busy : *Áṅ-hí chakhá ba'ẓ kár asteṅ,* he is very busy (him–of on much work is). *Áṅ-hí chakhá ba'ẓ kár chi asteṅ,* what is he so busy about ? (Him–of on much work what is ?) Meaning, I do not believe he is busy.

2. *Makht-a mashghúl eṅ,* he is busy at present (the–time–at engaged he–is). The pass. part. of the Arb. root *shaghala,* to engross, etc. **17.**

3. *Ma-na kár ba'ẓ eṅ,* I am very busy (me–to work much is). The dative of possession.

But : *Lekin áṅ ne-y-ákhta,* but he did not come. Literal. Per. **141.**

But, except : *Siwá ravagh-a thí ṣaláḥ hachí n-eṅ,* there is nothing for it but to go (except going–of other counsel any not–is). *Siwá, sawá,* except, without. It governs the genitive case just as it does in Urdú.

Butcher, a : *Qasá'í-a ba-rau, chí-e gozhd gír be-y-ár,* go to the butcher and buy some meat and bring it here (the–butcher–to go some meat buy bring). *Qasá'í,* a butcher. But generally one who deals in beef only. *Qaṣṣáb,* a butcher, one who deals in beef or mutton. *Qaṣṣáb* is from the Arb. *Qasá'í* is a corr. of *qaṣṣáb.* **17, 116.**

Butcher, to : *Ḥalál khanagh yá gálwar en, guḍagh thí,* slaughtering is one thing butchering another (lawfully–slaughtered to–make one thing is to–butcher another). *Guḍagh, guḍitha,* to chop, cut to pieces. Sin. *guḍaṇu.* **118.**

Butter : *Maroshí nemagh hachí n-eṅ,* there is no butter to-day (to-day butter any not–is). *Nemagh,* butter. **91.**

2. *Moshin mukitha,* is the butter finished ? Literal. Sin. *makhaṇu,* Hin. *makkhan.* **110.**

Butter, clarified : *Chí-e roghan dí gipta-í,* he bought some clarified butter also (some clarified–butter also was–bought–him–by). *Roghan,* clarified butter ; the Indian *ghí.* Per. **155, 156, 158a.**

Butterfly, a : *Lakaurí 'umr kham-e bíagh-e,* the life of the butterfly is a short one (the–butterfly–of the–life short becoming–is). Other terms for " butterfly " are *phohphaṭṭ, pirik,* and *piruk.* Sin. *popaṭu,* a butterfly. In Pakh. we have *paṛakai,* and in Per. *sháh-parak.* **106.**

Butter-milk : *Khatárí tha-ra pasand n-eṅ,* don't you like butter-milk ? (Butter-milk thee–to pleasing not–is ?) I *am* astonished. There is another word *ákhar* heard. Sin. *khaṭo.* **204.**

Buttock, buttocks : *Ma tha-í nishting gindagh-a na loṭagh-áṅ,* I do not wish to see your buttocks (I thee–of the–buttocks to–see not desiring–am). The sitting portion of your anatomy. From the Per. verb *nishastan,* to sit down. **106.**

Butt of a gun : *Áṅ-hiá tha-í chhorav-ar go wath-í túfak kunda jatha,* he struck your boy with the butt of his gun (him–by thee–of the–boy with himself–of the–gun–of the–butt was–struck).

Kunda, a block, stump ; butt of a gun. From the Per. **77, 78, 155, 156.**

Buy, to : *Ma mádhin giragh-a shuthagh-eth*áṅ, I had gone to buy a mare (I a–mare to–buy (take) gone–was). When you called. *Giragh, gipta.* Per. *giriftan.* **112, 119.**

2. *Maroshí má yak nariyán bhá gipta,* I bought a horse to-day (to-day me–by one horse price–at was–taken). *Bhá giragh, bhá gipta,* to buy. Hin. *bhá'o,* price, price current. Per., etc., *bahá, bhá.* **58, 155, 156.**

Buyer, a : *Inna, girokh-áṅ ne-y-ant,* no, there were no buyers (no buyers not–were). The noun of agency got from *giragh, gipta,* to take, buy, etc. Per. *giriftan,* to take, seize. **117.**

Buying and selling : *Saimí rosh-a thewagh-e dáth-gipt band bítha,* on the third day buying and selling was at a standstill (the–third day–on all giving–taking stopped became). Per. *dádan,* to give, and *giriftan,* to take. **41, 52, 110.**

Buzz, to : *Jhaṭ-e phadha má khas-e mahisk-a dam-dam khanána ashkhutha,* a moment after I heard a fly buzzing (a–moment after me–by some fly a–buzzing making was–heard). Probably onòmatopoetic. **8, 120, 155, 156.**

By : This small word is generally translated by using the agentive case : *kha-íá-shawakhta,* by whom was it sold ? Many examples have been given.

2. *Azh duzí-a guzrán khan-ant,* they earn their living by stealing (by (from) stealing a–living they–make). Per. *az.* **131.**

3. *Ma-í khushagh-á azh tha-ra chi síth bí,* what will you gain by killing me ? (Me–of the–killing from thee–to what advantage will–be ?) Thus *azh,* like a number of other particles, may stand before or after the governed word. **118.**

4. *Nermosh-a odha ras-úṅ,* we shall reach there by mid-day (mid-day–at there we–shall–arrive). The locative case signifying " time ". **17, 103.**

By, near : *Átko oshtátha ma-í gura,* he came and stood by me (having–come he–stood me–of near). *Gura, gwar,* etc., come from the Per. *bar.* The prefix *kh* is *not* used before the past participles of verbs that begin with a vowel. **110, 121, 151.**

By-and-by : *Báre gind-áṅ galo bítho bítho bushk-í,* by-and-by I saw the door gradually open (by-and-by I–see the–door becoming becoming opens). *Báre,* by-and-by. Per. **131.**

2. *Agh taḥṣíldár b-áṅ,* I shall be a sub-collector by-and-by (by-and-by a–sub-collector I–shall-become). *Agh,* in the future. Hin. *áge.* **103.**

By land and sea : *Áṅ-háṅ ḥushkí o daryá udr-ant,* they fly by land and sea. Borrowed from the Per. There is a post-position understood. **131.**

By oneself : *Áṅ thewagh-e 'umr-a maṅ haw-e kirrí-a ewakh-a nishta,* he lived all his life by himself in this hut (he all his–life in this hut alone lived). Lit. sat. Sin. *yako, jako,* alone. **41, 110.**

By way of : *Pha sakhí sarwar dag-a shutha wath-í logha,* he went home by way of Sakhi Sarwar (by Sakhi Sarwar–of the–road he–went himself–of the–house–to). Thus *pha* followed by a substantive in its oblique form translates " by way of ", " via ". **17, 110.**

C

Cackle, to : *Shám welá khawinjar karkagh-a khafagh-ant,* in the evening the partridges begin to cackle (the–evening–of the–time–at the–partridges to–cackle beginning–are). Lit. falling–are. *Karkagh, karkitha.* Hin. *kuṛkuṛáná.* **174.**

Cage, a : *Haw-e pinjrá láf-a khan-í,* put it in this cage (this cage in make–it). Sin. *pinjiro,* Hin. *pinjar, pinjrá, pinjará,* a cage. **116, 158a.**

Cage, to : *Tha-ra pinjrá láf-a khanagh-ígh ath,* you ought to have caged it (thee–to a–cage in to–make it–was). A construction worth noting. **203.**

Cairn, a : *Koh chaḷ-há thau áṅ chedhagh gindagh-en,* do you see that cairn on the hill ? (The–hill on thou that cairn seeing–art ?) *Chedhagh, chethagh,* and in the South *chedag,* a cairn erected to commemorate a battle, etc. ; *dambul,* a cairn erected to commemorate a shameful act ; *gor, beji,* a cairn over a grave. Hin. *chitáná,* to remind, draw attention to. **106.**

Cake : *Kák* is the word generally used. More than one writer considers that it is derived from the English word. *Chikkí kák,* the bread or cake taken on the march by a raiding party. *Kupráte,* a corr. of the Hindi–Persian *chapáṭí,* is in use. In Balochistán it is baked with *ghí.*

Calamity : *Agh áṅ ne-y-ákhta maz'eṅ áfat bí,* it will be a great calamity if he does not turn up (if he not–came a–great calamity it–will–be). The Arb. *balá* is a still stronger term. Arb. **44, 139.**

Calculation : *Ma-í lekhav-a, gíst,* twenty, according to my calculation. The postposition (*azh*) is understood. *Ḥisáb* and *gantrí* may be used in the same way. Sin. *lekho,* Hin. *lekhá.* **17.**

Calf, a : *E roṛ wath-í máth rang eṅ,* this calf is of the same colour as its mother (this calf itself–of the–mother–of the colour–of is). *Roṛ,* a calf ; *roṛ-gal,* a number of calves, a herd of calves.

Calf of the leg : *Aṅ-hí gurdagḫ-a maz'eṅ dánagḫ ákhta*, he has got a large boil on the calf of his leg (him–of the–calf–of–the–leg–on a–large boil has–come). Pakḫ. *ghaṛai*. **17, 44, 110.**

Call, a : *Gudá má gwánk-e ashkhutḫa*, then I heard a call (then me–by a–call was–heard). A call, shout. Per. *báng*. **8, 155, 156.**

Call, name, to : *Haw-esh-íar nám chákur er-khutḫa-ish*, and they called him Chákur (him–to the–name Chákur was given–them–by). By the relatives, that is. The dative of the person, followed by the name given, followed by the verb *er-khanagḫ*. Per. **155, 156, 158a.**

Call, to : *Má watḫ-í ambráh áṅ-hí nemgha shashtátḫa ki áṅ-hía be-y-ár, mashe áṅ dar-a shutḫagḫ-etḫa*, I sent my servant to call him, but he had gone out (me–by myself–of the–servant him–of before was–sent that him bring but he out gone–had). *Áragḫ, ártḫa*, to bring. Per. *áwardan*, to bring. **116, 155, 156.**

2. *Ma watḫ-í ambráh-ar gwánk janagḫ-etḫáṅ*, I was calling my servant (I myself–of the–servant–to a–shout was–striking). I was not calling to you. *Gwánk* is derived from the Per. *báng*. **106.**

3. *Áṅ-hí nám-a phar chi na gushagḫ-eṅ*, why don't you call him by name ? (Him–of the–name for what not thou–speaking–art ?) Per. **106.**

4. *Má áṅ-háṅra baloch na gush-úṅ*, we do not call them Baloches (we them–to Baloches not say). We never call them Baloches. The contingent future. **131.**

Called, named : *Aulá áṅ-hí nám mír dost bítḫa, gudá mír hamal bitḫa*, at first he was called Mír Dost, then he came to be known as Mír Hamal (first–at him–of the–name Mír Dost became then Mír Hamal it–became). The genitive case followed by *nám* followed by *bíagḫ*. **110.**

2. *Yak-e áṅ-hí bráṭḫ asta, ḥaidar*, he had a brother called Haidar (one him–of a–brother was Haidar). *Haidar nám-a*, etc., Haidar by name.

Calling, occupation : *Áṅ-hí chi phesha eṅ*, what is his calling ? (Him–of what the–calling is ?) That which goes before, hence, occupation or that which is followed. Per.

Calling out : *Ba-ro-eṭḫ gind-eṭḫ khai gwán' janagḫ-etḫa*, go and see who was calling out (go see who a–call striking–was). *Gwánk, gwán' janagḫ*, to call out, shout. From the Per. *báng*,

cry, shout. In Balochí a Persian *b* very often becomes *g*. **107, 116.**

Call one names, to : *Níṅ ma-na ganokh ma khaṅ,* do not call me a fool in future (now me a–fool not make). I have shown you that I am no fool. We have something similar in English. *Ní, níṅ,* should here be read, "in future," "any more." **116.**

Callous : *Áṅ sang-dil-e mard-eṅ,* he is a callous person (he–a stony-hearted man is). Also, *sakht-dil-e mard.* Per. **41.**

Call out, to : *Má gwán' jatha ki thau khai eṅ,* I called out and asked who he was (me–by a–shout was–struck that thou who art ?) *Gwánk janagh, gwán' janagh,* to call out, shout. From the Per. *báng,* voice, sound, and *zadan,* to strike. **155, 156.**

Call to mind, to : *Ma tha-ra phajía ne-y-áragh-áṅ,* I cannot call you to mind, I do not remember having seen you (I thee with not–bringing–am). *Phajía-áragh, phajía-ártha,* to recognize, call to mind, etc. **106.**

Calm down, to : *Gudá bághí nishto shutha,* on this the mutineers calmed down (then the–mutineers having sat–down went). The sentence is idiomatic. The sing. is preferred.

Calmly : *Wath-í logh-a árámí-a nind,* sit calmly at home (thyself–of the–house–at calmly sit). An abstract noun in the ablative used adverbially. Per. **17, 116.**

Calumniate, to : *Ma-í ambráh duz n-eṅ, ẓá thau e rang-a khanagh-eṅ,* my servant is not a thief, you are calumniating him (me–of the–servant a–thief not–is abuse thou this way–in making–art). **106.** *Ẓá* is Arb.

Camel, a : *Haw-áṅ rosh-a gíst lerav murtho shuthagh-áṅ,* the same day twenty camels died (that–very day–on twenty camels having–died went). *Lerav, lero,* a camel ; *lerav-gal,* a string or line of camels. **17, 110, 121, 181.**

2. The generic term is, however, *hushtur,* the Per. *shutur,* which also is often heard.

> Camels are very often offered as sacrifice at festivals, etc. This is in keeping with the Traditions.
>
> There must be between three and four hundred thousand camels in Balochistán. They are, as a rule, small and lightly built, but capable of carrying five Indian maunds quite easily.

Camel, a female : *Ḍáchí-áṅ garragh-a khaptagh-ant,* the camels began to low (the–female–camels to–low began). *Ḍáchí,* a female camel. Sin. **174.**

Camel, a riding: *Máhrí-e bhá-gipta-í pha do sadh rúpiyá,* he has bought a riding camel for two hundred rupees (a–riding–camel has–been–bought–him–by for two hundred rupees). *Máhrí,* a riding camel. Sin. *maharí, mahrí.* **155, 156, 158a.**

Camel, a young: *Haw-e hir-áñ chákur-egh ant,* are these young camels Chákur's? (These young–camels Chákur–of are?) *Hir,* a camel up to six months; *mázát,* up to two years; and *trihán,* up to four years. **17.**

Camel-man, a: *Ráchí-ra gwánk-jan,* shout to the camel-man (the–camel-driver–to a–shout strike). *Ráchí,* a camel-driver. **116.**

Camp, camping ground: *Otak chikhtar dír eñ,* how far is it to the camp? (The camp how far is?) *Otak,* a camp, camping ground; halt. Probably the Per. *úturáq,* a camp. **89.**

2. *Inna, derav áñ phalaw-a n-eñ,* no, the camp is not in that direction (no the–camp that direction–in not–is). Hin. *derá,* Per. *derah, dera,* a tent. **17.**

Camphor: *Káfúr bo ma-na vash eñ,* I like the smell of camphor (camphor–of the–smell me–to pleasing is). Per. **204.**

Can: *Áñ-háñra chi taufíq asteñ,* what can they do? (Them–to what power is?) *Tha-ra chi taufíq asteñ,* what can you do? *Taufíq,* power, ability, etc. From the Arb. root *wafiqa,* to find, fit, etc. **202.**

2. *Ma cho khan-áñ,* what can I do? (I what may do?) The contingent future. The Urdú and Hindí idiom, *maiñ kyá karúñ?* **131.**

3. *Thau e rang-a kár khutha khan-eñ,* can you do this kind of work? (Thou this kind–of work done can–make?) **168.**

4. *Ma-í chana bíagh-a n-eñ,* in my opinion it can't be done (me–of the–opinion–in becoming–of not–it–is). **118.**

5. *Azh áñ-hí dast-a chi bí,* what can he do? (From him of the–hand what will–be?) Nothing.

6. *Wakht-a ki tha-ra phár bí ma-í gura be-y-á,* come to see me when you can (the–time–at that thee–to leisure will–be me–of to come). **17, 116.**

Canal, a: *Báh-áni áf azh cháth áf sárth eñ,* the water of the canal is colder than that of the well (the–canal–of the–water than the–well–of the–water cold is). *Báh, váh,* a canal. It is generally heard used with the pl. genitive suffix, not with that of the sing. *Jo* and *nahar* are also in use. Sin. *váhu,* a canal.

Cancer : *Má e rang-e zakhm-ára warokh-e dánagh gush-úń*, we call a sore of this kind cancer (we this kind–of sore–to eating boil say). *Waragh*, to eat, is the Per *khwurdan*, and *dánagh*, the Per. *dána*, a pustule. **117, 131.**

Candle, a : The word generally used is *shamál* : *shamál-e-a ro-khań*, light a candle (a–candle lit–make). It is merely a corr. of the Arb. term *mash'al*, a torch, etc.

Candlestick, a : *Ma shamál-a tháń hand-a er-khan-áń, shamál-dán n-eń*, where am I to place the candle ? There is no candlestick (I the candle what place–in may–place ? A–candlestick not–is). *Dán* is the Per. suffix signifying "holder", "receptacle", "stand", etc. **88, 131.**

Cane, to : *Ma tha-ra bet jan-áń*, I shall cane you (I thee–to the–cane shall–strike). Actually, however, *thara* is in the accusative. *Bet janagh* is a trans. verb. The Hin. *bet, beńt*. **103.**

Cannibal, a : *E mardum-áń mar-lawásh ant*, are these men cannibals ? (These–men cannibals are ?) Lit. men-eaters. We might have used *mar-wár*. *Lawáshagh, lawáshta*, to drink, eat. From the Arb. *lás*, to be fond of dainties, through the Per. *lawás*.

Cannon, a : *Áń-háni tof-áń phur ne-y-ant*, their cannons were not loaded (them–of the–cannons full not–were). *Tof*, a cannon, big gun. Sin. *toph*, Hin. *top*, Per. *top*, Tur. *tob*, a cannon.

Cannot : *E rang-a kár azh má na biagh-e*, I cannot do this sort of thing (this kind–of work from me not becoming–is). The use of this construction as a potential is naturally limited. **106.**

2. *Ikhtar-e mál-mawcshí má-í ḥúndí-khanagh n-eń*, we cannot keep so many cattle (so–many cattle us–of the–keeping not–is). It is beyond our means, we have not got sufficient grain and fodder for so many. **91, 118.**

3. *E kár azh ma-í dast-a na biagh-e*, I cannot do this (this work from me–of the–hand not becoming–is). **106.**

4. *Ma ikhtar gozhd wártha na khan-áń*, I cannot eat so much meat (I so–much meat eaten not may–make). This class of potential compound is made up of the past participle of a transitive verb and the various tenses of *khanagh, khutha*, to do, make. **168.**

5. *Haw-e ḥalq-a nisht na b-áń*, I cannot stay in this village (this village–in seated not I–may–be). An intransitive potential compound. *Nindagh, nishta*, to stay, live, dwell, sit. **170.**

6. *Maroshí ma-í ravagh ángo na rau,* I cannot go there to-day (to-day me–of the–going that–direction–in not will–go). We are indebted to Dames for this idiom. It is quite common, however. **118.**

7. *E gálwar na bí,* this cannot be. But the expression is usually shortened to simple *na bí.* It answers to our "impossible", "absurd", "nonsense", etc.

Canny : *Haw-áṅ siyáral-e mar chi lotagh-etha edha,* what was that canny customer wanting here ? (That crafty individual what wanting–was here ?) *Siyáral* like the Hin. *siyáná,* from which it is probably derived, is often used in a bad sense. **41, 107.**

Canoe, a : *Ma tha-í beriyak láf-a nind-áṅ,* may I sit in your canoe ? (I thee–of the–canoe in may–sit ?) Lit. small–boat. A diminutive got from the Hin. *beṛá.* **131.**

Cap, a, for the head : *Khas-e-á ma-í topu dítha,* has anyone seen my cap ? (Anyone–by me–of the–cap has–been–seen ?) The Per. *kulah, kuláh,* the small cap worn with a turban, is in use. Sin. *ṭopí, ṭopu,* Hin. *ṭopí.* In reality, however, all these mean "hat". **8, 90, 155, 156.**

Cap, a, of a gun : *Topí thar bíthagh-ethant,* the caps had got damp (the–caps damp become–were). Also *phullí. Khurí,* the cap or ferrule of a scabbard, comes from the Sin. *Phullí* comes from the Hin. **112.**

Capability : Use the abstract nouns got from *lá'iq* and *qábil,* viz. *liyáqat* and *qábiliyat. Áṅ-hí-ára chi taufíq eṅ* would generally mean, "what power has he got ?" "What can he do ?"

Capable : *Áṅ-hí phith lá'iq-e sardár ath,* his father was a capable leader (him–of the–father–a–capable leader was). *Bale, qábil ath,* yes, he was capable. Both words are from the Arb. **41.**

Capacity, ability : *Áṅ-hí taufíq ma-na málim n-eṅ,* I do not know his capacity (him–of the–ability me–to known not–is). This word cannot be used in the sense of "space", "room". Arb. **204.**

Capacity, space : There appears to be no exact equivalent. *Láf,* belly, stomach, is frequently used in this sense. The most suitable word is *hand,* place : *ṣandúq láf-a hand n-eṅ,* there is no room in the box. Sin. *haṅdhu.*

Capital, of a province, the : The word used is the Per. *sarmá*

(*sard + máh*), winter, the season when the nomads trek off home.

Capital, stock : *Áṅ-hí sar-máyah n-eṅ, áṅ-hí mál n-eṅ, áṅ-hí rúpiyá n-eṅ,* he does not possess any capital.

Capitulate, to : *Saimí rosh-a wa<u>th</u>-í hathyár er-khu<u>th</u>a-ish,* the third day they capitulated (the-third day–on themselves–of the–arms down–were–made–them–by). In the case of troops in the open. Use the verb in the sing. Per. **52, 155, 156, 158a.**

2. *Saimí rosh-a thul-a ḥawála khu<u>th</u>a-ish,* the third day the garrison capitulated (the–third day–on the–fort delivered was–made–them–by). When speaking of a garrison. *Ḥawála* comes from the Arb. through the Per. **17, 155, 156, 158a.**

Captain : *Haw-e jaház ná-ḥu<u>dh</u>á khai eṅ,* who is captain of this ship ? (This ship–of the–captain who is ?) From the Per. *ná-<u>kh</u>udá,* not God, but something precious near it in his own estimation. Read up your *Hobson-Jobson.*

Captive, a : *Sai sa<u>dh</u> qaizí má-í dast á<u>kh</u>ta<u>gh</u>-áṅ,* we took captive three hundred of them (three hundred prisoners us–of the–hands–into came). *Dast* or *dast-a.* The Per. *qaidí.* **110, 141.**

Captivity : *Bá<u>gh</u>dád shahr-a qaiz bí<u>th</u>iya ba'ẓ-e sál gwasthá<u>gh</u>-ant,* they passed many years in captivity in the city of Bághdad (Bághdad–of the–city–in imprisoned become many years passed). " To them " is understood. *Qaiz khana<u>gh</u>,* to imprison ; *qaiz bia<u>gh</u>,* to be imprisoned ; *qaiz bí<u>th</u>iya,* imprisoned ; in a state of imprisonment. **17, 110, 122.**

Caravan, a : *Sáth-e madína ravagh-e<u>th</u>,* there was a caravan on its way to Madína (a–caravan Madína–to going–was). *Sáth,* a caravan, is the Sin. *sáthu. Qáfila* is in use. **107.**

Caravanserai, a : *Juz-úṅ, er-khaf-úṅ sarán-a,* let us go and put up at the caravanserai (let–us–go let–us–put–up the–caravanserai–at). *Sarán,* a caravanserai. An alternative is *wisák.* Per. *sará'í, sará,* Sin. *saráhi.* **131.**

Carcass, a : *Bo azh haw-áṅ ḍhúṇḍ-a kh-á-í,* the smell is coming from that carcass (the–smell from that carcass comes). Sin. *ḍhuṅḍhu.* **131, 141.**

Cardamom, cardamoms : *Pholá náz-e bo eṅ,* cardamoms have a pleasant smell (cardamoms–of a–pleasant smell is). This is the Sin. *phoṭo.* We may hear *hír,* the Pa<u>kh</u>. *hel,* used. **41.**

Care, charge: *Ma-í zál dí ma-í chukh-chorí dí tha-í amánat eň,* my wife and children are in your care (my wife also my children also thee–of a–trust is). *Amánat* is the term used for anything left in the safe-keeping of another. Arb. *amana,* to be safe.

Care, have a: *Shíwar bí,* have a care! Look out! It is got from the Per. *húshyár.*

Care, to: *Áň-háňra hachí parwá n-eň,* they don't care (them–to any anxiety not–is). *Ma-na chí parwá,* what do I care? Per. *parwá.* **202.**

Care for, like: *Azh tha-í jinkh-a sawá thí ma-na pasand n-eň,* I care for no one but your daughter (than thee–of the–daughter besides other me–to pleasing not–is). *Pasand* when so used requires to be preceded by the dative of the person. Per. **204.**

Careful, be: *Shíwar bí gwáth chat na phíren-í,* be careful lest the wind carry away the roof (careful be the–wind the–roof not may–carry–away). *Shíwar,* active, alert. Most probably coined from the Per. *hoshyár, hushyár,* alert, cautious. **131.**

Careful, to be: *Tha-ra e darmán-a chintá khanaqh-í bí,* you will have to be careful of this gunpowder (thee–to this gunpowder–of care to–make will–be). *Chintá,* attention; care; thought. From the San. through the Hin. **203.**

Careless: *Ḥálwar ham-esh eň ki thau be-parwá eň,* the matter is you are careless (the–matter this is that thou careless art). Per. *be,* without, and *parwá,* care, anxiety, etc.

Carelessness: *Tha-í be-parwá'í eň ki lerav gár bítha,* it is through your carelessness that the camel got lost (thee–of the–carelessness it–is that the–camel lost became). *Be-parwá'i,* carelessness, indifference. Per. **110.**

Care of, to take: *Esh-ía dáňkoh thau ḥúndí khaň ki ma na kh-á-áň,* take care of it until I return (it until thou keeping make that I not may–come). Note the difference of idiom: until I may *not* come. *Ḥúndi khanaqh,* to look after, take care of: of men or things. From the Pakh. *khundí,* cared for, protected. **131, 141.**

Carnage: *Khushár ba'ẓ bítha bí,* the carnage must have been considerable (slaughter great become must–have). Will be. The Urdú *hu'á hogá.* Per. *kushtár.*

Carpenter, a: *Ma chi khan-áň drakán shutha,* what can I do? The carpenter has gone (I what may–do the–carpenter has–gone). *Drakán,* a carpenter. Pan. *tarkhán,* Mul. *darkhán,*

a carpenter. In Mul. the wood-pecker is called *darkhán-pakkhí*, the carpenter-bird. **110, 131.**

Carpet, a : *Dighár-a yá jawá'eń gilem ath*, there was a good carpet on the floor (the–floor on a–good carpet was). There are a variety of names for them : *gilem*, the Per. *gilím*, a large carpet ; *galícha*, the Per. *qálíchah*, a small carpet or rug ; *dhurí*, the Hin. *darí*, a cotton carpet, etc. **17, 44.**

Carriage, a : *Gáḍí níáńwáń chí hand n-eń*, there is no room in the carriage (the–carriage in any place not is). *Gáḍí*, a carriage ; general term. Sin. *gáḍo*, *gáḍí*, Hin. *gárí*, a cart ; carriage. **91.**

Carrier, a : *Árokh-áńra chí-e paisav de*, give a few coppers to the carriers (the–carriers–to a–little money give). The noun of agency of *áragh*, *árṯha*, to bring. Per. *áwardan*. **117, 201.**

Carrion : *Dír bí, murdár*, be off, you carrion. Per. *murdár*, a dead body, carrion. We need not add that this is not polite language.

Carry, as a firearm, to : *Shá-í túfak chikhtar dír jath*, how far does your gun carry ? (You–of the–gun how far strikes ?) *Janagh*, *jaṯha*. Per. *dúr* and *zadan*. **130.**

Carry, to : *Jhaṯ-e ma-í chukh-a zír*, carry my child for a little (a–little–for me–of the–child lift). *Zíragh*, *zurtha*, to lift, raise, carry. **116.**

2. *Bár dohiṯho guzrán khan-ant*, they earn their living by carrying loads (loads having–carried a–livelihood they–make). *Dohagh*, *dohiṯha*. Sin. *ḍhohaṇu*, Hin. *ḍhoná*. **131.**

Carrying : *Áń-hí dast-a túfak ath*, was he carrying a rifle ? (Him–of the–hand–in a–rifle was ?) **17.**

Carry off, to : *Shaf-a khas-e duz-áń ákhto sai lerav-áń burth-ant*, during the night some thieves carried off three camels (the–night–during certain thieves–by having–come three camels were–carried–off). *Baragh*, *burtha*, to remove, carry off. We might have used the longer form *burthagh-ant*. Per. *burdan*, to carry off. **8, 90, 155, 156.**

Cart, a : *Gádí khadhe rav-í*, when will the cart leave ? (The–cart when will–go ?) *Gáḍí*, a cart. Sin., Mul. *gáḍí*, a cart. Hin. *gárí*. **103.**

Cartridges : *Ma-í gwara charo chíár thír chí-e darmán astáń*, I have only four cartridges and a little powder (me–of with only four bullets some powder are). *Kártush* is also in use, but *thír* appears to be preferred.

Carve, to : *Yá maz'eń sing chakhá wath-í nám thráshagh-etha*, he was carving his name on a large stone (a large stone on himself–of the–name he–cutting–was). *Thráshagh, thráshtha.* Per. *tiráshídan, taráshídan.* **44, 107.**

Cascade, a : *Áf-laghar haw-e phalaw-a eń ki haw-áń phalaw-a*, is it below or above the cascade ? (The–cascade–of this direction–in it–is or that direction–in ?) Per. **17, 71, 77, 78.**

Case, affair: *Nawáshí-bángah-á ma tha-í ḥálwar kh-ashkhan-áń*, I shall hear your case to-morrow (to-morrow I thee–of the–case shall–hear). Or, I will go into your case to-morrow. *Ḥálwar* is a word that may be variously filled in : affair, case ; matter ; conversation, etc., from the Arb. *ḥál*, state, condition, etc. **26, 103.**

Case, circumstance : *Ma-na haw-e duzí ḥál-a de*, tell me about this case of theft (me–to this theft–of particulars give). *Ḥál*, circumstances, particulars. Arb. *ḥál*, state, condition, circumstance. **201.**

Case, in that : *Haw-áń ḥál bí, gudá áń rást gushagh-e*, in that case he is speaking the truth (that the–case be then he the–truth speaking–is). *Ḥál* is Arb. **106.**

Case at law, a : *Shá-í shar' khai bur-í*, who will try your case ? (You–of the–case who will–try ?) Lit. cut. *Buragh, buritha*, to cut. But, *baragh, burtha*, to carry away. Per. *burídan*, to cut. **103.**

Cash : *Áń-hí gura naghd n-eń*, he has no cash (him–of with cash not–is). Ready money. The Arb. *naqd*, vulgarly pronounced *naqad*. We may use *zar*, and even *paisav*, in this sense.

Cash, in : *Áń-hiára rok deagh bítha*, he had to pay in cash (him–to ready–money to–give became). *Rok*, cash, cash down. *Naghd* for *naqd* is in use also. From the Hin. **203.**

Cask, a : *Píp láf-a chi chí eń*, what is in the cask ? (The–cask in what thing is ?) Hin. *pípá.*

Cast away, to : *Ma phiren-án-í*, may I cast it away ? (I may throw–away–it ?) *Phirenagh, phirentha*, **131, 158a.**

Caste : *Má ki astúń áń-háni zát úń*, we are of their caste (we who are them–of the–caste are). *Zát*, caste, tribe, comes from the Arb. **77, 78.**

> "Mutual repulsion, hierarchical organization, and hereditary specialization, are the three main characteristics of caste." K. V. Raghavulu.

Cast eyes at, to : *Gudá ma-í zál phalaw-a chham chot khanagh-a khapta,* then he began to cast eyes at my wife (then me–of the–wife–of the–direction–in his–eyes crooked to–make he–began). *Chot* appears to come from the Kur. **174.**

Cast into prison, to : *Nawáṅ tha-ra dhak-ant,* they may cast you into prison (perhaps thee they–may–cast–into–prison). To put the lid on one. *Dhakagh, dhaktha.* Sin. *ḍhakaṇu,* Hin. *dhakná,* to cover. **131.**

Cast-iron : *Ma-í chana azh phagárthage ásín juṛethagh-ant,* I imagine they are made of cast-iron (me–of the–opinion–in from cast-iron they–are–made). *Phagárthage,* melted, from *phagárthagh, phagártha,* to melt. The int. form is *phagaragh, phagartha. Ásín,* iron. Sin. *phagáraṇu,* Hin. *pighlána,* to melt. Peh. *ásin,* Per. *áhan,* iron. **110, 122.**

Castle, a : *Haw-áṅ-híar qalát gushagh-eṅ,* do you call that a castle ? (Even–that–to a–castle thou–saying–art ?) The Per. Arb. *qal'a.* **106.**

Cast lots, to : *Má-r thír dáragh bítha,* we had to cast lots (us–to lots to–cast became). *Thír,* an arrow, a bullet, here means, "the dried droppings of sheep or goats." These *resemble* bullets. **203.**

2. *Thau phar chi phadhum na dátha,* why did you not cast lots ? (Thee–by for what lots not were–cast ?) Lit. given. The meaning is the same as in the last example. *Phadhum,* the dung of sheep or goats. Per. *pishkil,* Pakh. *pucha,* etc. **155, 156.**

Castor-oil : *Ma harnolí tel wártha na khan-áṅ,* I cannot drink castor-oil (I the–castor-oil–plant–of oil drank not can–make). *Harnolí,* the *ricinus communis.* Sin. *heraṇu.* **168.**

Castrate, to : *Áṅ-hí gund phar chi na khashagh-eṅ,* why don't you castrate him ? (Him–of the–testicles for what not thou extracting–art ?) Kur. *gun.* Per. *kashídan.* **106.**

Castrated : *Har do gwáthí bíthagh-áṅ,* both are castrated (each two castrated are). From *gwáth,* air, wind. The reasoning is not *quite* clear. *Gwáthagh,* a gelding. Per. *bád,* wind, air. **110.**

Castration : *Har khas gwáthagh manzúr na khat,* not all of us approve of castration (each individual castration approved not makes). But *gwáthagh* may signify "a gelding". Per. **130.**

Cat, a : The generic term is the Hin. *billí. Gurbagh,* the Per. *qurbah,* is in wide use. *Maroshí má yá ladh-e gurbagh dítha,*

I saw a wild-cat to-day. *Pushí shir warant,* cats drink milk. Kur. *pshí,* Pakh. *pisho, pishai, pisha'í.*

The cat, unlike the dog, is not an unclean animal in the eyes of the Muhammadan.

Cataract, of the eye: *Ma-í bachh-ar chham-parda eṅ,* my boy is suffering from cataract (me–of the–boy–to cataract is). Lit. eye-covering. Per. **202.**

Cataract, waterfall, a: *Áf-laghar burzí phalaw-a yá maz'eṅ drashk eṅ,* there is a large tree above the cataract (the–cataract the–upper direction–in a–large tree is). Per. *áb,* water. Pakh. *laghar,* thin, etc. **17, 44.**

Catastrophe, a: *Áṅ maz'eṅ balá bí,* that will be a great catastrophe (that a–great catastrophe will–be). Calamity, trial, affliction. Arb. **44.**

Catch, get, as game, to: *Ma-na sai khargoshk milethagh-áṅ,* I caught three hares (me–to three hares received–were). When speaking of "catching" or "getting" game we may use the verb *milagh, miletha,* to be obtained, etc. Like the Hin. verb *milná,* from which it is derived, it puts the subject in the dative case. **206.**

Catch, seize, to: *Áṅ-hí bráth-á ma-na gipta maṅ dast-a,* the brother caught hold of me with his hand (him–of the–brother–by me was–caught in the–hand). *Giragh, gipta,* to catch, seize, take hold of. Per. *giriftan,* to seize. **155, 156.**

2. *Áṅ-híá har do-n-ánar gipta,* he caught both of them (him–by each two were–caught). Was caught. The letter *n* after *do* is euphonic. **155, 156.**

Catch fire, to: *Ar ki izh-bar-e áṅ-háṅra ás lag-íth . . .,* should they ever catch fire . . . (if that ever them–to fire should–attach . . .). The contingent future of *lagagh, lagitha.* Hin. *lagná.* It takes the dative case in both languages. **204, 206.**

Caterpillar, a: *Haw-e dighár-kach gobí pan war-ant,* these caterpillars eat the cabbage leaves (these caterpillars the–cabbage-of the–leaves eat). *Dighár,* the ground, and *kachagh, kachtha,* to measure; ground-measurers. **131.**

Cat-o'-nine-tails: Use *darzan, darz.* We are inclined to think that this is the Engl. "dozen". Give him "a dozen" of the best. Note the Urdú *darjan* for "a dozen". The *j* has become *z.*

Cattle: *Bugtí 'alam mál ba'z eṅ,* the Bugtís own many cattle (the–Bugtí people–of property much is). "Property" in

Balochistán means, cattle, sheep, and goats. *Goram*, a herd of cattle. Arb. *mál*, property.

Cattle-lifter, a : *Thau phar chi áṅ-híar goram-janokh gwashta*, why did you call him a cattle-lifter ? (Thee–by for what him–to cattle-lifter was–said ?) Lit. cattle-striker. Sin. *goramu*. Per. *zadan*. **117, 155, 156.**

Cattle-owner, a : *Har sai bráth mál-dárokh ant*, all three brothers are cattle-owners (each three brothers cattle-owners are). *Mál-dár* is used, but it is misleading, as it may, and frequently does, mean " wealthy ". From *mál*, cattle, and the Per. verb *dáshtan*, to have, etc. **117.**

Cattle-pen, a : *Shá-í jub tháṅ hand-a eṅ*, where is your cattle-pen ? (You–of the–cattle-pen what place–in is ?) **17, 88.**

2. *Begah-á mál-maweshí kh-á-y-ant pha jhok-a*, in the evening the cattle return to the cattle-pen (the–evening–in the–cattle come to the–cattle-pen). But *jhok* is more generally heard used for " a pen for camels ". *Jub* and *kud* are the usual words for " cattle-pen ". In Mul. *jhok* means " a hamlet ". Sin. **26, 141.**

Caught, to be : *Qaizí girí-jítha*, was the prisoner caught ? (The–prisoner was–caught ?) Has the prisoner been caught ? A passive verb. Per. *giriftan*. **161** *et seq.*

2. *Hau, duzí khan-áná girí-jítha*, yes, he was caught stealing (yes theft committing he–was–caught). **120, 161.**

Cauldron, caldron, a : *Sai kunáho tel-a phur-ígha er-khuthagh-ant-ish áṅ-hi dem-a*, they placed three cauldrons filled with oil in front of him (three cauldrons oil–with filled were–placed–them–by him–of before). *Kunáho*, a cauldron. Also *kaṛáho*. Hin. *kaṛáhi*, a pan ; Pakh. *kaṛahai*, a cauldron. **155, 156, 158a.**

Cause, reason : *Savav khas-e-ar málim eṅ*, does anyone know the cause ? (The–cause anyone–to known is ?) *Savav, sabab*. *Wajh*, the Arb. *wajh*, is in use. From the Arb. through the Per. **204.**

Cavalry : *Avzár guzagh-e hand-a bítho shutha*, the cavalry crossed by the ford (the–cavalry the–crossing place–by having–been went). *Avzár, zavár, zawár*, is the Per. *sawár*. **17, 41, 110, 121, 181.**

Cave, a : *Khas-e-á juddav pholtha*, H[illegible] anyone searched the cave ? (Anyone–by the–cave was–searched ?) *Juddav*, a cave.

An alternative is *hod*, which comes from the Arb. *ḥauz*, a tank, through the Hin. *haud, haudá*. **8, 90, 155, 156.**

Cease, to: *Thau wat̲h gwashta ki gwas khaṅ*, you yourself ordered me to cease (thee–by thyself it–was–said that finished make). Lit. enough make. But *gwas khaṅ* may signify, "be silent." Per. *bas*. **116, 155, 156.**

2. *Gind ki gwárish tham bít̲ha*, see if it has ceased raining (look that the–rain stopped has–become). Hin. *thamná*, etc. **110, 116.**

Ceased: *Gind-et̲h ki haur oshtát̲ha*, see if it has ceased raining (see if the rain has–stood). *Oshtag̲h, oshtát̲ha*, to cease, stop, is the verb to use here. Per. *ístádan*, to stop, stand. **110, 116.**

Cedar, the: *Balochistán-a dealdár kham ant*, there are few cedar trees in Balochistán (Balochistán–in cedar–trees few are). The *deodar* of India. A species of the *cedrus libani*. Derived from *deva-dára*, the tree or wood of the gods. **17.**

Celebrated: *Áṅ námúd̲h-e musáfir at̲h*, he was a celebrated traveller (he a–famous traveller was). *Mashhúr-e, námwar-e*, famous. Arb. *námús*. **41.**

Cellar, a: *Áṅ bohrí níáṅwáṅ at̲h*, it was in the cellar (it the–cellar in was). Also, *bohrá*. Sin. *buhuro*.

Cemetery, a: *Goristán* and *qabristán* are equally well known. *Gor* is Per. and *qabr* Arb. *Stán*, place, is Per.

Censer, a: *Maṅ áṅ-hí dast-a 'úd-soz at̲h*, he had a censer in his hand (in him–of the–hand a–censer was). Lit. aloes-wood burner. An Arb.-Per. compound.

Census: *Phad̲hí mardum-shumárí wakht-a*, at the time of the last census (the–last census–of the–time–at). Lit. men-counting. Per. **17.**

Cent, per: *Áṅ gíst rúpiyá sad̲h sál phar sál-ig̲ha girag̲h-e*, he takes twenty per cent per year (he twenty rupees one–hundred year on year taking–is). Similarly, *máh phar máh-ig̲ha*, monthly. **106.**

Centipede, a: *Chil-phádhag̲h muzí b-áṅ*, are centipedes harmful? (Centipedes harmful are?) Lit. forty-feet. Also, *sad̲h-phádhag̲h*, hundred-feet. Per. **131.**

Centre, the: *Mi[illegible]arjyámgí-a er-khan-et̲h-í*, put it down in the centre (in the middle put–down–it). Per. *miyánah*. **116, 158a.**

Century, a : *Sam bítha ki áṅ murtho shutha,* why, he died a century ago (a–century has–become that he having-died went). *Sadh* and *sah* are alternatives. Per. **110, 121, 181.**

Certain : *Áṅ-híar yaqín eṅ,* is he certain ? (Him–to certainty is ?) *Yaqín,* certainty. Dative of possession. *Bale, áṅ-híar yaqín eṅ,* yes, he is certain (yes him–to certainty is). Arb. *yaqina,* to know for certain. **204.**

2. *Ma jawání-a ṣaḥíḥ ne-y-áṅ,* I do not know for certain (I well assured not–am). *Jawání-a* comes from the Per. and *ṣaḥíḥ* from the Arb.

Certain, certain one : *Áṅ philáṅ ṣáḥib ambráh eṅ,* he is a certain gentleman's servant (he a–certain gentleman–of the–servant is). The speaker is not desirous of giving particulars. This is the Arb. *fulán,* a certain person, so and so.

2. *Mard-e-á zál-e-ar sír khutha,* a certain man married a certain woman. In *mard-e-á* and *zal-e-ar* we are dealing with the *e* of unity. **8, 17, 155, 156.**

Certainly : *Be-shakk esh-áṅra de-án-í,* I shall certainly give it to them (certainly them–to I–shall–give–it). *Be-shakk,* certainly, undoubtedly. Per., Hin. *be,* without. Arb. *shakk,* hesitation, scruple. **103, 201.**

2. *Shwá-í bráth har-báwe odha rav-í,* your brother will certainly go there (you–of the–brother certainly there will–go). *Har-báwe,* certainly, undoubtedly, in any case. Mul., *bháṅweṅ . . . bháṅweṅ,* whether . . . or. **103.**

3. *Imbara deṅv dí dán dí murrí grán bí,* this year both grass and grain will certainly be dear (this–year grass also grain also certainly dear will–be). *Murrí, marrí,* certainly. The two nouns are considered separately. Sin. *maṛhíṅ,* certainly. **103.**

4. *Ma phar chi shá-í khizmat na khan-áṅ,* I shall certainly serve you (I for what you–of the–service not should–make ?) Note the idiom, and compare it with the Urdú and Hindí *maiṅ kyúṅ na já'un,* why should I not go ? Of course I shall go. **131.**

Chaff : *Thau ikhtar phoqh chi khan-eṅ,* what are you going to do with all this chaff ? (Thou this–much chaff what wilt–do ?) *Phoqh,* chaff, husk got from grain. Per. *púshál,* Pakh. *proṛ,* chaff. **103.**

Chain, a : *Ma ví ki zanjír prush-í,* I hope the chain doesn't give way (not may–it–be that the–chain break). Less frequently

zanzír. *Kundo*, the small chain used to fasten a door. *Nel*, a chain for the feet of a prisoner. Per. **131.**

Chair, a : *Hai kursí-a er-nind hai dighár-a er-nind*, sit on the chair or on the ground (either the–chair–on down–sit or the–ground–on down–sit). *Kursí*, a chair, stool. We are dealing with the locative case. Arb. *kursiyy*, a chair ; arm-chair ; throne. **17, 116.**

Chalk : *Shá-í kár-a sweth-e gil na kh-á-í*, won't chalk answer your purpose ? (You–of the–work–in white clay not will–come ?) Both *sweth* and *gil* come from the Per. **17, 41, 141.**

Challenge, as a sentry, to : *Jágrú-á hakal dátha thau khai eṅ*, the sentry challenged me and asked me who I was (the–sentry–by a–call was–given thou who art ?) *Hakal*, call, calling out ; *khas-e-ar hakal deagh*, to challenge anyone. Sin. *hakala*, calling out, etc.

Chamber, a : *Áṅ kithán koṭav-a kh-'aksagh-etha*, in which chamber was he sleeping ? (He which room–in sleeping–was ?) But *kamara*, the Hin. *kamará*, is the word most frequently heard. Sin. *koṭho, koṭhí*. **86, 87, 107.**

Champion, a : *Hot*, a hero, champion, warrior. *Pahlwán*, *ghází*, are other words that give this meaning. *Hot* is sometimes heard used as an interjection. It comes from the Hin., and means " power ".

Champion, to : *Ma thurs, sardár wath phusht khan-í*, don't funk it, the chief himself will champion our cause (not fear the–chief himself help will–make). Backing, supporting. *Phusht*, the back. Per. **103, 116.**

Chance, a : *Thau ma-na wajah-a na deagh-eṅ*, you do not give me a chance (thou me–to a–chance not giving–art). Opportunity. The Arb. *wajh*. **106, 201.**

2. *Lekin be-báraví-a kár khan-ant*, but they work without a chance (but without–a–chance they–work). An adverb. Per. *bár*, opportunity. **131.**

Chance, by : *Qaiẓáṅ haw-e rosh-a haur-á gwárta*, by chance it rained that very day (by–chance that–very day–on rain–by it–was–rained). Arb. *qaẓá*. **155, 156.**

Chance it, risk it, to : *Ḥair, ma yá-bar-e sharṭ jan-áṅ*, very well I shall chance it this once (very–well I once a–bet will–strike). Arb. *sharṭ*. Per. *zadan*. **103.**

Change : *Tabdíl hachí ẓarúr n-eṅ*, there is no need of any change (change any necessary not–is). Arb. **91.**

Change, exchange, to : *Go ma-í mádhin-a maṭṭain-í*, change it for my mare (with me–of the–mare change–it). *Maṭṭainagh, maṭṭaintha*, to change, exchange, barter. The word is, however, often pronounced with soft *t*. Sin. *matá'iṇu*, to exchange. **116, 158a.**

Change one's clothes, to : *Gudá wath-í ves maṭṭainṭho, darainṭho, shutha-í*, so he changed his dress and set out (then himself–of the–vestments having–changed having–set–out went–he). In other words, he disguised himself. *Maṭṭainagh, maṭṭaintha*, to change ; exchange. The word is not confined to clothing. Sin. *maṭá'iṇu*, to change. **110, 158a.**

Channel, a : *Thau wath haw-e jo joretha*, have you made this channel yourself ? (Thee–by thyself this channel has–been–constructed ?) This we think would refer to a " raised " channel. In the case of a " dug " channel *janagh, jatha*, may be used. The word really means " a stream ", " a canal ". Per. *jú*. **155, 156.**

Character : *Áṅ-hí chál-chalan nekh eṅ*, his character is good (him–of the–character good is). Unchanged from the Hin.

Characters, letters : *Ḥarf ṣáf ne-y-athant*, the characters were indistinct (the–letters distinct not–were). An Arb. word of which the pl. is *ḥurúf*.

Charcoal : *Ma chi khan-án-í, ma bál-án-í hangar sánga*, what am I going to do with it ? I am going to burn it for charcoal (I what will–do–with–it ? I will–burn–it charcoal for). You ask me what I am going to do with it ? I am going to turn it into charcoal. *Hangar*, charcoal. Sin. *aṅgaru*, charcoal. **103, 158a.**

Charge, a false : *Shwá-í bráth-á ma-í sara doshí gwashta darogh*, your brother has made a false charge against me (you–of the–brother–by me–of against blameable has–been–said falsely). *Doshí*, at fault, guilty. From the San. through the Hin. **158a.**

Charge, care : *Níṅ ma-í phith amánat eṅ*, it is now in charge of my father (now me–of the–father–of a–trust it–is). *Amánat*, a deposit, something left in charge. Used of men or things. Arb. *amana*, to be safe.

Charge, to, as troops : *Gudá má duzhman-ar telentha*, then we

charged the enemy (then us–by the–enemy was–charged). *Telenagh, telentha.* Sin. *ṭhelaṇu,* Hin. *ṭhelná,* to push. **155, 156.**

Charge, to give in : *Thau qaizí-a kha-íar háwá dátha,* to whom have you given the prisoner in charge ? (Thee–by the–prisoner whom–to charge has–been–given ?) *Ḥáwá deagh,* to give in charge to, hand over to ; of men and things. From the Arb. *ḥál,* to change, through the Per. *ḥawála,* charge, trust, etc. **155, 156, 201.**

2. *Ma kha-íar párat de-án-í,* to whom am I to give him in charge ? (I whom–to in–charge may–give–him ?) Or, give it. Sin. *párata,* recommending to one's charge. **131, 158a, 201.**

Chargeable : *Kharch shá-ígh bí,* it will be chargeable to you (the–expense you–of will–be). *Kharch, ḥarch.* Per. **65, 103.**

Charger, horse, a : *Ma-í nariyán-ar be-y-ár,* bring my charger (me–of the–horse bring). From the Per. *nar,* male ; a stallion. **116.**

Charger, tray, a : *Áṅ-hí saghar-a thálí chakhá be-y-ár,* bring me his head on a charger (him–of the–head a–tray on bring). Sin. *tháru, thálu,* Hin. *thálá, thálí.* **116.**

Chariot : *Tha-í dáde-potar maṅ gáḍí-a avzár na b-íth,* your forefathers were not accustomed to ride in chariots (thee–of the–forefathers in a–carriage mounted not used–to–be). That you should give yourself these airs and graces. Hin. *gárí.* **134.**

Charity : *Sakh-e ḥairát khan-í ḥudhá nám-a,* he gives much away in charity (much charity he–makes God–of the–name–in). *Ḥairát,* charity, alms. From the Arb. *khár,* to have or possess anything good. In Persian and Urdú we have it in the form *khairát,* alms. **41, 131.**

Charm, a : *Áṅ chi chí eṅ, ta'wíz eṅ,* what is that ? A charm ? (That what thing is ? A–charm it–is ?) Less frequently *ta'wít.* It is worn on the *left* arm. From the Arb. through the Per.

Charm, enchant, to : *Wath-í kátár-a ma-na de, ma tha-ra paṛh-áṅ de-áṅ,* give me your dagger, I shall charm it and give it back to you (yourself–of the–dagger me–to give I thee–to shall–charm shall–give). *Paṛhagh, paṛhitha,* to read ; charm, mutter a spell over. Sin. and Hin. **103, 201.**

Charmer, a snake- : *Wath-áṅra jogí-sar gush-ant,* they call themselves snake-charmers (themselves–to snake-charmers they–say). A Hin. compound : *jogí* + *sur.* **131.**

Charred : *Thau sukhtagh-e mayat dítha,* have you seen the charred remains ? (Thee–by the–burnt body has–been–seen ?) Per. *súkhtan.* **122, 155, 156.**

Chase, hunting : Use the everyday Per. word *shikár.*

Chase, to give : *Khas-e-á gur khutha,* did anyone give chase ? (Anyone–by chase was–made ?) Lit. running. Per. *gurekhtan,* to flee. **8, 90, 155, 156.**

Chase away, to : *Sardár-á jatha baqqal, resentho khashta, azh ḥalqa di khashto ishta-í,* the chief beat the *baniya,* chased him away, and turned him out of the village (the–chief–by was struck the–*baniya* having–chased was–dragged–out from the–village also having–turned–out was–left–him). *Resenagh, resentha,* to chase away, pursue, but *rísenagh, rísentha,* to draw a sword. There are, however, different spellings. **155, 156, 158a.**

Chasm, a : *Sarwán-á ḍrik dátha gaṛ láf-a,* the stag sprang into the chasm (the–stag–by a–leap was–given the–chasm–into). *Gaṛ,* a chasm, is in all likelihood the Pakh. *gaṛang.* **155, 156, 158a.**

2. *Hau, odha gaṭ ba'ẓ ant,* yes, there are a number of chasms there (yes there numerous chasms are). Hin. *gaṭ, ghát.*

Chasten, chastise, to : *Tha-ra áṅ-híar koro janagh ath,* you ought to have chastised him (thee–to him–to the–whip to–strike was). Hin. *koṛá,* a whip. Per. *zadan,* to–strike. *Munásib,* expedient, etc., may be understood before *ath.* **203.**

Chat, idle : *E tá-tá band khaṅ,* stop this chat (this idle–talk stopped make). Sin. *táti.* **116.**

Chatter, to : *Chákur khai eṅ ki edha ákhto má-r ḥavar-áṅ deagh-e,* who is Chákur that he should come here chattering to us ? (Chákur who is that here having–come us–to idle–talk he–giving–is ?) *Havar, ḥawar,* speech, idle speech, nonsense, etc. ; not amounting to abuse. Arb. **106, 201.**

Cheap : *Shá-í chana arzáṅ eṅ,* you consider it cheap? (You–of the–opinion–in cheap it–is ?) Per.

Cheat, a : *Thau kha-íar ṭhag gushagh-eṅ,* whom are you calling a cheat ? (Thou whom–to cheat saying–art ?) Be careful! *Qátul,* the Arb. *qátil,* is in use in this sense. Sin. *ṭhagu,* Hin. *ṭhag.* **84, 106.**

Cheat, to : *Thau ṭhagí khanagh-etheṅ,* you were cheating (thou cheating–wert). Less frequently *ṭagí.* In Sin. and Hin. **107.**

Cheek, impudence: *E rang-e be-adabí má izh-bar-a ne-y-ashkhutha,* I have never heard such cheek (this kind–of impudence me–by ever not has–been–heard). A Persian-Arabic compound. **155, 156.**

Cheek, side of the face: *Dánagh áṅ-hí gal chakhá ath,* the boil was on his cheek (the–boil him–of the–cheek on was). *Shá-í bhúnt chakhá ḥon eṅ,* there is blood on your cheek. Sin. *galu,* Hin. *gál.*

2. But the cheek of an animal is generally called *kalagh,* and less frequently *kalak.* This is probably the Arb. *kuláḥ.*

Cheek-bone, the: *Áṅ-hí maz'eṅ rák athant,* he had prominent cheek-bones (him–of large cheek-bones were). Describing a runaway. **44.**

Cheer, encourage, to: *Ma áṅ-háṅra ḥauṣala deagh-etháṅ,* I was encouraging them (I them–to encouragement giving–was). *Kháṭir jam' khaṅ,* be of good cheer. *Ḥauṣala* comes from the Arb. through the Per. **107, 201.**

Cheerio! *Khush b-eth, whash b-eth, thurs-eṅ ma,* give much the same meaning as our own very cheerful idiomatic term. **116.**

Cheer on, to: *Be-y-á, áṅ-háṅra balo de-úṅ,* come, let us cheer them on (come them–to bravo let–us–give). Let us shout bravo! Bravo! Per. **141, 201.**

Cheese: *E phaner jawán n-eṅ, ma áṅ-hía vártha na khan-áṅ,* this cheese is not good, I cannot eat it (this cheese good not–is I it eaten not can–make). *Phaner,* cheese. From the Per. *panír,* cheese. **168.**

Cheetah, a: *Thau izh-bar-e ḍihav túfak jatha,* have you ever shot a cheetah? (Thee–by any–time–at a–leopard has–been–shot?) Lit. gun-struck. **155, 156.**

Chemise, a: As far as we know no such article has been seen in the country! The nearest we can give is the Hin. word *cholí,* the bodice worn next to the skin or thereabouts.

Cherish, to: *Wath-í chukh wájh-a áṅ-híar pálagh-e,* she cherishes him like her own child (herself–of the–child like him she–cherishing–is). *Pálagh, páltha,* to nourish, cherish, bring up. Hin. **106.**

Chess: *Chopir lev khanagh-ethant,* they were playing chess (chess play they–making–were). The Hin. *chaupar,* a game played with oblong dice. The *cloth* on which it is played has two transverse bars in the form of a cross. **107.**

Chest, large box, a : *Wath-í jar-áṅ haw-e ṣandúq láf-a khan-eth,* put your clothes in this chest (yourself–of the–clothes this chest in make). *Ṣandúq, sandúk,* a chest, trunk. Arb. **116.**

Chest, the : *Áṅ-hí phráh-e do-bar gind,* look at his broad chest (him–of the–broad chest behold). Generally of humans. Per. **41, 116.**

Chestnut, an old joke : *Dost man-í, áṅ kaun-e qiṣṣav eṅ,* that is a chestnut, old man (friend me–of that an–old tale is). *Kahna, kuhna, kaun,* etc., comes from the Per., but *qiṣṣav* from the Arb. **41.**

Chestnut, the colour : *Bor-e mádhin chakhá zen khaṅ, gudá edha be-y-ár-í,* saddle the chestnut mare and bring her here (the–chestnut mare on the saddle make then here bring–her). *Bor,* chestnut, brown ; speaking of a horse. Sin. *boru,* chestnut. **41, 116, 158a.**

Chew, to : *Thau chi chí jágh-eṅ,* what are you chewing ? (Thou what thing chewing–art ?) *Jágh, jaitha,* to chew. Hin. *chábná,* to chew. **106.**

Chew the cud, to : *Shutur dí ro-mast khan-ant,* camels also chew the cud. *Lekin khargoshk ogál na khan-ant,* but rabbits do not chew the cud. Sin. *ugáraṇu,* Hin. *ugálná.* **131.**

Chick, chicken, a : *Haw-e murghí bachh ma-ígh ant,* these chickens belong to me (these chickens me–of are). Lit. fowl–of youngsters. Also *chorí, chúrí.* Pakh. *chirgúrai. Bachh* may be used of the young of any animal. **58.**

Chief, leader, a : *E nariyán sardár-egh eṅ,* this is the chief's horse (this horse the–chief–of is). *Sardár,* a chief, a leader. In the oblique cases the second vowel is generally lengthened before taking the suffix. Per. *sar,* head, and *dár,* holding, from *dáshtan,* to have, hold, etc. **17.**

2. *Níṅ ádam khán má-í phágh-wázhá eṅ,* at present Ádam Khán is our chief (now Ádam Khán us–of the–chief is). Lit. turban-master. Sin. *pág,* etc., a turban. Per. *khwája,* lord, master, etc.

3. *Yá ráh-zan-ání sar nám-e amír khán,* a robber chief named Amír Khán (a robbers–of–chief named Amír Khán). Lit. head. Per. **17.**

Chief, to become : *Phith ki murtha phágh bastha bachh-á,* when the father died the son became chief (the–father when died the–

turban was–fastened–on the–son–by). *Phágh bandagh, phágh bastha,* is the idiom. From the Per. **155, 156.**

Child, a : *Mír khán-egh chukh bí,* it will be Mír Khán's child, it must be Mír Khán's child (Mír Khán–of the–child it–will–be). *Chukh,* a child. **17.**

Child, with, to be : *Har do gohár-áṅ dogín bithagh-áṅ,* both sisters were with child (each two sisters with–child became). Of humans only. Sin. *ḍhukí,* etc. **110.**

Childless : *Gushante bachh áṅ-hía chí ne-stath,* they tell me he was childless (they–saying–are child him–of any not–was). *Ne-stath,* not was, is for *na astath,* which is not used. **131.**

Children : *E chukh-chorí kha-íegh ant,* whose are these children? (These children whom–of are ?) *Chukh-chorí,* children. **84.**

Chill, a : *Zí ma-na gwahar bítha,* I caught a chill yesterday (yesterday me–to a–chill became). From the Arb. *bárid, gw* taking the place of *b.* **110, 204.**

Chin, the : *Má-í mullá kháḍi chakhá sai phuṭ ant, phoñz chakhá sadh,* our *mullá* has three hairs on his chin and a hundred on his nose (us–of the–*mullá*–of the–chin on three hairs are his–nose on a–hundred). Less frequently *káḍí* and *zánik.* Sin. *kháḍí,* Per. *zanákh,* Pakh. *zanah.*

Chink, jingle : *Rúpiyá chinkenagh ma-na vash kh-á-í,* I like to hear the chink of money (money–of the–chink me–to pleasing comes). *Chinkenagh, chinkentha* ; *tulingenagh, tulingentha,* to jingle. Sin. *chiṅkaṇu.* **118, 141.**

Chip, chips : *Haw-e chillur ás chakhá phiren de,* throw these chips on the fire (these chips the–fire on throw give). Scales, bark, peel. Sin. *chhiluru.* **116.**

Chisel, a : *Ma-na patásí phol de,* look for a chisel for me (me–to a chisel look–for give). *Patásí,* a chisel. Sin. *patáso,* a chisel. **116, 201.**

Choice : *Áṅ ki sweth eṅ, áṅ ma-na pasand eṅ,* the white is my choice (that which white is that me–to pleasing is). Per. **204.**

Choke, to : *Thau ma-na guṭṭagh-eṅ, b-il de,* you are choking me, let me go (thou–me choking–art let–go give). *Guṭṭagh, gaṭṭagh, guṭṭitha,* to choke, strangle. Sin. *ghuṭaṇu,* Hin. *ghoṇṭná, ghoṭná.* **106, 116.**

2. *Ma-í guth giragh-e,* it chokes me (me–of the–throat it–catching–is). When speaking of a tight collar, coat, etc. **106.**

3. *Ma-na guth ma khaṅ,* don't choke me (me the–throat not

make). But when speaking of weeds choking a crop use *guṭṭagh, guṭṭitha*. Sin. *ghuṭaṇu*, Hin. *ghoṇṭná, ghoṭná*.

Cholera : *Áṅ azh wabá ná-durâh eṅ*, he is suffering from cholera (he from cholera unwell is). *Wabá, wahába*, cholera, cholera morbus. From the Arb.

2. *Bawá bázár garm eṅ*, cholera is raging (cholera–of the–market brisk is). Heard in more than one Eastern language. *Bawá* is *wabá* with the letter *b* transposed.

Choose, to : *Mashe dosten-á gwashta ma haw-áṅ zál gir-áṅ ki ma wath khush khan-áṅ*, but Dosten replied that he would marry the woman whom he himself chose (but Dosten by it–was–said I that–very woman will–take that I myself chosen will–make). *Khush khanagh*, to choose, approve, select. Per. *khwush kardan*. **103, 155, 156.**

2. *Hai chákur-a dost khaṅ, hai ma-na dost khaṅ*, you must choose between Chákur and me (either Chákur a–friend make or me a–friend make). Chákur being no friend of mine you must choose between us. **116.**

3. *Inna, ma wath mard-e gishen-áṅ gir-áṅ*, no, I will choose a husband for myself (no I myself a man will–choose will–take). If you *don't* mind. *Gishenagh, gishentha*, to choose. Per. *guzídan*, to choose. **103.**

4. *Thau kithán-ar vash khutha*, which have you chosen ? (Thee–by which approved has–been–made ?) The *n* of *kithán* has been hardened before the vowel. This is always the case. Per. *khwush*. **86, 155, 156.**

Chop, to : *Go zahm-a jan-í, guḍ-í*, strike it with your sword, chop it to pieces (with your–sword strike–it chop–to–pieces–it). *Guḍagh, guḍitha*, to chop, cut to pieces, butcher. Sin. *guḍaṇu*, to pound, thump. **116, 158a.**

Churn, a : The Baloch churn is generally a goat's skin cleaned and dressed. It then gets the name *híṅz*, less frequently *híz*. This is the Per. *khíg* : *kh* has become *h*, and *g, z*.

Churn, to : *Áṅ-hí zál híṅz-ar mathagh-etha*, his wife was churning (him–of the–wife the–churn shaking–was). To secure the butter the churn, the skin, has to be shaken heartily. *Mathagh, maṭagh, maṭṭha*. Sin. **107.**

Cinnamon : *Thau dárchíní phar chi na drushta*, why have you not powdered the cinnamon ? (Thee–by the–cinnamon for

what not has–been–powdered ?) The lit. meaning is "wood-sugar". Per. *dár*, wood. Hin. *chíní*, sugar. **155, 156.**

Circle, a : *Ramalí wath da'ira andar-a kharo bítha*, the conjuror himself stood up inside the circle (the–conjuror himself the–circle–of inside standing became). From the Arabic through the Persian. **110.**

Circle, to : *Thau chakar khutho ákhtagh-eň*, you have come round in a circle (thou–a circle having–made come–art). *Ma chakar wártho ákhtagh-áň*, I have come a long way round (I a circle having–eaten come–am). Hin. *chakkar*. **110, 121, 181.**

Circumcise, to : *Ma tha-í sunnat khanain-áň*, I shall have you circumcised (I thee–of the–circumcision shall–cause–to–be–made). But we may say, *ma tha-ra sunnat khanain-áň*, using the verb transitively instead of as a nominal compound. **103, 150.**

Circumcision : The term used in Balochistán is *sunnat*, not *khutnah*. It comes from the Arb. through the Per.

Circumcision, strange to say, is not mentioned in the Qurán. Muhammad himself is held to have been born circumcised.

Circumstance, circumstances : *Gudá chákur-á thewagh-e ḥál dáthagh-ant*, whereon Chákur related all the circumstances (then Chákur–by all the–circumstances were–given). *Ḥál*, circumstances, particulars. Arb. **41, 155, 156.**

Cirrus, cirri : *Istín*, a light, fleecy cloud, cirrus. To be distinguished from *ástín*, a sleeve.

Cistern, a : *Ḥaudh khamení-a ḥushkagh-e*, the cistern is gradually drying up (the–cistern gradually drying–is). Arb. *ḥauz*. **106.**

Citizen, a : *Ma shahrí ne-y-áň*, means, "I am not a dweller in a city," or, "I am not a dweller in the city." It does not mean "citizen" in the ordinary sense. For that we have to go to *ráj*, subject, which comes from the Hin.

Citron, a : *E narinj ant ki trunj ant*, are these oranges or citrons ? (These oranges are or citrons are ?) Per. *turanj*.

City, a : *Áň nind-í mań bághdád shahr-a*, he lives in the city of Bághdád (he lives in Bághdád city–in). *Shahr*, a city. *Nind-í*, the contingent future, and not *nindagh-e*, the present imperfect. The reason is obvious. *Shahr* is Per. **17, 131.**

Claim, a : *Áň-hí da'wá khas-e-ar málim eň*, does anyone

know what his claim is ? (Him–of the–claim anyone–to known is ?) Arb. **8, 90, 204.**

Claim, to : *Áṅ mard dí da'wá khanagh-e ki túfak ma-ígh eṅ,* that man also claims the gun (that man also claim making–is that the–gun me–of is). *Da'wá khanagh,* to claim, lay claim to. Arb. *da'á,* to call upon, call to, etc. **58, 106.**

Clamour : *Doshí thau halla ashkhutha,* did you hear last night's clamour ? (Last–night thee–by the–clamour was–heard ?) *Halla, hallagh.* Sin. *hulu,* Hin. *hallá.* **155, 156.**

Clan, a : *Inna, e mard azh thí tuman-a asteṅ,* no, this man belongs to another clan (no this man from another clan is). *Tuman,* a clan, but generally when speaking of Baloches only.

Clang, clanging : *Khandí-ání karákuṭ be-y-ashkhun,* listen to the clang of the bells (the–bells–of the–clanging listen–to). Sin. *ṭharako,* etc. There is a transposition of letters. **17, 116.**

Clansman, clansmen : *Áṅ-hí chíár hadhár ráj astathant,* he had four thousand clansmen under him (him–of four thousand clansmen were). *Ráj,* a subject, clansman. From the San. through the Hin.

Clap the hands, to : *Gudá tamáshá-gindokh-áṅ khaptagh-ant tárí janagh-a,* on which the spectators began to clap their hands (then the–spectators fell clapping–of–the–hands to–strike). *Tárí,* clapping of the hands. It is generally used with *janagh.* Sin. *táṛa,* Hin. *tálí,* clapping of the hands. **117, 174.**

2. *Gudá chap-janagh-a khaptagh-ant,* then they began to clap their hands (then to–clap–the–hands they–began). Lit. fell. The verb is *chap-janagh.* Per. *hapah zadan.* **174.**

Clarified butter : *E roghan eṅ, moshin n-eṅ,* this is *clarified* butter, not butter. *Ghí,* that is. Per.

Clash of swords : *Áṅ zahm-árá bí,* that must be the clash of swords (that the–clash–of–swords will–be). *Zahm-árá, zahm-dárí.* We are indebted to Mayer for these two words.

Clasp, to : *Ma-na maṅ ján-a mán-khutha-í,* he clasped me to his breast (me to his–person was–made–him–by). There are of course other similar expressions : *bháṅkur khanagh,* etc. *Ján* is Per. **155, 156, 158a.**

Claw, a : *Gudá laghushta haw-áṅ gozhd gaphall azh sháh-báṅz changul-áṅ,* on which the piece of meat slipped from the eagle's claws (then slipped that–very meat–of the–piece from the–eagle–

of the–claws). *Changul,* claw of a wild beast or the talon of a bird. Per. *chang, changal, changál,* a claw. **110.**

Clay : *Ashtáfí-a khaṅ, gil ḥushkagh-e,* look alive, the clay is drying (haste make the–clay drying–is). The speaker was a mason. *Gil, gilagh.* Per. *gil.* **106, 116.**

Clean : *Andar-a túfak nalí ṣáf ne-y-ath,* the barrel of the rifle was not clean inside (inside the–gun–of the–barrel clean not–was). Which fact showed that it had been used. *Ṣáf* comes from the Arb.

2. *Suthrá jar-áṅ avur-khaṅ,* put on clean clothing (clean clothes on–make). Less frequently *sothrá, suthri.* From the Hin. **116.**

Clean, as clothes, etc. : *Pha chi shushtagh-e jar-áṅ ján-a na khanagh-e,* why does he not wear clean clothes ? (For why washed clothes body–on not making–he–is ?) In this sense " clean " has to be translated by *shushtagh-e,* washed. *Shudhagh, shushta, shusta,* to be washed, and *shodhagh, shoditha, shushta,* to wash. Per. *shustan,* to wash. **106, 122.**

Clean, to : *Ma-í túfak kha-íá ṣáf khutha,* who has cleaned my gun ? (Me–of the–gun whom–by clean has–been–made ?) *Ṣáf,* clean ; *ṣáf khanagh,* to clean. Arb. *ṣafá,* to be clean ; pure. **84, 155, 156.**

2. *Áṅ-híá árth phar chi na gikhta,* why has he not cleaned the flour ? (Him–by the–flour for what not has–been–cleaned ?) Lit. sifted. *Geshagh, gikhta, gíkhta.* Per. *píkhtan.* **77, 78, 155, 156.**

Cleanse, to : *Níṅ má-r thewagh-e logh suthrá khanagh eṅ,* we have now to cleanse the whole house (now us–to the–whole house cleansed to–make is ?) Clean. Also, *pák, pákh.* Hin. **41, 203.**

Clear : *Ba-rau gind ki azhmán zaghar eṅ,* go and see if the sky is clear (go see that the–sky clear is). Or *ṣáf.* But *e zaghar-e shír eṅ,* is this fresh milk ? **116.**

2. *Níṅ tha-ra sahrá bítha,* is it now clear to you ? (Now thee–to clear it–has–become ?) Of the abstract and concrete. From the Arb. root *ẓahara.* **110, 204.**

Clearly, manifestly : *Ẓáhirí-a thau ganokh eṅ,* clearly you are a fool (clearly thou a–fool art). Arb.

Cleave, split, to : *Má bund buritho do hand-a khutha,* I cleft the log in two (me–by the–log having–split two places–in

was–made). *Buragh, buritha,* to cleave, split. Per. *burídan,* to cut. **121, 155, 156, 181.**

2. *Bale, azh khas-e-a dinjain-í,* yes, get it cleft by someone (yes by someone cause–to–be–cleft–it). *Dinjainagh, dinjaintha.* The causal got from *dinagh.* Per. *darídan.* **8, 90, 116, 150, 158a.**

Cleft, split, crack, a : *Sing mañ phat-e hand-a khañ,* put the stone in the cleft (the–stone in the–cleft place put). Hin. *phaṭná,* to be split. **41, 116.**

Clench, to : *Wath-í dast-a musht khañ* clench your fist (thyself–of the–hand clenched make). Lit. clenched–fist make. Per. **116.**

Clenched fist : *Go wath-í musht-a jan-í,* strike him with your clenched fist (with thyself–of the–clenched–fist strike–him). Per. **116, 158a.**

Clever : *Áñ wath wath-ára sakhía siyáral zánagh-e,* he thinks himself very clever (he himself himself very clever knowing–is). *Siyáral,* clever, skilful. Not generally in a good sense. Hin. *siyáná,* knowing, sagacious. **92, 94, 106.**

2. *Albat áñ hoshyár eñ,* he is certainly clever (certainly he clever is). In a good sense. *Siyáral* is often used in a bad sense : cute, tricky, etc. Per.

Cleverer : *Chhorav siyáral eñ ki janikh,* is the boy cleverer than the girl ? (The–boy clever is or the–girl ?) And so with other comparatives.

Cliff, a : *Bale, ḥalq burz phalaw-a khaur-áni náñwán drang-áni dem-a,* yes, in the ravines to the west of the village and facing the cliffs (yes the–village–of the–west direction–towards the–ravines–of in the–cliffs–of facing). *Drang,* a cliff, precipice. **17.**

2. *Gind, áñ haw-áñ khamund chakhá kharo eñ,* look, he is standing on that cliff (look he that cliff on standing is). *Oshtáthiy-e* would have been better than *kharo eñ.* In Kur. we have *kan,* and in Pakh. *kamar.* **116.**

Climate : *Áf-gwáth dí jawán eñ,* the climate also is good (the–climate also good is). Lit. water–air. Compare this with the Urdú *áb o hawá.* We have *gwáth-má* as an alternative. Per. *áb,* water, and *bád,* wind, air.

> Ask a man of Síbí or Dádhar what the climate of his country is like and he will tell you that the creation of Hell was a quite unnecessary undertaking on the part of the Deity.

Climb, to : *Áḥir-a áñ áñ-hí chakhá charitha,* finally he climbed it (at–last he it–of on ascended). *Charagh, charitha.* Sin. *charhaṇu,* Hin. *charhná.* **110.**

Clip, to: *Drázh-e phuṭ-án kutir,* clip the long hairs (the–long hairs clip). *Kutiragh, kutirtha,* to clip, cut with a scissors. Sin. *kutiraṇu,* Hin. *katarná.* **41, 116.**

Cloak, a: *Kithán qarm-sákh-á ma-í nokh-e phushtí burtha,* what rascal has carried off my new cloak? (What blackguard–by me–of the–new cloak has–been–taken–away?) *Qarm-sákh* is a *strong* term. Per. *pusht,* the back. Something loose to throw over the shoulders. **86, 155, 156.**

Clock, a: *Maṅ logh-a sá'at ne-y-ath,* there was no clock in the house (in the–house a–clock not–was). We may hear *baja,* and even *waja,* used. From the Arb. through the Per. **17.**

Clod, a: *Ma-na dighár gaphall-a phaṭaṭho be-y-ár de,* give me a clod of earth (me–to earth–of a–clod having–dug–up bring give). *Gaphall,* a bit, piece, morsel: of almost anything. Sin. *gapalu,* a lump of anything eatable. **116, 121, 151, 201.**

Close, to bring to a: *Choṅ namásh thapitha-í dar-khapto shutha wath-í logh-a,* having brought his prayers to a close he came out and went home (when his–prayer was–finished–him–by out–having–come he–went himself–of the–house–to). *Thapagh, thapitha,* to bring to a close, finish. **155, 156, 158a.**

Close, shut, to: *Ma galí-a jan-áṅ,* may I close the door? (I the–door may–strike?) The reply might be: *bale, galí-a tharain b-il,* yes, shut the door. *Janagh,* to strike, and *tharainagh,* to turn back, are the verbs generally used in this sense. **131.**

2. *Chham-áṅ ma but,* do not close your eyes (your–eyes not close). *Buṭagh, buṭatha,* close, shut: of the eyes, mouth, and hand. But it is not confined to these. Sin. *buṭaṇu,* to close, contract. **116.**

Closely: *Dil gosh-a dár,* listen closely (your–heart–of the–ear place). Idiom. All three words come from the Per. **116.**

Closet, a: *Ma-í khalwat-khána andar-a be-y-á,* come into my closet (me–of the–private–apartment into come). Unchanged from the Per. *E ma-í likí hand eṅ,* this is my private den. **141.**

Close to, near: *Tha-í logh chi masít-a dír eṅ ki nazikh eṅ,* is your house far from or close to the mosque? (Thee–of the–house from the–mosque far is or near is?) *Nazíkh, nazí,* near, close to. Per. *nazdík, nazd,* near.

2. *Áṅ thul gura shutha,* he went close to the fort (he the–fort to went). *Gura, gwar,* etc., are derived from the Per. *bar.* **110.**

Close together: *Har do logh amzán athant,* the two houses were

close together (each two houses close–together were). Of men or things. Per. *ham*, together, and *zán*, the thigh.

Cloth : *Haw-e rang-e phroh-e gudh-e ma-na pakar eṅ*, I want some grey cloth like this (even–this kind–of grey cloth me–to necessary is). *Gudh*, cloth, *gudh-e*, some cloth. Also *guth*, *guz*, and *jar*. **41, 204.**

Clothe, to : *Khai áṅ-háṅra jar-áṅ de-ant*, who clothes them ? (Who them–to clothes give ?) A plur. subject is implied. **77, 78, 131.**

Cloud, a : *Maroshí raghám b'aẓ ant, nawáṅ haur gwár-í*, there are many clouds to-day ; it will probably rain (to-day clouds many are perhaps the–rain may–rain). *Raghám*, a collection of dark clouds giving promise of rain. Per. *raghám*, soft loamy soil, from the Arb. *raghám*, sand and dust. These clouds are nearly always dust-laden. **131.**

2. *Jhur*, clouds, a general term ; *isthín, istín*, cirrus, a light fleecy cloud ; *nodh*, a rain-cloud ; *khokar, kokur*, cumulus. There are still other terms. Sin. *kakaru* ; Hin. *jhuṛu, jhaṛ*, a shower. Dames traces *nodh* to the Zend.

Cloven : *Asp ne-y-ath, e khurundí surum nashq eṅ*, it could not have been a horse, this is the mark of a cloven hoof (a–horse not–it–was this a–cloven hoof–of the–mark is). Hin. *khur*, a cloven hoof.

Clover : *Áṅ shafdar eṅ ki uspust*, is that clover or lucerne ? (That clover is or lucerne ?) Per.

Clown, a : *Haw-áṅ gabrú-ar ḥukm de ki gwas khaṅ*, ask that clown to stop his prating (that clown–to an–order give that enough make). *Gabrú*, a beardless youth, etc., has sometimes the same meaning in Urdú. **116.**

Cluster, a : *Gosha*, a cluster of grapes : *guchha*, a cluster of grapes, onions, etc. The first comes from the Per. and the second from the Hin.

Coal : *Balochistán-a chandí ku'elá kán ant*, there are several coal mines in Balochistán (Balochistán–in several coal–of mines are). *Ku'elá, ko'elá*. Hin. *ko'elá*. **17.**

There are coal mines in the Síbí and Peshín Districts as well as in the Kelát State. The output, however, is not very remarkable.

Coarse : *E gudh ba'ẓ isthur eṅ*, this cloth is very coarse (this cloth very coarse is). *Bazz* is used in the same sense. Kur. *hastúr*.

Coast : *Jaház samundar kand kand bítho shutha,* the ship kept close to the coast all the way (the–ship the–sea–of the–bank the–bank having–been went). *Samundar* is necessary because *kand* merely signifies " bank ". Dames gives *kanḍí.* From the Pan. **110, 121, 181.**

Coat, a : *Áṅ-hí kurtá shwá-í kurtá wájh-a n-eṅ,* his coat is not like yours (him–of the–coat you–of the–coat like not–is). *Kurtá,* a coat; generally a long one. Sin. *kurto,* Hin. *kurtá, kurta,* a coat, jacket.

Cob, of Indian corn, a : *Chhorav dí zál dí phullá duzagh-ant,* the boys and the women steal the cobs (the–boys also the–women also the–cobs stealing–are). These they roast, butter, and eat. From the Hin. **106.**

Cob, pony, a : *Haw-e ḍaḍḍav azh kho ákhta,* where has the cob come from ? (This pony from where has come ?) Sin. **141.**

Cobbler, a : *Gwas khaṅ, tha-í phith mochí ath,* shut up, your father was a cobbler (enough make thee–of the–father a–cobbler was). A bad insult. Hin. **116.**

2. *Chamár sonár na b-íth,* you cannot make a goldsmith of a cobbler (the–worker–in–leather a–goldsmith not becomes). You cannot make a silk purse, etc. Hin. **131.**

Cobra, a : *Shaf-a má siyáh-már-ar be-phádh gush-úṅ,* after dark we refer to the cobra as " the footless " (night–at we the–cobra–to the footless say). So they do, on account of a superstition. Per. **17, 131.**

Cock, a : *Ganokh, khurús haikh na khash-ant,* dolt, cocks don't lay eggs (fool cocks eggs not lay). Lit. draw. *Khurú, bángú, phallús.* Per. **131.**

Cock, hammer of a gun : Use *zad,* the striker, or, *champ.* The first comes from the Per. and the second from the Hin.

Cocoa-nut, a : *Maroshí má yá mar dítha ki áṅ-hí saghar narela wájh-a ath,* I saw a man to-day with a head like a cocoa-nut (to-day me–by a–man was–seen that him–of the–head a–cocoa-nut like was). Sin. *narelu,* Hin. *náriyal.* **155, 156.**

Cocoon, a : *Hau, phelagh má dítha, lekin e phelagh, n-eṅ,* yes, I have seen a cocoon, but this is not one (yes, a–cocoon me–by has–been seen but this a–cocoon not–is). Per. *pílah.* **155, 156.**

Coffee : *Be-shak, ma-na jawá'eṅ qahwa pasand eṅ,* I certainly like good coffee (certainly me–to good coffee pleasing is). From the Arb. through the Per. **41, 204.**

Coffin, a : *Shutur tábút burtho shuthagh-etha,* the camel had bolted with the coffin (the–camel the–coffin having–taken gone–was). The *tábút* is more in the nature of a bier. Muslims very rarely bury in coffins. This is not from prejudice, but on account of expense. Arb. **112.**

Cohabit, to : The verb to use is *gágh, gátha.* Kur. *gán,* Pakh. *ghowal, ghayal.*

Coil, to : *Siyáh-már ma-í mozhagh láf-a tikkí bíagh khapta,* the snake began to coil itself inside my boot (the–snake me–of the–boot in a–coil to–become began). Lit. fell. Hin. *ṭikkí,* a small round cake, etc. **174.**

Coiled up : *Ma-í derav-a már-e tikkí bíthiya nishtiy-e,* there is a snake lying coiled up in my tent (me–of the–tent–in a–snake a–coil become seated–is). *Tikkí,* a twist, coil. It is the Hin. *ṭikkí,* a small round cake, which a snake resembles when coiled up. **122.**

Coin, a : *Áṅ-hí gura ḍigh n-eṅ,* he has not got a coin in the world, he has not got a single copper. *Ḍigh,* a pice, etc., always refers to a copper coin.

Cold : *Maroshí gwáth sakhía sárth eṅ,* the wind is very cold to-day (to-day the–wind very cold is). *Sárth,* cold. Sin. *sardu,* Per. *sard,* cold.

2. *Balochistán-a gwahar khaf-í,* is it cold in Balochistán ? (Balochistán–in cold falls ?) The same idiom is found in several other Indian languages. From the Arb. *bárid,* through the Per., *gw* taking the place of *b.* **17, 131.**

Cold, a : *Ma-í chana tha-ra saresh eṅ,* it appears to me you are suffering from a cold (me–of the–opinion–in thee–to a–cold–in–the–head is). *Saresh, sarekh,* a cold in the head, running at the nose. Per. *sar,* head, and *rezish,* a running at the nose, from *rekhtan,* to pour, etc. **202.**

Cold, to feel : *Ma-na gwahar giragh-e,* I feel cold (me cold catching–is). *Gwahar* is derived from the Arb. and *giragh, gipta,* from the Per. **106.**

2. *Tha-ra gwahar bíagh-e,* do you feel cold ? (Thee–to cold becoming–is ?) **204.**

Cold weather, the : *Maṅ chhilav-a, hau,* yes, in the–cold–weather (in the cold–weather yes). The word comes from the Per. and means " forty " ; the forty cold days of January–February. **17.**

Collect, accumulate, to : *Ma-í logh-a ba'ẓ áf muchh bítha,* a lot of water has collected in my house (me-of the–house–in much water accumulated has–become). Sin. *muchu,* a heap. **17, 110.**

Collect, gather, to : *Áṅ chí-e dár chinagh-a shutha,* he has gone to collect some pieces of wood (he some wood to–collect has–gone). *Chinagh, chitha,* to gather, collect, pick up. *Dár,* fuel, wood, sticks. Sin. *chinṇu,* Hin. *chunná,* Per. *chídan,* to collect, gather. **119.**

Collect, to : *Mál muchh khanagh-a ravagh-áṅ,* I am going to collect the cattle (the–cattle collected to–make I–going–am). *Muchh* comes from the Sin. **106, 119.**

2. *Níṅ áṅ-háṅra jam' khaṅ,* collect them now (now them collected make). *Jam'* is from the Arb. **116.**

3. *Thewagh-áṅ yá hand khaṅ,* collect them all in one place (all one place make). Of men or things. Sin. *haṅdhu.* **116.**

Collecting, getting ready : *Amír ṣáhib lashkar sambharagh-e,* the Amir's army is collecting (the–Amir of the–army getting–ready–is). From the Sin. *sambharaṇu.* **106.**

Collyrium : *Sírmugh kár-a kh-ár-ant,* do they use collyrium ? (Collyrium use–into they–bring ?) It is kept in a small box called *áfkín,* and applied with a needle termed *shefagh.* In a small way it saves the eyes from the deadly glare, and adds to the prettiness of a pretty face. Per. *surmah.* **17, 131.**

Colocynth, the : *Ma 'sh-áṅ guch ant,* I tell you they are colocynths (I say colocynths they–are). *Ma 'sh-áṅ* is for *ma gush-áṅ.* **131.**

Colony, a : *Baqal-ání wasm-e hand,* a colony of Hindús (Hindús–of an–inhabited place). *Nokh,* new, is used in this sense *Wasam, wasm, vasm,* comes from the Hin. through the Sin. **17, 41.**

Colour : *Áṅ sán rang eṅ,* it is of the same colour as that stallion (that stallion–of the–colour it–is). Referring to the colour of a colt. *Rang,* colour, may be Per. or Hin.

Coloured : *Sáda ath ki rango'í,* was it plain or coloured ? (Plain it was or coloured ?) *Rangor-e taṣwír,* a coloured picture. Per.

Colt, a : *Thau wath-í khuragh shawashk-eṅ,* are you going to sell your colt ? (Thou thyself–of the–colt wilt–sell ?) *Bihán,* a filly. Per. *kurrah.* **103.**

Column, pillar, a : *Áṅ haw-áṅ thúní sar-a nishtiy-ath,* he was sitting on the top of that pillar (he that pillar–of the–top–on seated–was). The Per. *sutún, sitún,* is in use. Hin. **122.**

Comb, of a cock : *Haw-áṅ khurús táj gind,* look at the comb of that cock (that cock–of the–comb look–at). Per. **116.**

Comb, for the hair, a : *Thau haw-e shánav-a tháṅ hand-a gipta,* where did you buy this comb ? (Thee–by this comb what place–in was–bought ?) Lit. taken. Also *sar-rand,* head-comber. Per. *shánah.* Pakh. *shána.* **155, 156.**

Comb the hair, to : *Ba-rau wath-í phut rand,* go and comb your hair (go thyself–of the–hair comb). *Ma tha-í phut rand-áṅ,* I will comb your hair. *Randagh, rastha.* From the Per. *randídan,* to smooth. **116.**

Come, to : *Ma-í chana thí bar-e edha na kh-á-í,* I do not think he will come here again (me–of the–opinion–in another occasion–on here not he–will–come). *Ágh, ákhta, átka,* to come. Per. *ámadan,* Hin. *aná,* to come. **103.**

2. *Har ro har ro gwar má phedh-ágh-e,* he comes to see me every day (every day every day to me he–coming–is). *Phedh-ágh, phedh-ákhta,* to come. *Phedh,* here, hither, from *pha* and *edha.* **106.**

Come about, happen, to : *Ham-e-r'g-a bítha,* it came about in this way (this–very–manner–in it–happened). And then the manner of happening is described. *Hamer'ga* stands for *ham-e rang-a,* and should be pronounced as one word. **110.**

Come back, to : *Áṅ thartho ne-y-ákhta,* he has not come back (he having–returned not–has–come). **141.**

Come down, to : *Zíthe er-khaf,* come down immediately (quickly down–come). Per. *zír.* **116.**

Come for one, spring at one, to : *Wakht-a ki áṅ-hiá tha-í phalaw-a drik dátha thau pha chi túfak na jatha,* why did you not fire at him when he came for you ? (The–time–at that him–by thee–of the–direction–in a–spring was–given thee–by for why the–gun not was–struck ?) Remember that *túfak janagh, túfak jatha* means " to fire ", " to fire a gun ". **155, 156.**

2. *Bíng sidhá bítha ma-í sara,* the dog came straight for me (the–dog straight became me–of at). *Sara,* at, for, against, etc. This appears to be the Pakh word.

Comely : *Balochistán-a kamál-e zál ne-y-ant,* there are no comely damsels in Balochistán (Balochistán–in comely women

not–are). We say this now with a degree of safety : we do not intend to go back there. It is generally the mouth that spoils the Baloch face. *Kamál* comes from the Arb. **17, 41.**

Come of use, to : *Áṅ phaḍha kár-a kh-á-í,* it will come of use later (it later use–into will–come). Per. **141.**

Come out, as a stain, to : *Ma-í chana e dágḥ dar-khafagḥ-í n-eṅ,* I do not think this stain will come out (me–of the–opinion–in this stain out–falling of not–is). *Dar-khafagḥ, dar-khapta,* to come out, come forth, issue.

Come out, to : *Áṅ dar-áqḥ-a n-eṅ,* he won't come out (he–out coming–of not–is). Or *áṅ dar-khafagḥ-a n-eṅ.* Per.

2. *Azh laḍh-a dar-khaf-ant,* they come out of the jungle (from the–jungle they–out–come). Lit. fall. Per. *dar,* out. Kur. *kaftin,* etc., to fall. **131.**

Come together, to : *Haw-áṅ sai mar tháṅ hand-a muchh bíthagḥ-áṅ,* where did those three men come together ? (Those three men what place–in assembled became ?) *Muchh* comes from the Sin. **17, 88, 110.**

Come to hand, to : *Dast ákhta gudá ḥair bí,* should it come to hand then well and good (the–hand–to it–came then well it–will be). We may suppose an ellipsis. **139.**

Come to one's senses, to : *Tha-ra khaḍhe boḍh kh-á-í,* when will you come to your senses ? (Thee–to when sense will–come ?) Hin. *buddhí,* sense, understanding, etc. **141.**

2. *Wakht-a ki ma-na hosh ákhta* . . . when I came to myself . . . (the–time–at that me–to sense came . . .). When I recovered consciousness. Per. *húsh.* **141.**

Come towards, to : *Áṅ ma-í phalaw-a man-áqḥ-etha,* he was coming towards me (he me–of the–direction–in coming–was). **17, 107.**

Come up with, to : *Áṅ maṅ dag-a go má goṅ-khapta,* he came up with me on the road, he overtook me on the road (he on the–road with me overtook). Lit. fell. *Khafagḥ, khapta.* **110.**

2. *Bugtí khori ákhto goṅ khapta,* the pursuing Bugtís came up with them (the–Bugtís–of the–pursuing–party having–come with fell). There is an ellipsis. The original has *átko.* It is less frequent. **110.**

Comfort, consolation : *Áṅ-hí mauth ma-na chí-e tasallí na bí,* his death will be no comfort to me (him–of the–death me–to

the–least comfort not will–be). From the Arb. through the Per. **103.**

Comfort, console, to : *Ma tha-ra tasallí deagh-a lotagh-áṅ,* I wish to comfort you (I thee–to comfort to–give desiring–am). Consolation. *Tasallí* comes from the Arb. through the Per. **106.**

Comfort, ease : *Tha-ra árám eṅ,* are you in comfort : Are you comfortable ? (Thee–to ease is ?) To a patient. Per.

Comfortable : *Choshe hand-a ba-rav-úṅ ki saukhá b-úṅ,* let us go somewhere where we shall be comfortable (such a–place to let–us–go that comfort–in we–shall–be). Sin. Lah. Hin. **131.**

Comforted, to be : *Bale, ní ma-í dil já bítha,* yes, I am now comforted (yes now me–of the–heart place–in has–become). *Dil já biagh,* the mind to be at rest. **110.**

2. *Thau mahl-a dár,* be comforted (thou patience have). Hold, have patience for a time. *Mahl* comes from the Arb., and *dár* from the Per. *dáshtan.* **116.**

Command, lead, to : *Yá thála sar ma wath bíthagh-áṅ,* one party I myself commanded (one party–of the–leader (head) I myself became). *Sar* is Per. **110.**

Command, order : *Shá-í sardár ḥukm ham-esh eṅ,* these are the commands of your leader (you–of the–leader–of the–command even–this is). The broken plur. *aḥkám* we have not heard used. *Pharmán* is an alternative. Arb. and Per. respectively. **71.**

Command, order, to : *Tha-ra gír n-eṅ, thau wath pharmaintha ki rauth,* do not you remember ? You yourself commanded him to go (thee–to remembrance not–is ? Thee thyself–by it–was–commanded that he–should–go). Or, may go. *Pharmainagh, pharmaintha,* to order, command. Per. *firmúdan,* to command. **155, 156, 202.**

Commander, a : *Haw-e jaház ná-ḥudhá man áṅ,* I am the commander of this ship (this ship–of the–commander I am). Not you. Per. *ná-khudá.* Some diverting arguments have been got up with regard to the origin of this simple compound. **58.**

Commence, to : *Thau kár-a khadhe shuru' khan-eṅ,* when will you commence the work ? (Thou the–work when commenced will–make ?) It is a trans. verb, not a nominal compound. Arb. **103.**

2. *Azh bángah-á tha-í pagár lag-í,* your pay will commence

from to-morrow (from to-morrow–morning thee–of the–pay will–begin). *Lagagh, lagitha.* The Hin. *lagná.* **26, 103.**

Commend, recommend, to: *Azh aulí-a má áṅ-hi ṣifat na khutha,* I did not commend him from the first (from the–first me–by him–of the–praise not was–made). Arb. **155, 156.**

Commissariat: *Toshagh bandbozh ḥaráv ath,* the commissariat arrangements were bad (the–supply arrangement bad was). Per. *toshah, tosha,* provisions.

Commit, imprison, to: *Kha-íá tha-ra qaiz khanaintha,* who committed you? (Whom–by thee a–prisoner was–caused–to–be–made?) *Khanainagh, khanaintha,* from *khanagh, khutha.* Per. **84, 150, 155, 156.**

Commit, perpetrate, to: *Chí gunáh khutho-m ki jan-eṅ,* what fault have I committed that you should beat me? (What fault has–been–committed–me–by that you should–beat?) **155, 156, 158a.**

2. *Ma-na chi gunáh eṅ,* what fault have I committed? (Me–to what fault is?) *Ma-na hachí gunáh n-eṅ,* I have committed no fault. "Commit" does not enter into the Baloch sentence.

Common: *Áṅ ʿámm ḥálwar eṅ,* that is common news, everyone knows that (that common news is). Arb.

Communicate, to: *Má shá-í ḥukm áṅ-híar ashkhanaintha,* I have communicated your order to him (me–by you–of the–order him–to has–been–caused–to–be–heard). *Ashkhanainagh, ashkhanaintha.* Past participles of verbs that begin with a vowel do not take the prefix *kh.* **150, 155, 156.**

Companion, a: *Bale, haw-áṅ rosh-a dosten ma-í sangatí ath,* yes, Dosten was my companion on that occasion (yes that day–on Dosten me–of the–companion was). *Sangatí,* a companion, an associate. Found in Sin. and Hin. **17.**

2. *Muniyá áṅ-hí jeḍí ath,* Muniyá was her companion (Muniyá her–of the–companion was). *Jeḍi, jeḍirí, somar, amsar,* a female companion or associate. Pan. *jeḍí,* the same as, etc. *Somar* and *amsar* are derived from the Per. *ham* + *sar.*

Companionship: *Bíng-e billí pha wath-áṅ sangat na bí,* there can be no companionship between a cat and a dog (a–dog a–cat among themselves companions not will–be). They will never be friends. From the San. through the Hin.

Company: *Haw-áṅ shaf-a go kha-ía astath,* in whose company

was he that night ? (That night with whom he–was ?) *Go má ne-y-aṯhant,* they were not in my company. **17, 84.**

Compare, to : *Har do-n-ánar yak-wájh-a khaṅ,* compare the two (each two one–like make). Crude. Per. *yak,* one. Sin. *wáṅgu, wáṅguru,* etc., like. **116.**

Compasses, a pair of : Use the Per. word *pargár, parkár.* The mariner's compass is probably unknown, but should necessity arise use *quṭb-nimá,* the Per. compound. It would be understood.

Compassion : *Shá-r hachí raḥm n-eṅ,* have you no compassion ? (You–to any compassion not–is ?) Arb. **202.**

Compassionate : *Áṅ sakhíá rahm-dil eṅ,* he is very compassionate (he very compassionate is). *Rahm-dil-e mar,* a compassionate man. An Arabic-Persian compound.

Compassion on, to have : *Gudá ma mihrwán báṯhagh-áṅ áṅ-hí chakhá,* then I had compassion on him (then I kind became him–of on). *Mihrwán, mihrván,* kind, compassionate. Per. **110.**

Compel, to : *Má zor lá'iṯho azh áṅ-hía gozhd phashaiṯha,* I compelled him to cook the meat (me–by compulsion having–brought by him the–meat was–caused–to–be–cooked). Note the construction. **150, 155, 156.**

2. *Ma áṅ-hí sara zor khan-áṅ,* I shall compel him (I him–of with force shall–use). Lit. make. The Pakh. *sara.* **103.**

Compelled, to be : *Áṅ-háṅra ravagh báṯha,* they were compelled to go (them–to to–go became). *Tha-ra ravagh bí,* you will be compelled to go (thee–to to–go will–be). It is the Hindí and Urdú idiom. Put the subject in the dative. **203.**

Compensation : *Áṅ-háṅ chí-e 'iwaẓ dáṯha,* have they granted any compensation ? (Them–by any compensation has–been–given ?) *'Iwaẓ,* compensation, recompense ; *'iwaẓí,* a substitute. In the mouth of the Baloch the word is simple *iwaz.* Arb. *'áẓa,* to give one thing instead of another. **155, 156.**

Compete, to : *Má go áṅ-háṅ siyálgírí khuṯha na khan-úṅ,* we shall not be able to compete with them (we with them rivalry made not shall–make). *Siyál-gírí,* rivalry, emulation. Pakh. *síál,* equal, and Per. *giriftan,* to take, seize. **168.**

Competence, a : *Azh khas-e-a áṅ-híar barát mil-í,* he gets a competence from someone (from someone him–to a–competence is–received). Regularly. Per. *bará'at.* **206.**

Competent : *Áṅ-hí boḍh dar-a eṅ,* he is not competent to under-

stand (him–of the–understanding outside it–is). *Bodh* comes from the Hin. and *dar-a* from the Per.

2. *Áṅ-híar ikhtar liyáqat ba-kho eṅ*, he is not competent (him–to this–much ability where is ?) An interrogative-negative form much affected. **202.**

Complain, to : *Áṅ-hí bráth dí ro har ro paryát khuth*, his brother also used to complain daily (him–of the–brother also day every day complaint used–to–make). *Paryát, faryád*, a complaint ; *paryát khanagh*, to complain. *Kur* and *dahu* are also heard. Per. *faryád*, a complaint. **114.**

Complainant, a : *Ma-na kal n-eṅ ki dáṅhí khai eṅ*, I do not know who the complainant is (me–to information not–is that the complainant who is). *Dáṅhí, dáṅhorí*, a complainant. We may dispense with *ki*. Sin. *dáṅhí*, a complainant.

Complaint, a : *Wázhá, ma-í yak ṣadá eṅ*, sir, I have a complaint to make (sir me–of a complaint is). *Tha-í chi ṣadá eṅ*, what is your complaint ? This is the Arb. *ṣadá*, voice, call, echo, and in the mouth of the Baloch nearly always becomes *sadá*.

Complaint, to bring a : *Kha-íá dáṅh ártha tha-ra*, who brought you the complaint ? (Whom–by complaint has–been–brought thee–to ?) *Dáṅh, dáhn*, a complaint ; usually from an inferior to a superior. Sin. *dáṅh*, a complaint. *Áragh, ártha*, to bring, is the Per. *áwardan*. **84, 155, 156.**

Complete : *Kár phílá n-eṅ*, the work is not complete (the–work complete not–is). The same as *phílav*, but we do not say *phílá-e kár* but *phílav-e kár*.

Complete, to : *Thau haw-e ksá'eṅ kár khadhe phílav khan-eṅ*, when will you complete this small job ? (Thou this small work when completed wilt–make ?) *Phílav-e kár*, a completed work. Sin. *púro*, Hin. *púra*. **44, 103.**

Completely : *Áṅ phílaví-a ḥaráv eṅ*, it is completely bad. This is the most numerous class of adverb in the language.

Compliment, compliments : *Azh ma-í phalaw-á áṅ-híar salám de*, give him my compliments (from me–of the–direction him–to compliments give). *Salám*, compliments, greetings. The phrase, however, generally means, "invite him in." The word *salám* comes from the Arb. root *salima*, to be well. **116, 201.**

Compose a poem, etc. : *Tha-ra kal eṅ ki kha-íá e sha'r-áṅ jathagh-ant*, do you know who composed these songs ? (Thee–to information is that whom–by these songs have–been–struck ?)

The verb used in this sense is *janagh, jatha,* to strike. Per. *zadan.* (Cf. our " strike up ", when speaking of music.) **84, 155, 156.**

2. *Gudá sha'r khanagh-a khapta,* on which he began to compose a song (then a–song to–make he–began). Lit. fell. The Arb. *sha'r* is generally pronounced as simple *shár.* **174.**

Comprehend, understand, to : *Ma-í maṭbal surphadh biagh-eň,* do you comprehend my meaning ? (Me–of the–meaning comprehended thou–becoming–art ?) Sin. *surjhaṇu, purjhaṇu.* **106.**

Comprehension : *Gálwar haw-áň ganokh bodh dar-a eň,* the thing is beyond the comprehension of that idiot (the–matter that fool–of the–understanding outside is). *Bodh* comes from the Hin.

Compunction, compunctions : *Azh áň-hí khushagh-a ma-na chí armán n-eň,* I have no compunctions about the killing of him (from him–of the–killing me–to any regret not–is). Per. **202.**

Comrade, a : *Haw-e chiár-e mard sangatí bíthagh-ant,* these four men became comrades (these four men comrades became). *Sangat, sangatí,* a comrade, companion. Found in Sin. and Hin. **110.**

2. *Ma-í sáthí-ar zá ma de,* do not abuse my comrade (me–of the–comrade–to abuse not give). *Sáthí* is a Hin. word. **116, 201.**

Conceal, keep secret, to : *Thau chí ḥawar-e azh má duzagh-eň,* you are concealing something from me (thou some matter from me stealing–art). *Ḥál-a azh má ma duz,* do not conceal the thing from me. *Duzagh, duzitha,* to steal. Per. *duzídan,* to steal. **8, 106.**

Conceal, to : *Thau hand-e-a ma-na likaintha na khan-eň,* cannot you conceal me somewhere ? (Thou some–place–in me concealed not can–make ?) *Likainagh, likaintha,* to conceal, hide. Sin. *likâ'inu,* Hin. *lukáná,* to hide, conceal. **8, 17, 168.**

2. *Koṭav-a ákhto liktho nishta,* he concealed himself in the room (the–room–in having–come having–become -concealed he–sat). *Likagh, liktha.* Sin. *likaṇu.* **110, 121, 181.**

3. *Hau, áň liktho khapta,* yes, he concealed himself (yes he having–become–hidden fell). Sin. *likaṇu.* Kur. *kaftin,* etc. **110, 121, 181.**

Concealed, to be : *Áň maň zurth-a likthiy-ath,* he was concealed among the maize (he in the–maize concealed–was). From the Sin. **122.**

Concealment : *Áṅ-hání thamun hand ham-esh eṅ,* this is the place of their concealment (them–of the–concealment–of the place this is). Sin. *thamu.* **71.**

Conceit : *Jhaṭ-e áṅ-hí gwáth-shalwarí be-y-ashkhan,* just listen to his conceit ! (A–moment him–of the–conceit listen–to). " Wind–in–the–trouser " business. *Vadá'í,* conceit, bigness, comes from the Pan. **8, 116.**

Conceited, to be : *Ḥál ham-esh eṅ tha-í láf ser bítha,* the matter is you are conceited (the–matter even–this is thee–of the–belly full is). *Ser-bíagh, ser-bítha,* to be full, sated, satisfied. Per. *sír,* full, satiated. The full stomach and the empty head. **110.**

2. *Áṅ-hí láf ikhtar ser bítha ki . . .* he has become so conceited that . . . (him–of the–belly so full has–become that . . .). Idiom. **91, 110.**

Conceive, to : *Gudá áṅ-hí mastúr doghín bítha,* then his wife conceived (then him–of the–wife pregnant became). *Doghín, dogín,* pregnant. Of humans only. *Láf bíagh, áfsín bíagh,* are alternative verbs. **110.**

Concern, business : *Ma-í kár n-eṅ,* it is no concern of mine (me–of the–business not–it is). Per. *kár.* **58.**

Concerned, interested : *Bale, ma-í phalaw-a áṅ-híar mokal eṅ,* yes, as far as I am concerned he has permission (yes me–of the–direction–from him–to permission is). For *azh ma-í phalawa.*

Concerning, connected with : *Yak shar' duzí bábat-a asteṅ,* it is a case concerning theft (a case theft concerning it–is). *Bábat,* concerning, respecting. From the Arb. through the Per.

2. *Shar' duzí pha báb eṅ,* it is a case concerning theft. *Pha,* in, on, etc., *báb,* affair, business, etc. A literal rendering is impossible. *Pha* is Pakh., and *báb,* Arb., from the Arb. through the Per.

3. *Kitháṅ gálwar sara,* concerning what matter ? (What matter concerning ?) This is the Pakh. *sara, sarah,* or *serah,* as one learned writer makes it ! **86.**

Concert with, in : *Go duzhman-a yá ṣaláḥ bítho . . .* in concert with the enemy . . . (with the–enemy one understanding having–become . . .). *Ṣaláḥ* comes from the Arb. **121, 181.**

Concession, concessions : *Maroshí áṅ chi nokh-e mihrwání*

loṭagẖ-e, what further concessions is he after to-day? (To-day he what fresh favour desiring–is?) Per. **41, 106.**

Concord: *Pha waṯẖ-áṅ chí ittifáq n-eṅ*, there is no concord among them (among themselves any harmony not–is). Arb. **91.**

Concubine, a: *Saudágar-e aṯẖ ki áṅ-hí sai suret aṯẖant*, there once lived a merchant who had three concubines (a–certain merchant was that him–of three concubines were). *Suret*, a concubine. Pakh. *suryata*, a concubine. **8.**

Condemn, to: *Qází-á áṅ-hí chakhá 'aiv lá'iṯẖa*, the judge condemned him (the–judge–by him–on the–fault was–brought). *Lá'inagẖ, lá'iṯẖa*, to bring, etc. Sin. *lá'iṇu*, to fasten, place, etc. **155, 156.**

Condemned, to be: *Sazá-bíṯẖagẖ-e mar-á chi gwashta*, what did the condemned man say? (The punished–become man–by what was–said?) Per. **122, 155, 156.**

Condition, state: *Má-í deh-a haw-e rang-e ḥál eṅ*, this is the condition of our country (us–of the–country–of even–this the–kind–of condition is). *Ḥál*, condition, state. Generally pronounced *hál*. From the Arb. **17.**

Condition, stipulation: *Sharṭ khas-e-ar málim n-eṅ*, no one knows the conditions (the–stipulation anyone–to known not–is). Arb. **8, 90.**

Condole with, to: *Ma chi 'uẓr-a gir-úṅ*, how may we condole with you? (We what excuse may take?) For what has happened to you. Idiomatic. *'Uẓr* comes from the Arb. **131.**

Confection: *Whashí har khas-ára pasand eṅ*, everybody likes confection (confection every one–to pleasing is). Lit. sweets, sweetmeats. *Whashí, washí*. A corr. of the Per. *khwushí*. **90, 204.**

Confer, to: *Ma ṣaláḥ khan-áṅ go waṯẖ-í zál-a*, I shall confer with my wife (I counsel shall make with myself–of the–wife). *Ṣaláḥ khanagẖ*, to confer, consult with. *Ṣaláḥ*, is from the Arb. **103.**

Confess, to: *Thau gind, áṅ phílav-e iqrár khan-í*, you see, he will openly confess (thou look he full confession will–make). *Iqrár* is an Arb. word. **41, 116.**

Confidence: *Tha-í máṯẖ-phiṯẖ-ání chakhá ma-na híl n-eṅ*, I have no confidence in your parents (thee–of the–parents–of on me–to confidence not–is). *Híl*, trust, confidence. *Máṯẖ-*

phiṯh being a true compound, the genitival suffix is added to the last member only. **17.**

2. *Waṯh-í phiṯh chakhí báwar na khan-eṅ*, do you not place confidence in your own father ? (Yourself–of the–father on confidence not thou–making–art ?) The contingent future to express habit. Per. *báwar*, confidence, trust. **131.**

3. *Ma-na tha-í chakhá párat n-eṅ, ma-na tha-í chakhá i'tibár n-eṅ*, I have no confidence in you (me–to thee–of on confidence not–is). The first comes from the Sin. and the second from the Arb. **202.**

Confined to bed : *Ná-duráh chi, áṅ palang chakhá waptiy-e*, ill, did you say ? Why he is confined to bed (ill what ? He his–bed on lying–is). In a lying down state. *Drázh bíṯhiy-e*, he is stretched out. **122.**

Confirm, to : *Thau áṅ-hí gwashtí phakká khuṯha khan-eṅ*, can you confirm what he says ? (Thou him–of the–saying confirmed made can–make ?) Lit. cooked, ripe. It is a difficult word to translate when used as here : substantiated. Hin. *pakká*. **168.**

Conform, to : *Eḏha áṅ-háṅra ḥukm mújib kár khanagḥ bí*, here they will have to conform to orders (here them–to orders in–accordance–with to–act will–be). From the Arb. **203.**

Confound, to : *Shá-í gwashtí ma-na hakko-bakko khanagḥ-e*, what you say utterly confounds me (you–of the–saying me confounded making–is). Greatly perplexed. *Hakko-bakko bíagḥ*, to be confounded. The Hin. *hakká-bakká*. **106.**

Confound you : *Gḥarq b-eṯh*, confound you ! (Overwhelmed be !) Drowned, lost, etc. A malediction. *Gḥarq* comes from the Arb. **116.**

Confusion : *Aulí rosh-a maz'eṅ hakko-bakko bíṯha*, there was great confusion on the first day (the–first day–on great confusion took–place). Hin. **17, 110.**

Congratulate, to : *Shá-í sarfarází phaḏha mistágḥarí khanagḥ-a ákhtagḥ-úṅ*, we have come to congratulate you on your promotion (you–of the–promotion on congratulations to–make we–have–come). *Mistágḥari*, congratulations. Note this use of *phaḏha*, after, afterwards. It has here the force of " on ", " concerning ", " with reference to ", etc. **110, 119.**

2. *Ba-rau, mistágḥarí-a gír sardár-ár*, go and offer congratulations to the chief (go congratulations take the–chief–to). **116.**

Congregation, a : *Muchhí-mero* appears to be the term used by missionaries. It is a compound got from the Sin. *muchu,* a heap, and *meṛu,* a crowd.

Conjecture, to : *Má dítha ki e kár na b-íth,* I conjectured the thing could not be done (me–by it–was–seen that this work not may–be). *Gindagh, dítha,* to see, has here the force of " to conjecture ". Per. **131, 155, 156.**

2. *Má qiyás khutha na khan-áṅ ki thau phar chi ne-y-ákh-tagh-eṅ,* I cannot conjecture why you did not come (I conception made not can–make that thou for what not–came). *Qiyás* is Arb. **168.**

Connected with, concerning : *Geshtar shar' dighár bábat-a yá áf bábat-a yá zál bábat-a biagh-ant,* most of the cases are connected with land, water, and women (most cases land concerning or water concerning or women concerning are). *Bábat,* concerning, respecting. The Baloch here repeats himself. From the Arb. through the Per. **106.**

Connection with, in : *E sawád ma-í bráth sír sara eṅ,* the spectacle you see is in connection with my brother's marriage (this show me–of the–brother–of the–marriage in–connection–with is). The Pakh. *sara, sarah.*

Connivance : *E kár áṅ-hí ṣaláḥ siwá na bítha,* this has not taken place without his connivance (this act him–of the–advice without not has–taken–place). *Ṣaláḥ,* advice. From the Arb. *ṣalaḥa,* to be honest, upright. **110.**

Conquest : *Balochistán jallav wakht-a,* during the conquest of Balochistán (Balochistán–of the–conquest–of the time–at). Lit. attack, attack on. Also, *julah, juloh.* From the Sin. **17.**

Conscience : *Ma-í dil gush-í ki e jawán n-eṅ,* my conscience tells me this is not right (me–of the heart says that this proper not–is). Not the correct thing to do. Per. *dil,* heart. **131.**

2. *Shá-í ẓamír chi gush-í,* what does your conscience tell you ? (Thee–of the–conscience what says ?) Arb. **131.**

Consciousness : *Jhaṭ-e phadha áṅ-híar hosh ákhta,* after a little he recovered consciousness (a–moment after him–to consciousness came). Per. *húsh.* **8, 141.**

Consecrate, to : *Maṅ ḥudhá ráh-a deagh,* in God–of the–way to–give. A phrase hardly likely to be used or required by the layman.

Consequence, of no : *Ḥair m-ḥair eṅ,* it is of no consequence

let it go at that, don't bother. The Per. *khair*, which comes from the Arb.

Consequence, in : *Natíja ham-esh bí ki gandím bhá ḅa'ẓ bí,* in consequence the price of wheat will rise very considerably (the–consequence even–this will–be that wheat–of the–rate much–will–become). *Natíja,* result, consequence. From the Arb. through the Per. **71.**

Consequences : *B-íl de-ki rauth, wath-í saghar wárth,* let him go, let him put up with the consequences (let–go give that he–may–go himself–of the–head let–him–eat). Idiom. *Rauth* and *wárth* are contingent futures. **130.**

Consequently : *Koh-ání chakhá haur-á gwárta, e savav-a cháth-áṅ phur bíthagh-áṅ,* it has been raining on the hills, consequently the wells are full (the–hills–of on rain–by it–has–been–rained this account–on the–wells full have–become). *E savav-a* is for *azh e savav-a.* From the Arb. through the Per. *sabab,* cause. **110, 155, 156.**

2. *Pha haw-áṅ kháṅ ham-odha nishtagh-ant-ish,* consequently they settled there (for that reason there settled–they). **158a.**

Consider, reflect, to : *Ma gann-áṅ,* I shall consider I shall think it over. *Gannagh, gannitha,* to think, consider, reflect. Sin. *ganṇu,* to think. Hin. *ginná,* to count ; consider, etc. **103.**

2. *Ḥair, ma khayál khan-áṅ,* very well I shall consider (very–well I reflection shall make). *Ma gind-áṅ,* I shall see, I shall consider. Our own phrase. Arb. *khála,* to think. **103.**

Consider, to : *Ma tha-ra ganokh zánagh-áṅ,* I consider you a fool (I thee a–fool considering–am). *Zánagh, zántha,* to know. Skt. *jna,* to know. Hin. *jánná,* to know. Kur. *zánín,* to know. **106.**

2. *Khai tha-ra dihán-a ákhta ki odha rauth,* whom did you consider likely to go there ? (Who thee–to the–opinion–in came that there he–would–go ?) The sentence is idiomatic. *Dihán,* opinion, considered opinion. Sin. *dhyánu,* Hin. *dhyán,* reflection, contemplation, etc. **130.**

3. *Ma 'sh-áṅ thau ganokh eṅ,* I consider you a fool (I say thou a–fool art). A shortened and somewhat emphatic form of *gush-áṅ* ; I tell you you are a fool. **131.**

Consideration : *Shá-í chana dihán lá'iq n-eṅ,* you don't think it worth consideration ? (You–of the–opinion–in consideration worthy–of not–it–is ?) Hin. *dhyán.*

2. *Shá-í phiṯh liháẓ khuṯho ma hachho na khan-áṅ,* I shall not do so out of consideration to your father (you–of the–father–of consideration having–made I thus not shall–act). Arb. **103, 121, 181.**

Consideration, considerations: *E rang-e dihán ma khaṅ,* put away such considerations, get rid of such thoughts, do not entertain such ideas (this kind–of thought not make). Sin. *dhyánu,* Hin. *dhyán,* consideration, contemplation. **116.**

Consist of, to: *Maṅ haw-áṅ lashkar-a saḍh avzár do saḍh piyáḍhagḥ astant,* the force consisted of one hundred cavalry and two hundred infantry (in that force one–hundred cavalry two hundred infantry were).

Consolation: *Áṅ hachí tasallí na bí,* that will be no consolation (that any consolation not will–be). Solace. Arb. **91, 103.**

Console, to: *Juz-úṅ, áṅ-híar tasallí de-úṅ,* let us go and console him (let–us–go him–to–consolation let–us–give). *Dilása,* encouragement. Arb. **131.**

Consort, wife: *Waṯh-í zál ishto dáṯho shuṯha-í,* he left his consort behind (himself–of the–wife having–left having–given went–he). *Áṅ-hí mard,* her consort, her husband. **158a.**

Conspiracy: *Nawáṅ yákia bi,* it may be a conspiracy (perhaps a–conspiracy it–may–be). Pakḥ. *yáqḥí,* a rebel, from the Arb. *báqḥí.*

Constant, firm: *Ḥaidar shá-í sammá dost bí,* Haidar will be a constant friend to you (Haidar you–of a–firm friend will–be). True. The Hin. *samán,* even, level; good, virtuous.

Constantly: *Gushante tha-í bráṯh áṅ-híar khapto dhurkho deaqḥ-e,* they tell me your brother is constantly threatening him (they–saying–are thee–of the–brother him–to having–fallen threats giving–is). The frequentative compound will generally be found to convey this meaning. **178.**

Constrain, to: *Ma zor lá'iṯho azh áṅ-hía araín-án-í,* I shall constrain him to bring it (I force having used by him shall–cause–to–be–brought–it). *Zor lá'inaqḥ, zor lá'iṯha. Zor* is Per., but *lá'inaqḥ* comes from the Sin. **103, 150, 158a.**

Construct, to: *Haw-e thul-a kha-íá tháhinṯha,* who constructed this fort? (This fort whom–by was–constructed?) *Tháhinaqḥ, thahinṯha, thá'inaqḥ, thá'iṯha.* Sin. *tháhinu.* **84, 155, 156.**

Consult, to: *Go har do sara ṣaláḥ khaṅ,* consult both parties

(with each two with counsel make). *Ṣaláḥ*, counsel, advice, from the Arb. *ṣalaḥa*, to be honest, upright, etc. **116.**

Consume, to : *Thewagh-a ḥarch ma khaṅ*, do not consume the lot (the–whole expended not make). Per. *kharch kardan*. **116.**

2. *Thewagh-a ma war*, don't consume the lot (the–whole not eat). Per. *khwurdan*. After the negative *war* is better than *ba-war*. **116.**

Consumed, to be : *Mard dí zál dí maṅ ás-a halák bíthagh-áṅ*, both husband and wife were consumed in the fire (the–husband also the–wife also in the–fire consumed became). Lost, perished. Arb. **110.**

Contact, to come in : *Áṅ khas-e-ar mán-ákhta*, did it come in contact with anyone ? (It anyone–to came–in–touch ?) Note the force of the prefix *mán*, and also that it is preceded by the dative. To put two or more things in contact would be *mán-khanagh*. **8, 90, 206.**

Contagious : *Wabá sárí ná-duráhí eṅ*, is cholera a contagious disease ? (Cholera a–contagious disease is ?) *Hau, musrí eṅ*, yes, it is contagious (yes contagious it–is). Both terms come from the Arb. through the Per.

Contemn, despise, to : *Jihán e rang-a mar shaghán khanagh-e*, the world contemns such men (the–world this kind–of man despised making–is). **106.**

Contemptible : *Thau azh naghan na deagh-a laghor bíthagh-eṅ*, you have become contemptible from your lack of hospitality (thou from bread not giving contemptible become–art). *Laghor*, mean, contemptible ; poor. *Azh* puts the infinitive in the ablative case. Pakh. *laghar*, poor, destitute. **112, 118.**

Contend, dispute, to : *Lekin jhero khan-ána raptagh-ant*, but they went on contending. This would mean " wordy warfare ". Sin. *jheṛo*. **172.**

Contend, fight, to : *Maṅ thal-a har do thála miṛ-ána raptagh-ant*, in the valley the two parties continued to contend (in the–valley each two parties fighting went–on). Or, *jang khan-ána raptagh-ant. Miṛagh, miṛatha*. **172.**

Content, satisfied : *Níṅ thau rází eṅ*, are you content now ? (Now thou content art ?) But, *bale, ma-í láf ser bítha*, yes, I am content (yes me–of the–belly (stomach) full has–become). I have had enough. *Rází* is from the Arb. and *ser* from the Per.

Contented : *Áṅ mar maṅ har ḥál-a vash eṅ*, that man is always contented (that man in every circumstance happy is). The Per. *khwush*.

Contentedly : *Gudá pha razá shutha*, then he went away contentedly (then in contentment he–went). Arb. *Pha* is from the Pakh. **110.**

Contention, quarrel : *Jhero pha chi báb ath*, what was the contention about ? *Jhero, jherav*. From the Sin.

Continually : *Tha-í galfán ma-í dán khapto duzagh-e*, your syce is continually stealing my grain (thee–of the–syce me–of the–grain having–fallen stealing–is). The frequentative compound. No adverb is required. **178.**

2. *Har-welá edha me-y-á*, don't come here continually (every–time here not come). **141.**

3. *Har ro har ro mast biagh-etha*, he was continually getting drunk (every day every day drunk he–becoming–was). *Ro har ro*. Per. **107.**

Continue, to : *Mashe má ham-odha khapto dighár jatha*, but I continued to dig there (but me–by just–there having–fallen the–ground was–dug). He dug the ground there regularly at intervals. **178.**

2. *Lekin áṅ sharáv war-ána rapta*, but he continued to drink (but he wine drinking went–on). **172.**

Contractor, a : *Thekídár-e-á thahintha-í*, some contractor or other built it (a–contractor–by was–constructed–it). A Hindí-Persian compound. In Hin. the *t* is hard : *ṭheke-dár*. **8, 155, 156, 158a.**

Contradict, to : *Ma-na javáb ma tharain*, don't contradict me (me–to a–reply not return). *Tharainagh, tharaintha*, from the intrans. *tharagh, thartha*, to return. **116.**

Contrary to : *E sarkárí ḥukm khiláf eṅ*, this is contrary to government orders (this government orders contrary–to is). Both *khiláf* contrary to, and *mukhálif*, adverse, etc., are in use. Arb.

Contribution, a : *Azh wath-í tuman-a hachí na gírt*, he takes no contribution from his clan (from himself–of the–clan anything not he–takes). The word for a forced contribution is *ḍan*, or *ḍanphúr*. Its inclusion here, however, is not necessary to the sense. Sin. *dhanu*, Hin. *dhan*, riches, wealth, etc. San. *dána*, a gift. **131.**

Controversialist, a : *Baloch 'álam jawá'eň gálwar-khan-okh-e mard b-áň,* Baloches are good controversialists (the–Baloch people good word–making men are). Always. And, let it be added, good conversationalists. **44, 117.**

Controversy : *Haw-e rang-a gálwar bí-ána rapta,* and so the controversy went on (this manner–in the–matter becoming went on). *Gálwar, ḥálwar* : *not* a quarrel. **172.**

Convenient : *Shám jawá'eň welá bí,* will the evening be a convenient time ? (The–evening a–good time will–be ?) *Jawán* when used alone but *jawá'cň* before a noun. Per. Hin. **44.**

Conversation : *E thaukh-a khas-í dema ma khaň,* do not mention this conversation to anyone (this conversation anyone–of before not make). That is to say, do not repeat it. *Thaukh,* talk, speech, conversation. It is generally followed by *tawár : thaukh-tawár khan-úň,* let us talk, let us converse. *Tawár* is very rarely used by itself. **116.**

2. *Gálwar thí chí na khutha-í go má,* he had no further conversation with me (conversation other any not was–made–him–by with me). *Gálwar,* speech, talk, conversation. Pan. *gálh,* talk, etc. **155, 156, 158a.**

Converse, to : *Go áň-hía juz-úň, thaukh-tawár khan-úň,* let us go along with him and converse with him (with him let–us–go conversation let–us–make). *Go khas-e-a thaukh-tawár khanagh,* to converse with anyone. **131.**

Convey, to : *E kághadh sardár-ar zíthe rasain,* convey this letter at once to the chief (this letter the–chief–to immediately convey). *Rasainagh, rasaintha.* Per. *rasánidan.* **116, 201.**

2. *Thau ma-í ḥukm áň-háňra ashkhanaintha,* have you conveyed my order to them ? (Thee–by me–of the–order them–to has–been–caused–to–be–heard ?) *Ashkhanainagh, ashkhanaintha,* to cause to hear, tell, etc. **155, 156.**

Convince, to : *Be-y-á, ma tha-ra yaqín khanain-áň,* come along and I shall convince you (come I thee convinced shall–cause–to–be–made). Certain. Arb. *yaqina,* to know for certain. **103, 150.**

Convoy, a : *Inna, hachí badraqa ne-y-ath,* no, there was no convoy (no any escort not–was). *Badraqa, badraga.* Dames makes the final vowel long : *badragá.* Per. *badriqa,* Pakh. *badraga,* an escort, a convoy.

Convulsions, to suffer from : *Dam-e dam-e áň-híar mirgí*

giragh-e, at times he suffers from convulsions (sometimes sometimes him a–falling–fit catching–is). Epilepsy. It is a Hin. word. **106.**

Cook, a : *Áṅ-hí borchí ne-y-ath*, he had no cook (him of a–cook not–was). *Borchí*, a cook. In the South we hear *mubdai, mubdei*, used. This is the Urdú *báwarchí*, a cook. Per. *báwar*, trust, confidence, etc. The man who can be trusted ! Found in the Turkish also.

Cook, to : *Ní ma-í naghan phashainagh-a khas n-eṅ*, there is now no one to cook for me (now me–of the–food to–cook anyone not–is). *Phashagh, phakká*, to be cooked ; *phashainagh, phashaintha*, to cause to be cooked, get cooked. Per. *pazídan*, Hin. *pakná*, to be cooked. The participle is undoubtedly from the Hin.

Cooked : *Phakká*. But this word is very often used as in Urdú : *áṅ phakká qarm-sákh eṅ*, he is a thorough blackguard. Hin. *pakká*.

Cool, cold, chilly : *Shaf sárth ath*, the night was cool. But, *sárth-e shaf ath*, it was a chilly night, it was a cold night. Kur. *sár*, Per. *sard*.

Coolie, a : *Ma-na yá poríhátí pakar eṅ*, I am in need of a coolie (me–to a coolie necessary is). *Poríhátí*, a coolie, labourer. Usually a man employed by the day. Sin. *porhiyatu*, a labourer.

Copper : *Ma-í chana trámá-ena juṛetha bí*, in my opinion it must be made of copper (me–of the–opinion–in copper–of made it–will–be). *Ṭrámá, trámá*, copper. Hin. *támra*, copper ; coppery. **17.**

Copper, a, for boiling clothes in : *Kunáho ás chakhá khaṅ*, put the copper on the fire (the–copper the–fire on put). Lit. make. *Kunáho, kaná'o*. Per. *qazghán*, Pakh. *kaṛahai*. **116.**

Copper-smith, a : *Tha-ra kal eṅ ki ṭaṭárá tháṅ hand-a nind-í*, do you know where the copper-smith lives ? (Thee–to information is that the–copper-smith what place–in lives ?) *Ṭaṭárá*, a copper-smith. Sin. *ṭhamṭháro*, a copper-smith. **131.**

Copy, to : *Ma-í kághadh-ání naql khuth*, he used to copy my letters (me–of the–papers–of a–copy he–used–to–make). *Naql*, a copy ; *naql khanagh*, to copy. A nominal compound. The word is generally pronounced *nakl*. Arb. *naqala*, to copy. **114.**

Coquet, to : *Áṅ charo náz khanagh-e*, she is merely coquetting. *Shá-í gohár náz eṅ*, your sister is a coquette. Per. **106.**

Cord : *Rez,* a cotton rope or cord ; *sádh,* a rope or cord made of *munj* or palm leaves.

Coriander : *Ma-na dhaniyá bo kh-á-í,* I can smell coriander (me–to coriander–of the–smell comes). Coriander seed. In the South we hear *kínich* used. Hin. **141.**

Cork, a : *Thau shísha bují chi khutha,* what have you done with the cork of the bottle ? (Thee–by the–bottle–of the–cork what has–been–done ?) Sin. *buñjí,* **155, 156.**

Cork, to : *Thau bují mañ shísha mán-khutha,* have you corked the bottle ? (Thee–by the–cork in the–bottle has–been–put ?) Lit. in–made. **155, 156.**

Cormorant, a : *Haw-áñ kitháñ murgh ant, káñwní,* what birds are those ? Cormorants ? (Those what birds are ? Cormorants ?) **86.**

Corn : *Má áñ-híára áf dí dátha dán dí dátha,* I have given it water and corn (me by it–to water also has–been–given–corn also has–been–given). Speaking of a horse. *Dán,* grain, corn ; general term. Per. *dána,* grain ; a single grain. **155, 156, 201.**

Corner : *Áñ wath-í logh chund-a oshtáthiy-ath,* he was standing at the corner of his house (he himself–of the–house–of the–corner–at standing–was). Lah. *chund,* Kur. *kunj. Katak,* the corner of a piece of cloth, etc. **122.**

Corn-field, a : *Mañ haw-áñ rosh-áñ khishár-áñ sakhía savz athant,* the corn-fields were beautifully green at the time (in those days the–crops very green were). Per. *kisht-kár.*

Corpse, a : *Thau mayat phajía-ártha khan-eñ,* can you recognize the corpse ? (Thou the–corpse recognized can–make ?) Also, *lásh. Murdagh,* the dead body of an animal. All three words come from the Per. **168.**

Corpulent : *Dost, thau chí-e lándav biagh-eñ,* my friend, you are getting somewhat corpulent (friend thou somewhat stout becoming–art). *Lándav-e mar,* a fat man. **106.**

Correct : *Íñ hál rást eñ,* is that statement correct ? (This statement true is ?) *Mañ áñ-hí rást-e dast-a,* in his right hand. Per.

Correct, to : *Thau ma-na naṣíhat deagh-eñ,* are you correcting me ? (Thou me–to advice giving–art ?) Don't. From the Arb. through the Per. **106.**

Corrupt : We may use *gandaqh*, the Per. *gandah*, or *wḥár*, the Per. *khwár*, according to the sense. The general meaning of the first is "rotten", and of the second, "vile," "abject."

Corrupt, bribe, to : *Ma-í ambráh-ar vadí ma de*, do not corrupt my servant (me–of the–servant–to a–bribe not give). Or, *ma-í ambráh-ar ma labhain*. Both noun and verb come from the Sin. **116.**

Corruption, putrefaction : *Gandaghí shurú' bíthagh-etha*, corruption had set in. **112.**

Cost, it : *Áṅ-hí bhá gíst rúpiyá bítha*, it cost twenty rupees, (it–of the–price twenty rupees became). *Bítha* thus often stands for "was". *Bhá*, price, cost. Sin., Hin. *bahá*, price. **110.**

Costly : *Chí-e girán eṅ*, it is somewhat costly (a–little dear it–is). A trifle expensive. Per. **8, 91.**

Cot, a small bed : *Chukh khaṭ chakhá er-khaṅ*, put down the child on the cot (the–child the–cot on down–put). Lit. down–make. Sin. Hin. **116.**

Cotton : *Áṅ-hí sar-a chí-e kharpás ber*, wrap a little cotton round the end of it (it–of the–end–on some cotton wrap). *Chí-e kharpás*, or simply *kharpás-e*. The word comes from the San. through the Hin. *karpás*. **8, 91, 116.**

2. The seed is called *pewa*, the bud *phútí*, and the field in which grown *wár*.

Cough, to : *Thau pha chi kul-ána kul-ána ravagh-eṅ*, why do you keep on coughing ? (Thou for why coughing coughing goest–on ?) *Kulagh*, *kultha*, *kuletha*, to cough. Sin. *kanghaṇu*, to cough. **172.**

2. *Áṅ shaf-a ba'ẓ kúk-í*, he coughs a lot during the night (he the night during much coughs). Kur. *kokín*. Hin. *kúknā*, to moan, etc. **131.**

Could : *Ádam khán jind-ar taufíq na bítha*, could not Adam Khán have done it himself ? (Adam Khán himself–to ability not was ?) *Taufíq*, power, ability, is from the Arb. root *wafiqa*, to find fit. **93, 110.**

2. *Má khutha na khutha*, I could not do it (me–by done not it–was–done). This may be put, *má khuth na khutha*. A potential compound. **168.**

Council, a : *Majlis tháṅ hand-a bí*, where will the council meet ? (The–council what place–in will–be ?) Less pretentious

is the well-known term *jirga, jirgah.* The first is from the Arb. and the second from the Per.

Counsel : *Áṅ jawá'eṅ trán ath,* that was good counsel (that good counsel was). *Trán* is probably never used in a bad sense. *Trán bandagh.* **44.**

Counsel, give advice, to : *Khas-e-ar naṣíḥat deagh,* to counsel or give advice to anyone. Arb.

Counsel, to take : *Maroshí ma go áṅ-hía ṣaláḥ khan-áṅ,* I shall take counsel with him to-day (to-day I with him counsel shall–make). Arb. **103.**

Count, to : *Thau esh-áṅra gannitha na khan-eṅ,* cannot you count them ? (Thou them counted not can–make ? *Gannagh, gannitha.* But note the idiom, *ma tha-ra na gannagh-áṅ,* I don't count you as being anybody. Hin. *ginná.* **168.**

Countless : *Maṅ jazíra be-ḥidhagh-e murgh athant,* there were countless birds on the island (on the–island countless birds were). We take this to be a corr. of *be-ḥad.* The Per. *be-shumár* may be used. **41.**

Count on, to : *Ma-na khayál ne-y-ath ki gíst bí,* I did not count on there being twenty (me–to thought not–was that twenty will–be). Very often pronounced *khiyál.* From the Arb. through the Per.

Country, a : *Ákhtagh-ant dír-e dighár-a,* they arrived in a distant country (they–came a–distant land–into). *Dighár,* land ; country. The storyteller often places the verb first. Per. *dih,* a village, town. Hin. *desh,* a country. Per. *díhár.* **41, 141.**

2. *Inglistán dír-e wiláyat eṅ,* England is a distant country (England a–distant country is). The term *wiláyat* is applied to any distant country, but more generally to England. Per. **41.**

3. *Kitháṅ deh náṅwáṅ, maṅ kitháṅ deh-a,* in what country ? Sin. *dehu.* **17, 86.**

Country, one's native : *Maroshí sai-mí rosh eṅ ki dosten shutha wath-í waṭan-a,* Dosten left for his native country three days ago (to-day the–third day is that Dosten went himself–of the–native–country–to). *Waṭan,* native country. Arb. **17, 52, 110.**

Couple, a : *Má khawinjar-ání yá jukht dítha,* I saw a couple of partridges (me–by partridges of a pair was–seen). Per. *júft, júr.* **17, 155, 156.**

Courage : *Sak-mardí khamí ne-y-ath,* there was no lack of courage (courage–of lack not–was). Bravery. *Bahádhuri, diláwarí, hotí,* are other words. All these are from the Per. except the last, which comes from the Hin.

Course, of : *Bale, ma sakhí sarwar-a ba'ẓ dhaka shuthagh-áṅ,* of course, I have often been to Sakhí Sarwar (yes I Sakhí Sarwar–to many times have–gone). *Bale* comes from the Per. Its place can nearly always be taken by *hau,* the Pakh. *ho.* **110.**

2. *Thí chi,* of course, rather, what else ? What do you suppose ? This is the equivalent of the Urdú and Hindí *aur kyá.*

Course, race-course, a : *Ma mádhin-ar thashagh-e hand-a shasht-áṅ,* may I send the mare to the race-course ? (I the–mare the–racing place–to may–send ?) *Thashagh, thakhta.* Per. **17, 131.**

Course of time, in the : *Guda bí-ána bí-ána máth dí phith dí murtho shutha,* in the course of time both father and mother died (then becoming becoming the–mother also the–father also having–died went). The participle is repeated to bring out the sense of time gradually passing. "Mother" always stands first in the East. Let all would-be cavillers take note of this fact. **120.**

Court, court-house, a : *Kachahrí derav-a dí eṅ sakhi sarwar-a dí eṅ,* there is a court-house in Dera Ghází Khán and another in Sakhí Sarwar (a–court–of–justice Dera–Ghází–Khán–in also is Sakhí Sarwar–in also is). This is the Hindí word without any change. **17.**

Court, woo, to : *Ma shá-í jinkh shikk-a ákhtagh-áṅ,* I have come to court your daughter (I you–of the–daughter–of the–love–for come–am). This may be from the Arb. root *'ashiqa,* or the Arb. root *sháqa.* Dames favours the latter derivation. **110.**

Courtesy : *Maroshí má adab chí-e khamí dítha,* I noticed a slight lack of courtesy to-day (to-day me–by courtesy–of a–slight want was–seen). Good manners, politeness. Arb. **8, 91, 155, 156.**

Court-yard : *Mayat maṅ veṛav-a waptiy-ath,* the corpse was lying in the court-yard (the–corpse in the–court-yard lying–was). *Veṛav, veṛhá.* Pan. *weṛhá.* **122.**

Cousin, a : *Tha-í chikhtar trí-zákht astáṅ,* how many cousins have you got ? (Thee–of how–many cousins are ?) *Trí-zákht,*

a paternal aunt's son ; *nákho-zákht*, a paternal uncle's son. *Trí* is the Hin. and San. *strí*, a woman. *Zákht* appears to be derived from the Per. verb *zádan*, to bring forth.

The Baloch male has a penchant for first cousins. If there be one in the market he will marry no other.

Covenant, a : *Gushante ki pha wath-áṅ 'ahd eṅ*, they say there is a covenant between them (they–say that between themselves an–agreement is). *'Ahd*, *'ahdh*. From the Arb. **131.**

Cover, a : *Thau haw-e dez dhakan dítha*, have you seen the cover of this pot ? (Thee–by this pot–of the–cover has–been–seen ?) Also *sar-posh*, *daf-sar*. Hin. *ḍhakkan*, *ḍhakná*. The other two are Per. derivatives. **155, 156.**

Cover, to : *Ma dhak-án-í*, am I to cover it ? (I may–cover–it ?) *Dhakagh*, *dhakitha*. Generally when speaking of pots and pans, food, etc. Hin. Sin. **131, 158a.**

2. *Tha-í riẓá'i eṅ*, *kaj-eṅ na kaj-eṅ*, you can cover it or not, just as you like (thee–of the–pleasure it–is thou–mayest–cover not thou–mayest–cover). *Kajagh*, *kajitha*. Sin. *kajaṇu*. **131.**

3. *Go shár-a jind-ar jhar*, cover yourself with a blanket (with a–blanket yourself cover). *Jharagh*, *jharitha*, to cover. *Shár*, a blanket, is the Pakh. *shara'í*. **93, 116.**

Cover, to take : *Panáh khaṅ ki thír na lag-í*, take cover so that you may not get hit (cover take (make) that the–bullet not may–attach). *Panáh* comes from the Per. **131.**

Covered, as a mare by a horse, to be : *Bale, savze mádhin sara sarkárí sán khapta*, yes, the grey has been covered by the government stallion (yes the–grey mare on the–government stallion has–fallen). *Sara khafagh*, *sara khapta*, on to fall, to cover. **110.**

Covering, a : *Shál*, a blanket ; *phushtí*, a sheet, cloak, anything loose to throw over the shoulders ; *sar-posh*, a female head-dress ; *barzí*, a bag, any covering sewn or roped round a bundle.

Coverlet, a : *Thau haw-e nokh-e laḥef tháṅ hand-a gipta*, where did you buy this new coverlet ? (Thou–by this new coverlet what place–in was–bought ?) Lit. taken. The Arb. *liḥáf*. **41, 88, 155, 156.**

Covetous : *Má ashkhutha ki baloch ḥirṣ-nák b-áṅ*, I have heard that the Baloches are a covetous people (me–by it–has–

been–heard that Baloches covetous are). As a rule. Arb. *ḥirṣ*, greed, greediness. *Nák* is a Per. suffix. **131, 155, 156.**

Covetousness : *Thí mar mál phullagh ḥirṣ n-eṅ*, robbing another man of his property is not covetousness (another man–of the–property to–plunder covetousness not–is). Arb. **118.**

Cow, a : *Gokh-áṅ áṅ-hí jind-egh ant*, the cows are his own (the–cows him–of own–of are). *Gokh*, a cow ; an ox. Hin. *gá'o*, a bullock ; cow. Skt. *go*, a bull ; cow. **93.**

Coward, a : *Baghá dar-a khash*, drag the coward outside (the–coward outside drag). *Baghá, bagha*, a coward, one who runs away. Hin. *bhágná*, Sin. *bhadjṇu*, to flee, run away. **116.**

2. *Thursokh khai-ar gushagh-e*, whom is he calling a coward ? (A–coward whom–to he–saying–is ?) *Thursokh khai eṅ*, who is afraid ? The noun of agency got from *thursagh, thursitha*, to fear. Per. *tarsídan*, to fear, dread. **117.**

3. *Áṅ laghor azh wath-í sáyah thursagh-e*, that coward is afraid of his own shadow (that coward from himself–of the–shadow fearing–is). *Laghor* mean, wretched, cowardly, and as a substantive, coward. Pakh. *laghar*, poor, destitute, etc. **106.**

Cowardly : *Thau sakhía gwar-dil-e kár khutha*, you did a very cowardly thing (thee–by a very cowardly act has–been–done). Dames gives *gwa-dil*, and suggests that this may be intended for *gwand-dil*, short-heart. It is merely a shortened form of *gwarakh*, a lamb, an unweaned lamb. **41, 155, 156.**

Cowed, to be : *Gudá mar-khushokh-áṅ baghá bíthagh-ant*, on this the murderers became cowed (then the murderers cowards became). Crude, we grant you, but distinctly explicit. **110, 117.**

Cowherd, a : *Gokh-wál wath-í logh-a shuthagh-etha*, the cowherd had gone home (the–cowherd himself–of the–house–to gone–was). *Gokh-wál, gwálar, gawál*, etc. Hin. *gwálá, go'álá*, a cow-keeper. **112.**

Cow-house, cow-pen, a : *Bhán galo band ath*, the door of the cow-pen was shut (the–cow-pen–of the–door closed was). Or, *jub*. Lah. *bháná*.

Cowry, a : *Áṅ wakht-a ma-í gwara kushk ne-y-ath*, I hadn't a cowry at the time (that time–at me–of with a–cowry not–was). *Kushk, kashk, kowd*. Sin. *koṛí*, Hin. *kauṛí*.

Crab, crab-fish : In the North we hear *kuklí* used, and in the South *kuklí* and *nahuchin*. Sin. *kánkiṛo*, Pakh. *kúní-kabar*.

Crack, opening: *Maṅ phat-a wath-í dast mán-khaṅ*, put your hand in the crack (in the–crack thyself of the–hand put). The Per. *darz* does not appear to be in wide use. Hin. *phaṭá*, split, cracked. **116.**

Crack, sound : *Jhaṭ-e phadha má túfak-ání gwánkh ashkhutha*, after a little we heard the crack of rifles (a–moment after us–by rifles–of the sound was–heard). *Gwánkh, gwánk*, may be used in this sense. Per. *báng*. **17, 155, 156.**

Crack, split, to, intrans. : *Gind, bhit trakagh-a khafagh-e*, look, the wall is beginning to split (look the–wall to–crack beginning–is). Lit. falling–is. *Trakagh, trakitha, tarkitha*. Sin. *ṭurkaṇu, ṭirkaṇu*. **174.**

Crack, split, to, trans. : *Ma parosh-í*, don't crack it. *Paroshagh, paroshta*. From the intrans. form *prushagh, prushta*. Both verbs are very often aspirated. **116, 158a.**

Cradle, a : *Áṅ-hí zál chukh-e maṅ gwáṅzagh-a lodainagh-etha*, his wife was rocking a child in a cradle (him–of the–wife a–child in a–cradle swinging–was). *Gwáṅzagh*, a cradle. Generally a basket or piece of sacking suspended from the roof of the hut or tent. Per. *gahvárah*, Pakh. *zángo*. **107.**

2. *Shágh gwánzagh tha-í kár eṅ*, rocking the cradle is your business (the–cradle to–rock thee–of the–work is). A swing. Always remember that the Baloch cradle is a small swing or hammock. Pakh. *zángo*. **118.**

Craftsman, a : *Hau, wastádh dí ṣání eṅ*, yes, the craftsman also is in attendance (yes, the–craftsman also present is). *Wastádh*, anyone skilled in any particular subject. Per. *ustád*, a chief workman ; teacher.

Crafty : *Díl-zawání mar eṅ, i'tibar lá'iq n-eṅ*, a crafty person, and one not to be trusted (a–crafty person he–is reliance worthy–of not–he–is). Per. *dil*, the heart, and *zabán*, the tongue, speech.

Crag, a : *Haw-áṅ ghaṭ burz-a ki haw-áṅ ghaṭ bun-a*, above or below that crag ? (That crag above or that crag below ?) Precipice. It is often pronounced with soft *t*.

Crane, the bird : *Dhíng eṅ, túfak ma jan*, don't fire, it is a crane (a–crane it–is your–gun not strike). The adjutant bird. Pan. *dhíng, ḍhíng*. **116.**

Craving : *Andar-a be-y-á, ma-phar thau sakh-ígha shudhígh*

aṯháṅ, come along inside; I was craving to see you (inside come I for thee very hungry was). *Shudḥagh*, *shudḥígh*, hungry; longing for, craving for. From the San. *kshudh*, *kshudhá*, hungry; through the Hin.

Crawl, to: *Ma bámbaro bíṯho andar-a shuṯhagh-úṅ*, we crawled inside (we stooping–down having–become inside went). *Bámbaro bíagh*, to stoop, *bámbaro bíṯho ravagh*, to crawl. Sin. *bámbhiṛu*, stooped down on hands and *feet*. **110, 121, 181.**

Crease, a: *Ikar-e gunj-áṅ phar chi*, why all these creases? (So many creases for what?) Pakh. *gundza*.

Creation, the: *Dost man-í, dunyá paidá 'ish wakht-a ma ṣání ne-y-aṯhán*, my friend, I was not present at the creation of the world (friend mine the–world–of the–creation–of the–time–at I present not–was). Had I been, I should have endeavoured to arrange things differently for you. Per. **17, 58.**

Creator, the: *Qádir-ar kal bí*, the Creator will know (the–Creator–to information will–be). I have no knowledge. Generally pronounced as simple *kádir*. The Arb. root is *qadira*, to be able.

Creature, creatures: *Áṅ dí ḥudḥá makhlúq ant*, they also are God's creatures (they also God–of the–creatures are). Or *khulq*. Arb. *khalaqa*, to create.

Credit: *Ma thí bar-e tha-ra wám na de-áṅ*, I shall give you no more credit (I another time thee–to a–loan not shall–give). *Maskíf*, honour, credit. Per. *vám*, *wám*. **103, 201.**

Credit, to: *Inna, ma go áṅ-hía báwar na khanagh-áṅ*, no, I do not credit him (no I in him belief not making–am). Meaning, I do not credit what he says. *Báwar*, trust, faith, etc. From the Per. **106.**

Creditor, a: *Níṅ ma-í por-girokh eṅ*, he is already my creditor (now me–of a–creditor he–is). Lit. credit–taker. Pakh. *por*, credit. Per. *giriftan*, to take. **117.**

Creed: *Tha-í kalima waṯh-í ham-sáyagh mál duzagh eṅ*, *your* creed is to steal your neighbour's property (thee–of the–creed thyself–of the–neighbour–of the–property to–steal is). That is what *you* believe in. *Kalima*, *kalma*, the Muhammadan confession of faith. Arb.

Creep, to: *Már áṅ phalaw-a luragh-eṯha*, the snake was creeping away from us (the–snake that direction–in creeping–

was). When we noticed it. *Luragh, luritha.* Sin. *riṛhaṇu,* Hin. *luṛhná,* to roll, etc. **107.**

Creeper, a : *Haw-e val nám tha-ra málim eṅ,* do you know the name of this creeper ? (This creeper–of the–name thee–to known is ?) Also *már-val.* Sin. *vali,* Hin. *bel.* **204.**

Creeping things : *Shá-í chana ḥudhá thewagh-e lurokh-áṅ paidá khuthagh-ant,* you think then that God created all creeping things ? (You–of the–opinion–in God–by all creeping–things created were–made ?) The pl. of the noun of agency got from *luragh,* to creep. **41, 117, 155, 156.**

Crest, of a hill : *Haw-áṅ koh sar-a,* on the crest of that hill (that hill–of the–top–on). Per.

Cricket, the insect : *Karákush hachí ziyán na khan-ant,* crickets do no harm (crickets any injury not make). At any time. Also, *chirat.* Pakh. *khazúk, kirṛai,* etc. **131.**

Crier, town-crier, a : *Hoká-khanokh-ar gwán-janaiṅ,* summon the crier, send for the crier (the–crier–to a–shout–cause–to–be–made). Hin. *húkná,* to cry. Witness our new phrase, " honk-honk." Pan. *hoká,* a proclamation. **117, 150.**

Crime : *Áṅ-híá chi taqṣír khutha,* what crime has he committed ? (Him–by what crime has–been–done ?) And by transposition, *taṣqír.* Arb. *qaṣar,* to be short, etc. **155, 156.**

Criminal, a : *Mujrim khai ath, e ma-na málim n-eṅ,* who the criminal was I do not know (the–criminal who was this me–to known not–is). From the Arb.

Crimson : *Áṅ soḥr n-eṅ, áṅ qirmizí eṅ,* it is not red, it is crimson (it red not–is it crimson is). Per.

Crocodile, a : *Yá mal-machh-e-á jhaṭí dátha, chhorav burtho wártha-í,* a crocodile caught the boy, carried him off, and devoured him (a crocodile–by a–snap was–given the–boy having–carried–off was–eaten–him–by). *Mal-machh,* the long-nosed crocodile. Hin. *mal, mall,* a wrestler ; and *machhí,* a fish. **8, 155, 156, 158a.**

Crocus, the : *Za'farán kegadh-e hingo eṅ,* the crocus is a beautiful flower (the–crocus a–beautiful flower is). Arb. **41.**

Crooked : *Sidhá n-eṅ, dingá eṅ,* it is not straight, it is crooked (straight not–it–is crooked it–is). *Dingá-e lath,* a crooked stick. Pan. *wingá,* Sin. *vingo.*

Crop, a : *Imbara thewagh-e khishár-áṅ jawán astáṅ,* all the

crops are good this year (this–year all crops good are). *Khishár, khshár,* cultivation, crops. To be distinguished from *khushár,* slaughter. Per.

2. The Spring crop is called *rabí',* and the Autumn *kharíf,* just as they are in India proper. *Faṣl,* a crop, crops, is heard everywhere. All these terms are from the Arb.

Wheat in Spring and Indian millet in Autumn are the chief crops in the plains. Maize is grown in the hills.

Crop-eared : *Haw-áṅ buttá-e bíng kha-ígh eṅ,* whose is that crop-eared dog ? (That crop–eared dog whom–of is ?) Hin. *búchá.* **41, 84.**

Crop of a bird, the : *Áṅ-hí gují láf-a yá ksá'eṅ meh ath,* there was a small nail inside its crop (it–of the–crop in a small nail was). Sin. **44.**

Cross, to : *Tha-ra kal eṅ ki avzár azh daryá ánega shuthagh-áṅ,* do you know if the cavalry have crossed the river ? (Thee–to information is that the–cavalry from the–river that–direction have–gone ?) *Azh daryá ánega ravagh,* to cross a river. **110.**

2. *Ghorav azh tháṅ hand-a dar-khapta,* where did the cavalry cross ? (The–cavalry from what place out–fell ?) *Dar-khafagh, dar-khapta,* to come forth, come out, issue. **110.**

3. *Daryá pár ravagh wakht-a chí-e mard dubeth-ant,* while crossing the river several men were drowned (the–river across going–of the–time–at some men were–drowned). *Daryá pár ravagh,* to cross a river. After *chí-e,* we might have used the verb in the sing. without any offence. Hin. *pár,* the other side. Per. *raftan,* to go. **17, 110.**

4. *Daryá áṅ-bar-a guz-eṅ,* will you cross the river ? (The–river–of that–side–to you–will–pass ?) *Guzagh, gwashta,* to pass. Per. **103.**

Cross-legged : *Palatrí basthọ nishta,* he sat down cross-legged. From the Hin. *palthí.* Sitting on the hams with the legs crossed in front. At first sight an impossible position. **110, 121, 181.**

Cross-roads : *Áṅ chiár-a oshtáthiy-ath,* he was standing at the cross-roads (he the–cross-roads–at standing–was). Lit. at–the–four. The context would have to bear out the meaning. **17, 122.**

Crouch, to : *Sipah-áṅra ḥukm khaṅ ki ḍolo bí,* order the men to crouch (the–sepoys–to an–order make that crouching become). Rarely *ḍulo,* as given by Mayer. Lah. *ḍoṛá,* doubled.

Crow, a : *Ya gorágh jhatí dátho ma-í whard burtho bál-gipta,* a crow swooped down and carried off my bread (a crow a–swoop having–given–me–of the–food having–carried–away wing–took). *Gorágh,* a crow. Probably connected with the Pakh. word *qárghah.*

Crow, to : *Kirrí chat chakhá yá khurús báng deagh-etha,* there was a cock crowing on the roof of the hut (the–hut–of the–roof on a cock crows giving–was). Per. **107.**

Crowbar, a : *Chinjú shá-í kár-a kh-á-í,* will a crowbar answer your purpose ? (A–crowbar you–of the–work–into will–come ?) Sin. *chanjúru.* **141.**

Crowd, a : *Jhaṭ-e phadha yá maz'eṅ bahír muchh bítha,* after a little a vast crowd gathered (shortly after a large crowd collected became). Sin. *bhíṛu,* Hin. *bhíṛ.* **8, 44, 110.**

Crowd, to : *Jihán hírithо ákhta tamáshá gindagh-a,* the people crowded round to see the spectacle (the–people having–crowded came the–show to–see). *Híragh, hírithа,* to crowd round, press forward. Note this use of *jihán, jahán,* the world. **119.**

Crowded : *Hand phur bítha,* the place was crowded (the–place full became). Sin. *púro,* Hin. *púra.* **110.**

Crown, the badge of royalty : *Balochistán-a táj n-eṅ charo phágh eṅ,* there are no crowns in Balochistán, only turbans (Balochistán–in a–crown not–is only a–turban is). Per. **17.**

Crown, to : *Áṅ-hí bráth-ar thartho árthо phágh bandaintha,* they brought back his brother and had him crowned (him–of the–brother back having–brought the–turban was–caused–to–be–fastened). *Phágh bandagh,* and *phágh bandainagh,* to crown, and to cause to be crowned. Idiom. **150, 155, 156.**

Crucible, a : *Kuthálí láf-a wur-resh-í,* pour it into the crucible (the–crucible in pour–it). *Wur-resh-í* or *ur-resh-í.* Sin. *koṭhárí.* **116, 158a.**

Crucify, to : *Odha ma rau, duzhman tha-ra súlí dá,* don't go there or the enemy will crucify you (there not go the–enemy thee–to the–gibbet will–give). Hin. *súlí,* an impaling stake. And that is the meaning here. **116, 201.**

Cruel : *Ma-í chana sakhía trund-e kár khutha-í,* to my thinking he has done a very cruel thing (me–of the–opinion–in a–very cruel act has–been–committed–him–by). *Trund,* cruel, heartless. Per. *ṭund,* stern, severe. **41, 155, 156, 158a.**

2. *Áṅ be-raḥm-e mar ath*, he was a cruel man (he a–cruel man was). The prefix is Per. the substantive Arb. **41.**

Crumb, a : *Bíng-ar yá gaphall de*, give a crumb to the dog (the–dog to a crumb give). Sin. *gapalu*. **201.**

Crupper : Use *dumchí* or *dumbál*, both of which come from the Per.

Cruse, a : *Shá-í ḍong ma-na ran gují gír-ár-í*, your bottle reminds me of the widow's cruse (you–of the–bottle me–to the widow–of the–cruse–of the–remembrance–brings). **131.**

Crush, to : *Maṅ dast-a ḥírth khan-í*, crush it in your hand (in your–hand small make–it). A corr. of the Per. *khurd*. Kur. *ḥúrd, ḥúr*. **116, 158a.**

2. *Dír bí, thau ma-í phádh-ar mallagh-eṅ*, get away, you are crushing my foot (far be thou me–of the–foot crushing–art). *Mallagh, mallitha*. "To rub" is the primary meaning of this verb. Hin. *malná*. **106.**

Cry, call out, to : *Má ba'ẓ dhaka gwánkh jatha*, I cried out a number of times (me–by many times a–shout was–struck). *Gwánkh, gwánk*, is the Per. *báng*. **155, 156.**

Cry, weep, to : *Pha haw-áṅ kháṅ áṅ-hí chukh-chorí har wakht-a gregh-ant*, this is why his children are always crying (for that–very reason him–of the–children all times–at crying–are). *Gregh, gretha, giretha*, to cry, weep. It is very often treated as a trans. verb. Per. *girístan*, to weep. **106.**

Cubit : *Sí harsh drázh*, thirty cubits long, thirty cubits in length. Sin. *hathu*, Pakh. *hata*. But we do not think this is the correct etymology.

Cucumber, a : *Pábí jawán dí eṅ arzán dí eṅ*, cucumbers are good and cheap (the–cucumber good also is cheap also is). Use the sing., numbers are not in the mind of the speaker. Sin.

Cud, to chew the : *Haw-áṅ ganokh gush-í ki khargoshk ro-mast khan-ant*, that fool asserts that rabbits chew the cud (that fool says that rabbits chewing–the–cud make). Also *ogál khanagh*. Hin. *ugálná*. **131.**

Cuff, slap, a : *Áṅ-hú tha-ra chikar-e chamárth jatha-ant*, how many cuffs did he give you ? (Him–by thee–to how–many slaps were–struck ?) Sin. *chamáṭ, chapáṭ*, etc., Hin. *chapat*. **77, 78, 155, 156.**

Cuff, to : *Gudá ma-na chápol janagh-a khapta*, whereon he

started to cuff me (then me slapping to–strike he–started). Lit. fell. Sin. *chapát, chamáṭ*, etc. Hin. *chapat.* **174.**

Cuirass, a : *Maṅ íṅ rosh-áṅ má zirih ján-a na khan-úṅ,* cuirasses are not worn nowadays (in these days we cuirasses our–persons–on not make). The Per. *zirah.* **131.**

Cultivate, to : *Imbara ma thewagh-e dighár-a kár de-áṅ,* I shall cultivate all my land this year (this–year I all land–to work shall–give). A peculiar way of putting it. **41, 103.**

2. *Imbara ma esh-íar vasm khan-áṅ,* I shall cultivate it this year (this–year I it cultivated shall–make). *Vasm* comes from the Hin. through the Sin. **103.**

Cultivated : *Tha-í halq-a dighár vasm eṅ,* is the land near your village cultivated ? (Thee–of the–village–in the–land cultivated is ?) *Vasam, wasam,* cultivated, tilled ; inhabited. Mul. *vasan,* to be cultivated : from the San.

Cultivation : *Phiṭh dí bachh dí khishár-a khishagh-ant,* both father and son are engaged in cultivation (the–father also the–son also crops cultivating–are). *Khishár,* crops, cultivation. *Khishagh, khishta,* to cultivate. Per. *kishtan,* to till, *kisht-kárí,* cultivation. **106.**

2. *Edha khird baʿẓ eṅ,* there is considerable cultivation here (here cultivation abundant is). This is probably the Pakh. *kar,* agriculture, which Bellew derives from the Per. *kar* = *kir* = *khir* = *khird.*

Cultivator, a : *Áṅ ráhak gushagh-e maroshí maṅ dirá áf kham eṅ,* that cultivator states there is little water in the river to-day (that cultivator saying–is to-day in the–river water little is). *Ráhak,* a cultivator. Pan. *ráhak,* a farmer, cultivator. Mul. *ráhak,* a tenant. **106.**

2. *Har do bráṭh khishokh aṭhant,* both brothers were cultivators (each two brothers cultivators were). The noun of agency got from *khishagh.* Per. **117.**

Cummin : *Zíra thí chí eṅ, dhaniyá thí,* cummin is one thing, coriander another (cummin other thing is coriander other). They are not the same. *Zíra, jíra.* Per. *zírah.*

Cunning : *Yát khaṅ, áṅ sakhía droh-bází eṅ,* remember, he is a very cunning fellow (remembrance make he very cunning is). Lit. false–playing. A Hindí-Persian compound. The Persian-Arabic *díl-ḥaríf,* heart-enemy, is another popular term. **116.**

Cup, a : *Thewaghe áf qadaḥ láfa máṅ-khuṭha-i,* he put all the

water in the cup (all the–water the–cup in was–put–him–by). *Qadaḥ*, a cup. The final *í* of the verb is the pronominal of the 3rd pers. in the agentive case. **155, 156, 158a.**

2. *Bathlo, piyála*, a clay cup, *kator*, a metal cup, brass cup ; *kodí*, a metal drinking cup. *Bathlo* may also signify " a wooden mortar ". Sin. *vaṭo, piyálo, kaṭoro*. *Kodí* may be a corr. of *qadaḥ*.

Curdle, to : *Shír masthiy-e*, the milk is curdled (the–milk curdled–is). *Madhagh, mastha*. *Madhagh-e shír*, curdled milk. Per. **122.**

Curds : *Áṅ zál ma-í nashár eṅ, nawáṅ má-r chí-e phaner-poṅch dáth*, that is my brother's wife ; she may give us some curds (that woman me–of the–sister-in-law is perhaps us–to some curds she-may–give). The contingent future. *Phaner-poṅch, phaner-puch, dáhí*, curds. Per. *panír*, cheese. *Poṅch, puch*, is no doubt got from the Hin. verb *poṅchná*, to expunge, wipe out ; *poṅchan*, dregs, orts. **130.**

2. *Ma shír shawashk-áṅ, mastagh shawashk-áṅ, nemagh shawashk-áṅ*, I sell milk, curds, and butter (I milk sell curds sell butter sell). *Mastagh*, curds. The word appears to be coined from the verb *madhagh, mastha*, to curdle. Per. *mást*, curds. Hin. *maṭṭhá*, milk coagulated with its butter in it. **131.**

Cure, make whole, to : *Ma-na ḥáwá dá-eth, ma druáh khanán-í*, make him over to me, I will cure him (me–to delivery give I well will–make–him). *Druáh, duráh khanagh*, to cure, make well. Sin. **103, 158a.**

2. *Ma wath tha-í darmán khan-áṅ, ma wath tha-í 'iláj khan-áṅ, ma wath tha-ra ḥair khan-áṅ*, I shall cure you myself. Per. *darmán*, medicine. *Ḥair* is a corr. of the Per. *khair*. *'Iláj* is from the Arb. **103.**

Cure, remedy : *Warokh-e dánagh 'iláj n-eṅ*, there is no cure for cancer (the–eating sore–of remedy not–is). Arb. *'alaj*, to surpass in care, etc. **117.**

Curious, strange : *Haw-e 'ajab-e kirm gind*, look at this curious insect (this curious insect look–at). Arb. *'ajiba*, to be astonished. **41, 116.**

Curl, ringlet, a : *Áṅ-hí drázh-e gulálakh-áṅ athant*, did he have long curls ? (Him–of long ringlets were ?) Side-locks. Hin. *gál* (*gal*), the cheek, and *alak*, a lock of hair, curl. **41.**

Current, in circulation : *Ma na gir-án-í, e dáth-gipt-e zar n-eṅ*, I won't take it, it is not current coin (I not will–take–it

it current money not–is). From the two Per. derived verbs *deagh*, *dátha*, to give, and *giragh*, *gipta*, to take. **103, 158a.**

Current, the : *Maroshí sail sakhía tikká eň*, the current is very strong to-day (to-day the–current very swift is). Per.

Currier, a : The only feasible words are the Hin. *mochí*, a worker in leather, and *dabbágh*. The latter is derived from the Arb. verb *dabagh*, to tan.

Curry, dress leather, to : *Thau phost dabgh khanagh zánagh-eň*, do you know how to curry leather ? (Thou leather curried to–make knowing–art ?) Arb. *dabagh*, to tan. Per. *dabagh kardan*, to tan, curry. **106.**

Curry-comb, a : *Karkará kár-a me-y-ár*, do not use the curry-comb (the–curry-comb use into not bring). When you groom my mare. Hin. *kharahrá*, *kharerá*. *Shanuq* is in use. It is from the Per. *qashan*, by a transposition of letters. **116.**

Curse you ! *Tha-ra dosten-ár ṣadqa khan-áň, thau khai eň, áň khai eň*, curse you and Dosten : who are you and who is he ? (Thee–to Dosten–to curses I–make thou who art he who is ?) This is the Arb. *ṣadq*, truth, sincerity. *Ṣadqa* should therefore mean " a blessing ", " blessings ". The good Baloch, however, generally uses it in the opposite sense. **131.**

2. *Tha-í chakhá la'nat bí*, God's curse on you (thee–on the–curse–of–God be). Also *bad-du'á*, lit. bad–prayer. *La'nat* and *du'á* come from the Arb.

Curtain, a : Use the Per. term *pardah*, *parda*. It includes all kinds of curtains, and is understood everywhere.

Curve, a : *Odha maň dag-a pech eň*, is there a curve in the road there ? (There in the–road a–curve is ?) Bend. The same word may mean " a screw ". Per. *pích*.

Curved : *Mashe risála kirich chot eň*, but the cavalry sword is curved (but the–cavalry–of the–sword curved is). *Chot*, curved, crooked, bent. Kur. *chotánín*, *chaft*, etc.

Cushion, a : *Harragh-e gaḍḍí chakhá nishtiy-ath*, there was an old woman seated on a cushion (an–old–woman a–cushion on seated–was). Hin. *gaddí*. **8, 122.**

Custody : *Wath-í bachh ma-í amánat khaň*, leave your boy in my custody (thyself–of the–son me–of a–charge make). *Amánat*, something left in the care of another. May be used of persons or things. Arb. *amana*, to be safe. **116.**

Custom : *Má-í sístán ham-esh eň*, this is our custom (us–of

the–custom even–this is). *Sístán*, a custom, customs. It is in some parts of the country pronounced *síthán*. From the Arb. plur. *sísán*, sing. *sús*, nature, natural disposition. **71.**

2. *Má chi khan-úṅ, mulk dastúr ham-esh eṅ*, what can we do ? It is the custom of the country (we what may–do ? The–country–of the–custom even–this is). *Dastúr*, custom, usage. Per. **131.**

3. *Deh riwáj n-eṅ*, it is not the custom of the country (the–country–of the–custom not–it–is). Arb.

Custom, customs, duties : *Tha-ra tuk deagh bítha*, did you have to pay custom ? (Thee–to duty to–give became ?) A corr. of the Hin. *ṭaká*, two pice. **203.**

Cut, reap, to : *Ba-rau, chí-e reṅv-a run be-y-ár, ma-í asp-ár phiren*, go and cut some grass and put it in front of my horse (go some grass cut bring me–of the–horse–to throw). *Runagh, rutha*, to cut, reap. Sin. *lunaṇu*, to reap. Initial *l* has become initial *r*. **8, 91, 116.**

Cut, to: *Hudhá wásta ragh ma chák*, for God's sake do not cut the artery (God–of for–the–sake the–artery not cut). *Chákagh, chákitha*. Per. *chák*, a cleft, crack, *chák kardan*, to tear, etc. **116.**

Cut in two, to : *Gudá má áṅ-híar do nem khutha*, then I cut it in two (then me–by it two halves was–made). *Takhta do nem bítha*, the board was cut in two (the–board two halves became). **58, 155, 156.**

Cut off, to : *Má áṅ-híe har do-e gosh buritho ás-a sokhtant*, I cut off both his ears and burnt them in the fire (me–by him–of each two ears having–cut–off the–fire–in were burnt). *Buragh, buritha*, to cut, cut off. Per. *burídan*, to cut, sever. **58, 77, 78, 155, 156.**

Cut to pieces, to : *Ma tha-ra guḍ-áṅ*, I shall cut you into pieces, I shall make mince-meat of you. Sin. *guḍaṇu*. **103.**

Cut up, to : *Gushante ki duzhman-á yá badraga jatha*, I hear the enemy has cut up a convoy (they–say that the–enemy–by a–convoy has–been–struck). *Janagh, jatha*. Per. *zadan*. **131, 155, 156.**

D

Dagger, a : *Ma-na kátár sakhía mán-ákhta,* I have been severely wounded with a dagger (me–to a–dagger severely has–come). *Kátár,* a dagger. Hin. *katár,* a dagger. **206.**

Daily : *Har-ro har-ro kh-ákht gwasht ma tha-ra gind-áṅ,* he used to come daily and threaten me (every–day every–day he–used–to–come used–to–say I thee will–see). *Har-ro, ro-har-ro, rosh-pha-rosh-ígha,* daily. Per. *roz.* **114.**

Daily bread, one's : *Ma wath-í rizq phar chi tha-ra de-áṅ,* why should I give up my daily bread to you ? (I myself–of the–subsistence for why thee–to should–give ?) *Rizq,* subsistence, livelihood. Generally pronounced *rizk.* From the Arb. **201.**

2. *Tha-ra rozí azh kho mil-í,* where do you get your daily bread from ? (Thee–to thy–livelihood from where is–received ?) Per. **131.**

Dally, to : *Maṅ dag-a derí ma khaṅ,* do not dally on the way (on the–road delay not make). Per. **116.**

Dam, embankment : *Shaf-a band prushta,* the dam gave way during the night (the–night–during the dam broke). *Banú,* a dam or embankment round a field. The first is Per., the second Sin. **17, 110.**

Damage : *Faṣl-áṅra chí zíyán bítha,* did the crops suffer any damage ? (The–crops–to any damage became ?) *Hachí tháṅwáṅ na bitha,* no damage was done. Per. *zíyán* and *táwán.* **204.**

Damp : *Thar-e dighár-a ma nind-eth,* do not sit on the damp ground (the–damp ground–on not sit). *Thar,* damp, moist. Sin. *tari,* Hin. *tar,* damp, moist. **17, 41, 116.**

2. *Namb-e shaf ath,* it was a damp night. *Nambí,* that fresh feeling in the air that one notices after rain. Per. *nam.* **41.**

Damsel, a : *Haw-áṅ janikh ki asteṅ, áṅ ma-í gohár eṅ,* the damsel you see here is my sister (that damsel that is that me–of the–sister is). *Haw-áṅ warná'eṅ zál khai eṅ,* who is that young lady ? Pakh. *jinakai, jana'í,* a girl. *Warná* comes from the Per. **83.**

Dance, a : *Má esh-íar jhamar gush-áṅ,* we call it a wedding dance (we it–to a–wedding–dance say). *Jhamar, jhumrá.* A circular dance in which the hands are joined all round. *Dris,* any dance. Hin. and Lah. respectively. **131.**

Dance, to : *Gudá chhorav khapta dris janagh-a,* the boy then started to dance (then the–boy fell a–dance to–strike). *Dris,* dancing and clapping the hands. *Dris janagh, dris jatha,* to dance. The same word is often pronounced *drís* : *bale, drís khanagh-ethant,* yes, they were dancing. **74.**

2. *Jhumrá levo khanagh-ethant,* they were dancing and playing (the–circular dance play they–making–were). **107.**

The Sufís do not condemn dancing, the Sunnís do. The Qorán and the Traditions are for most part silent on the subject.

Dance, to cause to: *Ma tha-ra bándur wájh-a náchen-áṅ,* I shall make you dance like a monkey (I thee a–monkey like shall–cause–to–dance). *Náchenagh, náchentha,* to cause to dance. Hin. *náchná,* to dance, and *nachaná,* to cause to dance. **103.**

Danger : *Haṭar chí-e n-eṅ,* there is no danger at all (danger the–least not–is). Or, *khaṭra. Thursagh chi,* what is there to be afraid of ? From the Arb. through the Per. **91.**

Dare, to : *Ma ravagh-a jur'at khutha na khan-áṅ,* I dare not go (I to–go courage made not can–make). *Ma wath-í sar deagh-a taiyár ne-y-áṅ,* I dare not (I my head to–give ready not–am). *Jur'at* is from the Arb. **168.**

2. *Thau ma-í dem-a e rang-a thaukh khanagh-eṅ,* you dare to talk like this to me ? (Thou me–of before this kind–of talk making–art ?) The verb " dare " does not come in. **106.**

Dark : *Inna, shaf tahár ath, máh ne-y-ath,* no, it was a dark night, there was no moon (no the–night dark was moon not–was). *Tahár, thár,* dark. Per. *tár, tárík,* dark.

2. *Thárumegh-e shaf-e-a kíchah-a ma-na trettha-í,* I met him in the street one dark night (a–dark night–on the–street–in me–to met–he). *Thárum, thárumegh,* dark. **41, 206.**

Darkness : *Choshe tahárí ki esh-íar dast lag-íth,* a darkness that might be felt (such darkness that it–to the–hand might–touch). **131.**

Darn, to : *Ma-í mozhagh-ánar khadhe rufá khan-eṅ,* when are you going to darn my socks ? (Me–of the–stockings when darned thou–wilt–make ?) *Rufá, rufa* : a corr. of the Per. *rafú.* **103.**

Darner, a : *Maṅ kíchah-a baʿẓ rufá-gar ant,* there are plenty of

darners in the bazaar (in the–bazaar many darners are). Take your socks there to be darned. Per. *rafú-gar.*

Dash : *Áṅ-híar chí-e ashtáfí dilerí n-eṅ,* he has not got the least dash (him–to the–least quickness boldness not–is). Per. *shitábí* and *dilírí, dilerí.* **202.**

Dash, rush off, to : *Ma sar-a hakal-aná shuthagh-áṅ,* I dashed off ahead (I ahead dashing went). The present participle. *Hakalagh, hakalatha,* to dash on, spur on, etc. Hin. *haṅkárná, haṅkálnă,* to halloo after, as in the chase. **110, 120.**

Dashing along : *Má shwá-í nariyán daryá kharagh-a ḍrik-ána thash-ána dítha,* I saw your horse dashing along the bank of the river (me–by you–of the–horse the–river–of the–bank–along jumping galloping was–seen). The present participles of *ḍrikagh, ḍriktha,* to jump, and *thashagh, thakhta,* to run, gallop. **120, 155, 156.**

Dash to pieces, to : *Chukh-ar árí ma de, áṅ esh-íar bor-bor khan-í,* do not give the looking-glass to the child, he will dash it to pieces (the–child–to the–looking-glass not give he it in–pieces will–make). Or *bor-jor khan-í.* From *bhorenagh,* to break. Pan. *bhorná.* **103, 116, 201.**

Date : *Áṅ wakht-a ki sír ṭhiṭh muqarrar bí ma-na khabar de,* let me know when the date of the marriage has been fixed (that time–at that the marriage–of the–date fixed may–be me–to information give). *Ṭhiṭh,* date ; an auspicious moment selected for a betrothal, marriage, etc. Hin. **103, 116, 202.**

2. *Kitháṅ tárikh-a,* on what date ? (What date–on ?) Arb. **17, 86.**

Date, the fruit : *Khurmá, khurma, khurma,* is the general term. The ripening fruit gets a different name from time to time : e.g. *papuk,* green dates ; *kalunt,* dates that have begun to turn red, etc.

Daub, a : *Tha-í gal chakhá gil lep eṅ,* there is a daub of mud on your cheek (thee–of the–cheek on mud–of a–smear is). Splotch, smear. Hin.

Daub, to : *Áṅ-híar gil lep ma de,* don't daub it with mud (it–to mud smearing not give). Hin. **116, 201.**

Daughter, a : *Gudá janikh-e bítha-í,* then he had a daughter (then a–daughter became–him–to). *Janikh, jinkh,* a daughter. The lit. meaning is " little woman ", and it comes from *jan,* a woman. Per. *zan,* a woman. **110, 158a.**

Daughter-in-law, a : *Ma-í zál n-eṅ, ma-í nishár eṅ,* she is not my wife but my daughter-in-law (me–of the–wife she–not–is me–of the–daughter-in-law she–is). *Nishár,* daughter-in-law, a son's, nephew's, or brother's wife. Also *nashár.* Pakh. *nghor,* a daughter-in-law.

Dawn : *Ma rosh-ṭik-a tharṯho kh-á-áṅ,* I shall return at dawn (I day–streak–at having–returned shall–come). From Per. *roz,* day, and Hin. *ṭiká,* a small round mark, etc. **17, 103, 121, 181.**

Dawn, to : *Wakht-a ki phara phut-í,* when it dawns (the–time–at that dawn breaks). *Phutagh, phutiṯha.* Sin. *phiri phutaṇu.* A hard *t* generally becomes soft in Balochí, and a soft *t* hard. **17, 131.**

Day : *Shwá-í sír kiṯháṅ rosh bí,* what day will your marriage take place ? (You–of the–marriage what–particular day–on will–be ?) *Rosh,* a day, is often contracted to *ro. Har ro har ro,* daily. Per. *roz,* a day. **86.**

Day, some other : *Thí rosh rosh-e be-y-á,* come some other day. Only the second *rosh* takes the *e* of unity. **116, 141.**

Day, this day week, etc. : *Yá hafta rosh-a thar-í kh-á-í,* he will return this day week (one week day–to he–will–return he–will–come). And *yá máh-e rosh-a thar-í kh-a-í,* he will return this day month. **103.**

Day after to-morrow, the : *Ma thí bángah-á rav-áṅ,* I shall leave the day after to-morrow (I the–other morning–on shall–go). **26, 103.**

Day before yesterday, the : *Phairí rosh-a e ḥál biṯha,* this occurred the day before yesterday (the–day–before–yesterday day–on this event took–place). This is the Per. *parí roz.* **110.**

Daybreak : *Má rosh-tik-a rawáṅ biṯhagh-úṅ,* we set out at daybreak (we daybreak–at going became). A Persian-Hindí compound : *roz,* day, and *ṭiká,* a small round mark, etc. **17, 110.**

Day by day : *Má rosh-e rosh-e phír biagh-úṅ,* we grow older day by day (we day–by day–by old becoming–are). Daily. Per. **106.**

Daylight, at : *Rosh-ṭik-a áṅ-hia hághá khaṅ,* wake him at daylight (day–streak–at him awake make). From *rosh, ro,* day, and *ṭik,* spot, mark, streak. Per. *roz,* day. Hin. *ṭuk,* a little, *ṭikkí,* a small cake, *ṭíka,* a small round mark on the forehead. **17, 116.**

Dazed : *Áṅ thahur sahrá bítha,* he appeared dazed (he dazed apparent became). *Thau thahur-e ganokh,* you dazed idiot ! **110.**

Dead : *Jathaghe mar tháṅ hand-a eṅ,* where is the dead man ? (The–struck man what place–in is ?) *Janagh, jatha,* to strike ; kill. In Hindí and Urdú *márna* has the same two meanings. **122.**

2. *Gushante áṅ-hí phith murtho shutha,* I hear his father is dead (they–saying–are him–of the–father having–died has–gone). *Chi, murtho shutha,* is he dead ? **131.**

3. *Ṣai murthiya waptiy-ant,* three are lying dead (three dead lying–are). **122.**

Dead, the : *Má-í murthagh-ena sístán ham-esh eṅ,* these are the customs with regard to our dead (us–of the–dead–of the–custom even–this is). The customs which I have just explained to you. *Murthagh-ena* is the genitive case, and comes from the verb *miragh, murtha,* to die. Per. *murdan,* to die. **122.**

2. *Gudá murthagh-áṅ phádh-ákhtagh-áṅ,* and the dead arose (then the–dead on–foot–became). Per. **122.**

Deadly : *Zakhm khárí ath,* was the wound deadly ? (The–wound deadly was ?) *Hau, khárí-e zakhm ath,* yes, it was a mortal wound. The Per. *kárí.*

Deaf : *Maṅ gosh-áṅ khar eṅ,* are you deaf ? (In the–ears deaf you–are ?) In the South the word is pronounced *kar.* Per. *kar,* deaf.

Deafness : *Na'ra ma de, áṅ-híar kharí n-eṅ,* don't shout, he is not suffering from deafness (a–shout not give him–to deafness not–is). *Khar-e mar,* a deaf man. Per. **116, 202.**

Deal, a great : *Ní ma shwá-í ba'ẓ wámdar áṅ,* as it is I am a good deal indebted to you (now I you–of a considerable debtor am). *Ba'ẓ* may be used adjectively and adverbially. It is the Arb. *ba'ẓ.*

Deal, board, a : *Haw-e takhta ba'ẓ tankh eṅ,* this deal is by far too narrow (this board very narrow is). Per.

Dealer, broker, a : *Maṅ halq-a yak-e dalál n-eṅ,* there is not a single dealer in the village (in the–village a–single dealer not–is). From the Arb. through the Per.

Dealings : *Azh haw-e rosh-a ma-í tha-í dáth-gipt band bí,* our dealings shall cease from this very day (from this–very day me–of thee–of the–dealings stopped will–be). From the Per. verbs *dádan* and *giriftan.* **103.**

Deal with, treat, to : *Ma wath-í dil-a khaptagh-áṅ gannagh-a*

ki chákur choṅ khan-áṅ, I began to consider how I was to deal with Chákur (I myself–of the–heart–in began to–consider that Chákur how I–shall–act). *Khaptagḫ-áṅ* has here the force of " began ", and *khan-áṅ* that of " treat ", " deal with ", " behave towards ". **174.**

Dear, beloved : *Dil-sar-e dost man-í*, my dear friend. This might be used at the beginning of a letter. A Per. compound. **41.**

Dear, of high price : *Dán ba'ẓ bí, lekin girán bí*, there will be an abundance of grain, but it will be dear (grain plentiful will–be but dear it–will–be). Per. **103.**

Dearth, scarcity : *Girání eṅ, dukál n-eṅ*, there is dearness, but no dearth. There is a difference between these two words, although they are often used the one for the other. Per. and Hin. respectively.

Death : *Áṅ-hí miragḫ rosh ma ṣání ne-y-atháṅ*, I was not present on the day of his death (him–of dying–of the–day–on I present not–was). *Miragḫ, murtḫa*, to die. To be distinguished from *miṛagḫ, miṛatḫa*, to fight. Sin. *maraṇu*, Hin. *marná*, Per. *murdan*, to die.

2. *Gushante ki áṅ bíng mautḫ murtḫa*, I hear he died a miserable death (they–say that he a–dog–of the–death died). Arb. *maut*. **110, 131.**

The teaching of the Qorán appears to be that the moment you come into the world the date of your death is fixed, unalterably fixed. Thus we see why all these people are Fatalists.

Debarred : *Odḫa ravagḫ ma-na ḥarám eṅ*, I am debarred from going there (there -to–go me–to forbidden is). Unlawful. *Ḥarám*, forbidden, is constantly used in a secular sense. Arb. **204.**

Debt : *Ma níṅ wám-dár áṅ*, I am already in debt (I now a–debt–holder am). Or *vám*. *Qarẓ* is used in the same way : *qarẓ-dár*. Pah.

Decay, to : *Thewagḫ-e 'imárat wḥár bítḫa*, the whole building has fallen into decay (the–whole building ruined has–become). *Bo bíagḫ* may be used where in Urdú we use *bosída honá*. Per. **41, 110.**

2. *Áṅ-hí phádḫ-murdán galagḫ khaptagḫ-áṅ*, his toes began to decay (him–of the–toes to–decay began). *Galagḫ, galitḫa*, to melt away. Of meat, fruit, etc. Hin. *galná*. **174.**

Deceased, the : *Áṅ murtḫagḫ-ena zál gohár eṅ*, she is the deceased's wife's sister (she the–deceased–of the–wife–of the–

sister is). Note this genitival ending. It is not frequent. Just where and when it should be used is a mystery. **17, 122.**

Deceit : *Tha-í darogh-wandí e thí namúna eṅ,* this is another example of your deceit (thee–of the–deceit–of this another example is). *Droḡh-wandí, dirogh-wandí.* Other words are : *phana, pharámagh, khotá'í, ṭhagí.* Per. *durúgh* ; Sin. *ṭhagí* ; Hin. *khotá'í* ; Arb. *fann.*

Deceitful : *Áṅ pharámokh-e mar eṅ,* he is a deceitful person (he a–deceitful man is). From *pharámagh,* to deceive. **117.**

Deceitfully : *Thau khapto phan-ání kár khanagh-eṅ,* you are always acting deceitfully (thou having–fallen deceit–of work doing–art). Note this use of *khapto,* continually, always. *Phan-ání* comes from the Arb. *fanna,* to deceive. **178.**

Deceive, to : *Thau ma-í dem-a darogh bastha,* you have deceived me (thee–by me–of before falsehood has–been–fastened). Per. *durúgh* and *bandan, bastan.* **155, 156.**

2. *Thau ma-na na pharámagh-eṅ,* you are not deceiving me ? (Thou me not deceiving–art ?) *Pharámagh, pharámtha.* Probably connected with the Per. verb *fareftan.* **106.**

Deceiver, a : *Áṅ darogh-báz eṅ, áṅ-hí chakhá báwar ma khaṅ,* he is a deceiver, do not trust him (he a–deceiver is him–of on trust not make). One who plays with falsehood. A Per. compound.

Deception : *Ṭhagí kár-a me-y-ár,* do not practise deception (deception use–into not–bring). Simpler, however, is *ṭhagí ma khaṅ,* deception not make. The Per. *fareb* may be used. Hin. *ṭhagí.* **116.**

Decide, to : *Maroshí ṣaláḥ khan-úṅ,* we shall decide to-day. *Gudá e rang-a ṣaláḥ bítha ki . . .* then it was decided that . . . Arb. **103.**

Decide a case, to : *Mashe ní qází shar' bur-í,* but now the Native judge will decide the case (but now the–Native–judge the–law will–cut). *Shar',* the precepts or teaching of Muhammad. *Buragh, buritha,* to cut. Arb. *shara'a,* to prescribe a law to follow. Per. *burídan,* to cut. **103.**

2. *Tha-í muqaddama tumání sístán wájh-a gíesh-ant,* your case will be decided in accordance with tribal custom (thee–of the–case tribal custom in–accordance–with they–will–decide). *Gíeshagh, gíeshta,* to decide a case, settle a dispute. One can

nearly always avoid the pitfall of the passive voice. *Tuman*, a tribe, clan, but *tumání*, tribal. **103.**

3. *Kha-íá áṅ-hání nirwár-a khuṯha*, who decided their case ? (Whom–by them–of justice was–made ?) Decision of a case at law. Sin. *nirwáru*. **84, 155, 156.**

Decision, a : *Ba-rav-úṅ, shar' khan-úṅ go qáẓí-a*, let us go and get a decision from the judge (let–us–go a–decision let–us–make with the–judge). *Shar'*, judgment, decision. From the Arb. root *shara'a*, to prescribe a law to follow. **131.**

Declaration, proclamation : *Thau nokh-e hoká ashkhuṯha*, have you heard the latest declaration ? (Thee–by the–new proclamation has–been–heard ?) From the Pan. **41, 155, 156.**

Declare, assert, to : *Áṅ gushaġh-e ma na shuṯhaġh-áṅ oḍha*, he declares he did not go there (he saying is I not went there). *Gushaġh, gwashta*, to say, state. Per. *guftan*. **106, 110.**

2. *Áṅ-hí bráṯh dí gushaġh-e ma peḍ na rav-áṅ*, his brother also declares he will not go (him of the–brother also saying–is I certainly not will–go). *Peḍ*, certainly, assuredly ; *peḍ na*, certainly not, never, not at all. It is stronger than *mundo na*, and more frequently heard. Pan., from the root. **103, 106.**

Decorate, to : *Thau díwár-áṅ zeb khan-eṅ*, will you decorate the walls ? (Thou the–walls decorated will–make ?) *Hau, díwár-áṅra zeb de-áṅ*, yes, I shall decorate the walls (yes the–walls–to decoration I–shall–give). Per. **103.**

2. *Áṅ márí-a sambaraiṇaġh-e*, he is decorating the palace (he the–palace causing–to–be got ready–is). *Sambaraiṇaġh, sambaraiṇṯha*, the causal of *sambaraġh*, to prepare, get ready. Sin. *sambhiraṇu*. **106, 150.**

Decrease : *Ma hachí khamí díṯha na khan-áṅ*, I cannot see any decrease (I any decrease seen not can–make). Per. *kam, kamí*. **168.**

Decrease, to : *Por kham bíaġh-eṯha*, the flood was decreasing (the–flood less becoming–was). Per. *kam búdan*. **107.**

Decree, a : *Shá-r ḥukm mileṯha*, have you obtained a decree ? (You–to an–order has–been–received ?) *Parwánah*, a pass ; written authority. The first is Arb. and the second Per. **206.**

Decree, to : *Qáẓí-á haw-e ḥukm khuṯha*, the judge has decreed it so (the–judge–by this order was–made). *Khuṯha* appears to be preferred to *dáṯha* in the case of *ḥukm*. Arb. **155, 156.**

Deed, exploit: *E haw-áṅ qarm-sákh kár eṅ,* this is the deed of that blackguard (this that blackguard–of the–work is). *Kár* is Per.

Deed, legal document: *Thau chi khutha khan-eṅ, iqrár-náma gár bítho shutha,* what can you do? The title-deed is lost (thou what done can–do? The–title-deed lost having–become is–gone). An Arabic-Persian compound. **168.**

Deep: *Ma thurs, áf dúngá n-eṅ,* don't be afraid, the water is not deep (not fear the water deep not–is). *Juhul-e cháth,* a deep well. Pan. *ḍúnghá.* Arb. *ẓail,* Kur. *qúl.* **116.**

Deer, a: *Ásk-e oshtáthiy-ath kharagh-a,* there was a deer standing on the bank (a–deer standing–was the–bank–on). In the North the word is fem. only, elsewhere masc. or fem. *Ṭhíthal,* a female ravine deer, comes from the Arb. Kur. *ásk.* **122.**

Defeat, to: *Yak nem ghantá janerl ṣáḥib-á áṅ-háṅ bhorainthа,* the general defeated them within half an hour (one half hour–in the–general–by them was–defeated). *Bhorainagh, bhorenagh, bhorainthа, bhorenthа,* to break, defeat. The literal English sounds absurd. This will always be found to be the case when the object is in the accusative pl. We see exactly the same thing in Urdú: *main ne us ko márá,* me–by him *was* struck; *main ne un ko márá,* me by *them was* struck. Pan. *bhorná.* **155, 156.**

Defeated, to be: *Ma-na ḍas, kha-íá shikast wártha,* tell me, who was defeated? (Me–to point–out whom–by defeat has–been–eaten?) *Shikast waragh, shikast wártha,* to be defeated. Per. *shikastan,* to break, and *khwurdan,* to eat. **116, 155, 156.**

2. *Jarmin prushta, do hadhár mar khushta,* the Germans were defeated, and lost two thousand men (the–Germans were–broken two thousand men were–killed). This use of the sing. for the pl. is quite common, and is considered good idiom. *Buragh, phrushta,* to be broken.

3. *Duzhman baghá bítha,* the enemy was defeated (the–enemy running–away became). This same word *baghá* may mean "coward". Hin. *bhagáná,* to put to flight, and *bhagoṛá,* a runaway. **110.**

Defence: *Wath-í ján dar-baragh-a pha,* in self defence (one-self–of the–life out–take to). To save one's own hide. *Dar-baragh* comes from the Per. **119.**

Defend, to: *Thau wath-ár dar-burtha na khutha,* could not

you defend yourself? (Thou thy–self out–taken not could–make?) More lit., save yourself. *Baragh, burtha,* to take away, bear off. Per. **168.**

Defendant, a: *Muda'á-'alaihi-ar gwán janain,* call the defendant (the–defendant–to a–shout–cause–to–be–struck). Ordinarily the good Baloch makes it something like *mudá-il-ar.* Arb. **116.**

Defer, to: *Thau har ro bángah-á bángah-á gush-eň,* you are for ever deferring the matter (thou every day "to-morrow morning to-morrow morning" sayest). Plain enough at all events. **26, 131.**

Defile, a: *Jang bítha ḥan-a,* the fight took place in the defile. Literal. Arb. **17, 110.**

Defile, to: *Áf ná-pák khanagh-eň,* you are defiling the water (the–water unclean thou–making–art). *Ná-pák* in a religious sense, and *palít* in a general sense. Both words come from the Per. **106.**

Definite: *Áň phedha phodha khanagh-e,* he does not give a definite reply (he here there making–is). These are compounds: *pha* + *edha,* and *pha* + *odha.* **106.**

Defraud, to: *Ma-na ṭhagí khanagh-eň,* you are defrauding me (me defrauded thou–making–art). We often thus find a substantive used abjectively. *Ṭhagí* means "deceit", "deception", and not "deceived", "defrauded". The tendency appears to be to do away with all nominal compounds. Hin. **106.**

Degree, extent: *Áň-híá ikar-e gozhd wártha ki ná-duráh bítha,* he ate meat to such a degree that he fell ill (him–by this–much meat was–eaten that unwell he–became). *Ikar* = *ín* + *qadr.* **155, 156.**

Deign, to: *'Sh-edha phadha ma tha-ra na gind-áň,* I shall not deign to look at you in future (from–now (here) after I thee not shall look–at). Note how "in future" is translated. **103.**

Delay: *Azh haw-e der-a ma-í ba'z ziyán bí,* this delay will cause me considerable loss (from this delay me–of great loss will–be). Per.

2. *Phasav gwar má zíthe shasht,* send me a reply without delay (a–reply to me immediately send). *Zíthe* comes from the Per. *zúd,* quick. **116.**

Delay, to: *Druk-a der khutha na khan-eň,* cannot you delay for a little? (A–little–while–for delay made not you–may–

make ?) *Der*, delay. *Der ma khaṅ*, do not delay. Per. *der*, *dír*, late, after, etc. **168.**

2. *Ashtáfí-a khaṅ, der ma khaṅ*, make haste, do not delay (haste make delay not make). *Der*, delay; *der khanagh*, to delay. Per. **116.**

Delayed, to be: *Ashtáfí-a khaṅ, ma-na der bíagh-e*, make haste, I am being delayed (haste make me–to delay becoming–is). *Der*, delay. In this sense it is preceded by the dative of the person being delayed. Per. *der, dír*, late. **116, 204.**

Deliberation, consideration: *Ma gantrí khutho tha-ra phasav de-áṅ*, I shall give you a reply after due deliberation (I thought having–made thee–to a–reply shall–give). Hin. *gintí*. **103, 121, 181.**

Delicate: *Názuk-e kár eṅ*, it is a delicate business. Of men, things, and the abstract. Per. **41.**

Delighted: *Áṅ-háṅ vash vash bíthagh-áṅ*, they were delighted (they glad glad became). All of them. We might have used *shád shád*. *Vash, whash, wash*. Per. *khwush* and *shád*. **110.**

Delirious: *Áṅ be-hosh eṅ, áṅ mad-hosh eṅ*, is he delirious ? *Áṅ shaf-a ol-ol giragh-etha*, he was delirious during the night. He was talking nonsense.

Deliver, make over, to: *Ma kha-íar párat khan-án-í*, to whom am I to deliver him ? (I whom–to committed shall–make–him ?) Or, *ma kha-íar ḥawála de-án-í*. Sin. *párata*. *Ḥawála* comes from the Arb. through the Per. **84, 103, 158a.**

Deliver, rescue, to: *Tha-ra kha-íá khaláṣ khutha*, who rescued you ? An alternative is found in *dar-baragh, dar-burtha*. The object from which deliverance has been made or rescue effected is put in the ablative: *azh buḍagh-a*, from drowning, *qaiz-a azh*, from prison, etc. *Khaláṣ* is from the Arb., and *dar-baragh* from the Per. **84, 155, 156.**

Delude, to: *Thau wath-ár ṭhagí khanagh-eṅ*, you are deluding yourself (thou thyself deceived making–art). Hin. **106.**

Deluge, the: *Núḥ ṭúfán phesh-a*, before the Deluge. *Ṭúfán* is Arb.

The story of the Deluge as given in the Qorán is very similar to that given in the Bible.

Demand: *Tha-í phol chi eṅ*, what is your demand ? (Thee–of the–demand what is ?) When speaking of an article of commerce this phrase might be heard. Well, what can I do for you ?

Demand, local : *Imbara paidáwárí jawán na bítha, íṅ phalaw-a kharch sánga phílav na bí,* this year the outturn has not been good, and will not be sufficient to meet local demand (this–year the–outturn good not has–been this direction–of the–expenditure–of for sufficient not it–will–be). Were we speaking of local demand elsewhere we should have to say, *áṅ phalaw-a kharch sánga.* Arb. *kharj,* expenditure. **103, 110.**

Demand, to : *Áṅ-híá gíst rúpiyá lottha,* he demanded twenty rupees (him–by twenty rupees were–demanded). Use the sing. *Lotagh, lottha.* From the Hin. *loṭná.* **155, 156.**

2. *Phasav ṭalabítha-í,* he has demanded a reply (a–reply has–been–demanded–him–by). This verb is probably defective. Arb. *ṭalaba,* to demand, ask for. **155, 156, 158a.**

Den, lair, a : We may use *ḥod,* the Arb. *ḥauz,* the Arb. *ghár,* or *juddav,* which is probably a corr. of the Sin. *júa.*

Denial : *Inkár be-fá'ida bí,* denial will be futile (denial in–vain will–be). Lit. without profit. Arb. *nakira,* to deny. **103.**

Denied : *Na khutha-í, má sardár túfak na duzitha,* he denied having stolen the chief's gun (no was–made–him–by me–by the–chief–of the–gun not was–stolen). *Na khanagh,* to deny, say no. Per. **155, 156, 158a.**

Dense : *Yá bazz-e ladh níáṅwáṅ gár bíthagh-ethant,* they had got lost in a dense forest (a dense forest in lost they–had–become). *Bazz,* thick, dense. **41, 112.**

2. *Maṅ ghát-e ladh-a,* in a dense forest. Literal. Sin. *ghátо,* Hin. *ghaṭ.* **17, 41.**

Deny, to : *Áṅ inkár khanagh-e, ki ma odha na shuthagh-áṅ,* he denies having gone there (he denial making–is that I there not went). The wording of his denial is given. Arb. **106, 110.**

Depart, to : *Áṅ-híára ravagh-a me-y-il,* do not let him depart (him–to to–go not–allow). *Ravagh, rapta, shutha,* to go, depart. Per. *raftan,* to go. **116.**

2. *Má bángah-á sar-gir-úṅ,* we shall depart in the morning (we the–morning–in shall–set–out). Leave. *Sar-giragh, sar-gipta.* From the Per. *sar* and *giriftan.* **26, 103.**

Departure : *Sai rosh azh shá-í ravagh phadha,* three days after your departure (three days from you–of the–going after). Three days after you left. *Ravagh, rapta, shutha.* Per. *raftan.* **118.**

Dependable, trustworthy : *Áṅ báwar lá'iq eṅ,* is he dependable ? (He trust worthy–of is ?) Per.

Dependent, depending on : *Rej-áni dighár-a paidá bíagh-e yá gwáresh-áni dighár-a paidá bíagh-e,* is it grown on irrigated land or on land dependent on the rains ? (Irrigated land–on produced it–becoming–is or rains–of land–on produced it–becoming–is ?) No separate word is required to translate " dependent on ". *Rej-áni* and *gwáresh-áni* are genitive plurals. **106.**

2. *Inna, khishár cháth sara na b-íth,* no, cultivation is not dependent on wells (no cultivation wells on not becomes). *B-íth,* the contingent future, because it is a regular feature of the case. The Pakh. *sara,* we take it. **131.**

3. *Edha khishár mañ gwárish eñ,* here cultivation is dependent on the rains (here cultivation on the–rains is). Similarly in Urdú and Hindí *meñ,* in, may have the force of " on ", etc.

Depend on, to : *Edha khishár haur-a na b-íth,* here agriculture does not depend on rain (here cultivation rain–on not becomes). **131.**

Depend on, trust, to : *Áñ-hí chakhá i'tibár ma khañ,* do not depend upon him (him–of on trust not make). Or, *báwar ma khañ.* Arb. **116.**

Depose, to : *Sarkár-á áñ-híar khashaintha,* government deposed him (government–by him was–caused–to–be–taken–out). Per. **150.**

Depressed : *Maroshí thau múnjhá sahrá bíagh-eñ,* you appear to be depressed to-day (to-day thou depressed apparent becoming–art). Sad, in low spirits. But when speaking of the ladies *sígh* appears to be the correct term to use. Sin. *munjhaṇu,* to be perplexed, etc. **106.**

Deprive, to : *Thau ma-í ḥaqq zinagh-eñ,* you are depriving me of my rights (thou me–of the–rights taking–by–force–art). *Zinagh, zítha, zintha, zitha,* to take by force. *Ma-í ábrú ma resh,* do not deprive me of my reputation. *Reshagh, ríshagh, rikhtha, rikhtha.* Per. **106.**

Depth : *Áñ-hí juhlí tha-ra málim eñ,* do you know its depth ? (It–of the–depth thee–to known is ?) Probably from the Arb. *ẓail.* In the Kur. we have it in the form *qolí.* **204.**

Deputation, a : *Gudá sath-e khutha-ish,* then they sent a deputation (then a–deputation was–made–them–by). It is not *shashátha-ish,* but *khutha-ish.* Sin. *sathu,* an assembly, etc. **155, 156, 158a.**

Deputy Commissioner : *Ma maz'eñ ṣáḥib gindagh-a ravagh-*

eṯháṅ, I was on my way to see the Deputy Commissioner (I the–big gentleman to–see going–was). The Urdú *baṛá ṣáḥib*. **44, 107, 119.**

Deride, to : *Khas-e-ar cháwa ma khaṅ*, do not deride anyone, or, *khas-e-ar chatar ma khaṅ*. Both *cháwa* and *chatar* although substantives are here used adjectively : derided. This is often the case. **90, 116.**

Descend, to : *Uḍar-katorní derav níáṅwán er-khapta*, the balloon descended in the camp (the–balloon the–camp in descended). *Er-khafagḥ*, *er-khapta*, to descend, alight. **110.**

Descendant, descendants : *Má áṅ-háni phusht astúṅ*, we are their descendants (we them–of the–descendants are). Also, *pusht*. The same word may mean "back". *Dáde-potre* is another homely phrase borrowed from the Hin. Per.

Descended : *Azh áṅ-hía haddiáni bíṯha*, the Haddiánís were descended from him. The verb does not require to be put in the pl. Per. **110.**

2. *Má-í aṣul azh mír hamza bíṯha*, we are descended from Mír Hamza (us–of the–origin from Mir Hamza became). D. So say the Baloches. Arb. *aṣl*, root, origin. **110.**

Descent, in : *Áṅ azh ḥaidar-a saimí phírí eṅ*, he is the third in descent from Haidar (he from Haidar the third generation is). From the Per. *pír*, a founder, chief, etc. **52.**

Described : *Pha haw-e rang-a ki má níṅ gwashta*, in the way I have just described (in this–very way that me–by now it–has–been–said). As I have just told you. *Gwashagḥ*, *gwashta*. Per. *guftan*. **155, 156.**

Desert, a : *Maṅ barr-a nind-ant*, they live in the desert (in the–desert they–live). *Dasht*, a desert. Arb. and Per. respectively. **17, 131.**

Deserted, lying waste : *Níṅ áṅ shahr barr eṅ, ishtiy-e*, but the city is now deserted (now that city a–desert is forsaken–is). For *ishtiya eṅ*. *Bar*, *barr*, a desert, is from the Arb. **122.**

2. *Ham-oḍḥa yá barr-e ḥalq eṅ*, there is a deserted village there (there a deserted village is). The substantive used adjectively. We often find this in Balochí. Arb. **41.**

Deserter, a : *Thaukḥ phar chi na khanagḥ-eṅ, thau bagḥá en*, why don't you speak ? Are you a deserter ? (Speech for why not thou–making–art ? Thou a–deserter art ?) *Bagḥá*, a

deserter, runaway, coward. Hin. *bhaggú, bhagoṛá,* a runaway, deserter. **106.**

Desert one, to : *Áṅ-hiá ma-na ishto dátha,* he has deserted me (him–by me having-abandoned has–given). *Ilagh, ishta,* is generally followed by *deagh, dátha.* Kur. *hílán, hishtin.* Per. *dádan.* **155, 156.**

Desert one's post, to : *Áṅ wath-í jágro-a ishto shutha,* he deserted his post (he himself–of the–post having abandoned went). *Ilagh, ishta,* to abandon. Kur. *hílán, hishtin.* **110, 121, 181.**

Deserve, to : *Áṅ in'ám lá'iq eṅ,* does he deserve a reward ? (He a–reward worthy–of is ?) Arb.

Deserving : *Bale, áṅ lá'iq-e mar eṅ,* yes, he is a deserving person (yes he–a–deserving man is). Worthy. Arb. **41.**

Desire : *Tha-í chi gharaz eṅ,* what is your desire ? (Thee-of what the–object is ?) *Murád* and *niyat* mean much the same thing. The first and second come from the Arb., the last from the Per.

2. *Ma-na odha ravagh-a riẓá n-eṅ,* I have no desire to go there (me–to there to–go desire not–is). But, *tha-í riẓá'í eṅ,* as you please. Mayer makes it *raẓá,* but that does not appear to be the prevailing pronunciation. Arb. **202.**

Desire, to : *Phar thau ma-í dil sakhía loṭagh-e,* I greatly desire you (for thee me–of the–heart greatly longing–is). *Loṭagh, loṭṭha,* to desire, long for. Hin. *loṭná,* to long for, be eager for. **106.**

Desirous : *Ma odha ravagh na loṭagh-áṅ,* I am not desirous of going there (I there to–go not desiring-am). I am not longing to go there. *Árzú-vand, shauq-vand,* desirous. Hin. *loṭná.* **106.**

Desolate : *Níṅ áṅ hand wírán eṅ,* but now the place is desolate (now that place desolate is). Deserted. *Sún,* the Hin. *súná,* empty, deserted, is in use. Per.

Desolation : *Chiár-e chund-a wiráni wiráni eṅ,* there is nothing but desolation (the–four directions–in desolation–of desolation is). Per. **41.**

Despair, to be in : *Gushante áṅ be-was bítha,* they tell me he is in despair (they–say he without–resource has–become). The Per. *be* and *bas.* **131.**

Despairing, in despair: *Be-was bítho ma thartho ákhtagh-áṅ,* despairing I returned (without–hope (power) having–become I having–returned came). *Be-ḥíl,* without expedient, etc., is in use. Hin. *be-bas,* without power. **110, 121, 181.**

Desperately, to fight: *Har dú jamá'at-á go ráhzaní-a jang khutha,* both parties fought desperately (each two parties–by with desperation battle was-made). *Ráhzan,* a highway-man; *ráhzaní,* highway-robbery; *go ráhzaní-a,* desperately, after the dare-devil fashion of a highwayman. Per. **155, 156.**

2. *Pha wath-áṅ sakhía miṛá'í khutha,* they fought desperately (among themselves a–severe fight was–made). *Sakhía* is used adjectively and adverbially. Per. *sakht.* **155, 156.**

Despise, to: *Áṅ tha-ra hachí na khat,* he despises you (he thee anything not makes). Not now but all along. The Per. *hech.* **130.**

2. *Ma dí tha-ra hachí na gann-áṅ,* I, also, despise you (I also thee anything not count). *Gannagh, gannitha,* to count, comes from the Hin. *ginná.* **131.**

Despised, to be: *Odha thau shaughán bíagh-eteṅ,* you were being despised there (there thou despised becoming–wert). So you did well to come away. The noun is used adjectively. **107.**

Despoil, plunder, to: *Shá-í ráj dí khushagh-ant, shá-í deh dí phullagh-ant,* they kill your subjects and despoil your country (you–of the–subjects also they–murdering–are you–of the–country also they–plundering–are). *Phullagh, phullitha,* to plunder, despoil. Sin. *phuraṇu.* **106.**

Despond, to: *Múnjha ma b-eth,* do not despond (despondent not be). And for the sing. *múnjhá ma bí.* Sin. **116.**

Destitute: *Go áṅ-hía mál chí-e ne-y-ath,* he was destitute (with him property the-least not–was). And, *go má mál chí-e n-eṅ,* I am destitute.

2. *Haw-áṅ wakht-a má ḥájat-vand astúṅ,* we were destitute at the time (that time–at we destitute were). *Ḥájat* comes from the Arb. through the Per. *Vand* is the Per. suffix *mand.* **17.**

Destroy, to: *Ma-í kár nest khanagh-ant,* they are destroying my work (me–of the–work destroyed they–making–are). Weaker is the term *whár* or *khwár.* The Per. *níst kardan.* **106.**

Destruction: *Ma-í halákat khanagh-a loṭagh-ant,* they are out to work my destruction (me–of the–destruction to-make

they–desiring–are). Ruin. From the Arb. through the Per. **119.**

Detach, to : *Áṅ-hí dastagẖ ekwá khutẖa khan-eṅ,* can you detach the handle ? (It–of the–handle apart made thou–canst–make ?) Of men or things. From the Per. *yak.* **168.**

Detail, details : *Ma-í ambráh phílav-e ḥál tha-ra dátẖa khan-í,* my servant can give you all the details (me–of the–servant complete details thee–to given can–make). Potential compound. *Ḥál,* particulars, details. Arb. **41, 168.**

Determination : *Bale, áṅ ma-í sogav-e iráda eṅ,* yes, that is my determination (yes that me–of the–firm intention is). *Iráda, irádah,* comes to us from the Arb. through the Per. *Sogav* comes from the Sin. **41.**

Determine, to : *Áṅ-híá maṅ dil-a ravagẖ muqarrar khutẖa,* he has determined on going (him–by in his–heart going fixed has–been–made). From the Arb. **118, 155, 156.**

2. *Gudá má phadeagẖ-a ṣaláḥ khutẖa,* then I determined to run for it (then me–by to–flee counsel was–made). *Ṣaláḥ* comes from the Arb. **155, 156.**

Determined on, to be : *Ḥon ḥon áṅ-hí rizá ravagẖ-a asteṅ,* he is determined on going, he is set on going (blood blood him–of the–desire going–of is). Bloodshed alone will stop him from going. Per. *khún,* blood.

2. *Agẖ shá ḥon ḥon ravagẖ-eṯẖ, táṅ ba-ro-eṯẖ,* if you are determined on going then go (if you blood blood going–are then go). Idiom. The idea is the same. **106, 116.**

Device : *Thí tajwíz ma-na sahrá na bítẖa,* I could think of no other device (other plan me–to apparent not became). Scheme. From the Arb. **204.**

2. *Áṅ-híar giragẖ-a má ba'ẓ ḥíla khutẖa,* I tried a number of devices to catch him (him to–catch me–by many devices were–made). There is no need to put the verb in the pl. *Ḥíla* comes from the Arb. through the Per. **119, 155, 156.**

Devil, the : *Shaiṭán phusht ant,* they are the devil's offspring (the–devil–of the offspring they–are). Arb. *shaṭana,* to oppose another, turn another from his purpose.

2. *Áṅ iblís bachh khai eṅ,* who is that son of a devil ? (That devil–of the–child who is ?) Or, *iblís tukẖm,* devil's seed. Generally used of a mischievous youngster. Arb.

According to the Qorán, the Devil was created of fire. It is comforting to know that he is to be destroyed on the Day of Judgment.

Devise, to : *Thí band-bozh shá-r sahrá na bíagh-e,* cannot you devise something else ? (Other arrangement you–to apparent not becoming–is ?) *Band-bozh* is the equivalent of the Per. *band-o-bast.* **204.**

2. *Má thí band-bozh khutha na khutha,* I couldn't devise anything else (me–by other arrangement made not could–be–made). Lit. was made. **168.**

Devotion, prayer : *Áṅ bandakí dí khanagh-e, namásh dí paṛhagh-e,* he practises devotion and offers up prayers (he devotion also making–is prayers also he–reading–is). *Bandakí* is the Per. *bandagí.* **106.**

Devour, to : *Gushante mazár-á wártha-í,* I hear a tiger devoured him (they–say a–tiger–by was–devoured–him). When speaking of wild animals *waragh, wártha,* to eat, may be translated, " to devour." Per. **131, 155, 156, 158a.**

2. *Mazár-e tha-ra lawásh-íth,* may a tiger devour you (a–tiger thee may–devour). That is my wish. The contingent future in a precative sense. *Lawáshagh, lawáshta.* From the Arb. *lás,* to be fond of dainties, through the Per. *lawas.* **131.**

Dew : *Gwárish n-eṅ, trer eṅ,* it is not rain but dew (rain not–it is dew it–is). We may also hear *sham-nam,* a corr. of the Per. *shab-nam,* used. Sin.

Diamond, a : *Almás kán,* a diamond mine. Of which there are none in the country. Per.

Diarrhœa : *Áṅ-hí láf ravagh-etha,* he was suffering from diarrhœa (him–of the–belly going–was). There are other similar uncouth phrases. **107.**

2. *Rik ne-y-ath, ḥon-e dast ath,* it was not diarrhœa but dysentery. The Per. *ríkh.* **41.**

Dice : *Dhálá,* the Sin. *ḍhárá,* is the term used. It is probably always thought of in the plur.

Dictate, to : *Thau ma-na ḥukm deagh-eṅ,* are you dictating to me ? (Thou me–to an order giving–art ?) There is emphasis on *ma-na. Ḥukm* is Arb. **106, 201.**

2. *Duzhman thorav band-í,* the enemy will dictate terms. *Thorav, thorá,* means " quarter ", quarter after a fight, and comes from the Sin. Per. *bandan,* to bind. **103.**

Die, to : *Sardár-egh nariyán khadhe murtho shutha,* when did the chief's horse die ? (The–chief–of the–horse when having–died went ?) *Míragh, murtha,* to die. The imperative is *mír* :

ba-rau, mír, go and die. Per. *murdan,* to die. Hin. *marna,* to die. **17, 121, 181.**

2. *Tha-í bachh mir-íth,* may your son die ! Says one Baloch housewife to another. A malediction. The form used is generally *mir-í.* It is the contingent future used jussively. **131.**

Differ, to : *E thí rang eṅ, áṅ thí rang,* this differs from that (this other kind is that other kind). *Rang,* kind, sort, etc., may be Per. or Hin.

2. *E azh áṅ-hía thí rang eṅ,* this differs from that (this from that other kind is).

Difference : *Shaf rosh farq eṅ,* there is all the difference in the world (night day–of the–difference is). Arb.

Difference, disagreement, a : *Lálánguro savav khas-e-ar málim n-eṅ,* no one knows the cause of the difference (the–difference–of the–cause anyone–to known not–is). This is the Sin. *lálánghuru,* need, want, etc. **204.**

Different : *Jásús-áṅ thí thí ḥalq-a niyásthagh-ant-í,* he stationed the spies in different villages (the–spies other other village–in were–placed–him–by). *Thí,* other ; *thí thí,* other, different, separate. The necessity for repeating the word is obvious. **17, 155, 156, 158a.**

Difficult : *Áṅ aukhá-e kár n-eṅ,* that is not a difficult matter (that a–difficult work not–is). *Girán, mushkil,* difficult. Lah. *aukhá,* Sin. *aukho,* Hin. *okhá.* **41.**

2. *Dag sakht eṅ,* the road is difficult (the–road difficult is). Mayer gives *ánjo* when speaking of a difficult road. Per.

Difficulty : *Khisháld ham-esh eṅ ki wakht-a áṅ ná-duráh eṅ,* the difficulty is he is indisposed at present (the–difficulty this is that at present he indisposed is). *Khishála* appears to be derived from the Arb. *mushkil,* difficult. Other words are : *dukhiyá, gath, kalur, aukhá.* **17.**

2. *Go ba'ẓ dukhí-a,* with great difficulty. Literal. *Dukh* comes from the Hin.

Dig, to : *Haw-e cháth kha-iá jatha,* who has dug this well ? (This well whom–by has–been–struck ?) *Cháth janagh,* to dig a well ; *dighár janagh,* to dig the ground, etc. Compare this with our similar idiom : He struck oil, he struck water. **84, 155, 156.**

2. *Ham-edha khad-a phaṭ-úṅ,* let us dig a hole right here (even–here a–hole let–us–dig). *Phaṭagh, phaṭatha, phaṭitha,* to dig ; uproot ; to open the eyes, mouth, or hand. Not to be

confused with *phitagh, phiṭetha,* to turn sour. Sin. *paṭaṇu,* to uproot. Hin. *phaṭná,* to be cracked, split, rent, etc. **131.**

3. *Gudá sai khúh phaṭainthagh-ant-ish,* so they had three wells dug (then three wells were–got–dug–them–by). *Phaṭainagh, phaṭaintha,* is the causal form. **150, 155, 156, 158a.**

4. *Áṅ-híá díwár níáṅwáṅ sumb jatha,* he dug through the wall (him–by the–wall through an–opening was–struck). Both *sumb* and *janagh* are from the Per. **155, 156.**

5. *Gor katagh-a pha khas-e shutha,* has anyone gone to dig the grave ? (The–grave dig to anyone has–gone ?) *Katagh, katitha.* Sin. *khoṭaṇu,* Hin. *khodná.* **119.**

Dignity : *Ma-í shán khiláf eṅ,* it is beneath my dignity (me–of the dignity against it–is). Contrary to, in opposition to. Arb.

Diligent, industrious : *Chi kár-khanokh-e mar,* what an industrious person ! Lit. work–doing. The noun of agency of *khanagh* added on to *kár,* work. Per. **117.**

Dim, not distinct : *Ḥarf ṣáf ne-y-athant,* the letters were dim (the–letters distinct not–were). Arb.

Dim, to : *Roshní chí-e kham khaṅ,* dim the light just a little (the–light a–little less make). Per. **116.**

Diminish, to : *Drázhí kham khaṅ,* diminish the length (the–length less make). The intrans. form would be *kham bíagh : zom kham bíagh-etha,* the swelling was diminishing. Per. **116.**

Diminutive, small : *Áṅ khai phaṭák-e mard eṅ ki má-í phalaw-a man-ágh-e,* who is that diminutive person making towards us ? (That who small man is that us–of the–direction–in coming–is ?) *Phaṭák, phaṭak, phuṭak,* short, stunted, dwarfed. Hin. **41, 106.**

Din : *Ikar-e hulla khai khanagh-e,* who is making all this din ? (This–much noise who making–is ?) Uproar. There are a number of other words, however. *Jang bulgulo,* the din of battle. Hin. *hulaṛ.* **91, 106.**

Dinner : *Whard taiyár eṅ,* is dinner ready ? (Dinner ready is ?) Or, *shám.* It is the chief meal of the day. Per.

Dip, to : *Maṅ áf-a tuba khan-í,* dip it in the water (in the water dipped make–it). *Tuba, tubí, tubi,* a dip. One would expect it to be used with *deagh,* but that is not the idiom in this case. Sin. *ṭuḅo.* **116, 158a.**

2. *Esh-íar maṅ cháth-a ma tumb,* do not dip it in the well (it in the–well not dip). *Tumbagh, tumbitha.* Sin. *ṭuḅá'iṇu.* **116.**

Direction : *Daryá tháṅ phalaw-a eṅ,* in which direction is the river ? (The river which direction–in is ?) *Phalav, phalo,* direction. Hin. *pallá,* space, distance ; border. Sin. *palau,* edge, border.

2. *In-go, in-gura,* in this direction ; *án-go, án-gura,* in that direction ; *tháṅ-go, tháṅ-phalaw-a,* in what direction ? *Har-phalaw-a,* in every direction ; *'sh-íṅ-phalaw-a,* from this direction ; *'sh-áṅ-phalaw-a,* from that direction. *'Sh = ash.*

3. *Díhav shutha thí gwar-e-a,* the leopard made off in another direction (the–leopard went other direction–in). But this use of *gwar* is infrequent. Per. **110.**

Directions, in all : *Bugtí-ání 'álam shingo shángo ḍrikthо shuthagh-ant,* the Bugtís fled in all directions (the–Bugtís–of the–people here there having–fled went). These are compounds : *ash + íṅ + go,* and *ash + áṅ + go,* from this direction, from that direction. **110, 121, 181.**

Dirt : *Ikar-e balgo azh kho ákhta,* where has all this dirt come from ? (So–much dirt from where has–come ?) **41, 91, 106.**

2. *Haw-e kházg gind, kházg-barokh-ár gwán-janain,* look at this dirt ! Call the sweeper (this dirt look–at ! The–sweeper–to a–shout–strike). Per. *kház,* dirt, and *burdan,* to take away. **117, 150.**

Dirty : *Haw-e melar-e jar-áṅ zír, bar, jar-shodh-ár de,* give these dirty clothes to the washerman (these dirty clothes take–up take–away the–washerman–to give). *Melar,* dirty, soiled. Sin. *mero,* Hin. *mailá.* **41, 116, 201.**

2. *Dighár dí sakhía kház-go eṅ,* the floor also is very dirty (the–ground also very dirty is). Per. *kház.*

Dirty, to : *Thau pha chi áf gandagh khanagh-eṅ,* why are you dirtying the water ? (Thou for what the–water dirty making–art ?) To defile. Per. *gandah.* **106.**

Disagree, to : *Má pha wath-áṅ be-ittifáqi janagh-úṅ,* we disagree (we among ourselves disagreement making–are). Lit. striking–are. The prefix *be* is Per., but *ittifáqí* comes from the Arb. **106.**

Disagreement, a : *Mazárí-a bugtí-a chí-e lálánguro eṅ,* there is some slight disagreement between the Mazárís and Bugtís (the–Mazárís–of the–Bugtis–of a–slight–misunderstanding is). The word comes from the Sin. *lálánghuru.*

Disappear, to : *Duz-á ḍrik dátha odhar bítha,* the thief jumped

aside and disappeared (the–thief–by a–jump was–given hidden became). *Odhar bíagh*, to disappear, become hidden. Hin. *udhar*, in that direction, thither. **155, 156.**

2. *Maroshí khesh-bángah-á daraintho shuthagh-áṅ*, they disappeared early this morning (to-day the–early–morning–in having–set–out they–went). *Darainagh*, *darainthа*, to set out, start. Followed by *rawagh*, *shuthа*, it conveys the sense of one's taking "French leave". In Pakh. we have *drúmal*, *drúmedal*, to set out. **26, 110, 121, 181.**

3. *Gap níáṅwáṅ avzár gár bítho shuthа*, the horseman disappeared in the quicksand (the–quicksand in the–horseman lost having–become went). *Gár bíagh*, to be lost, to disappear. **121, 181.**

4. *Qaizí shaf-a ghá'ib bítha*, the prisoner disappeared during the night (the–prisoner the–night–during vanished became). Invisible. From the Arb. **17, 110.**

Disappearance : *Wakht-a ki áṅ ghá'ib bítha . . .* at the time of his disappearance . . . (the–time–at that he absent became . . .). Lost, vanished, disappeared, etc. The paucity of abstract nouns in the language makes translation a difficult matter at times. Arb. **17, 110.**

Disarrange, to : *Esh-áṅra ma kanen*, do not disarrange them (them not disarrange). *Kanagh*, *kantha*, to be spoilt, ruined, *kanenagh*, *kanentha*, to spoil, ruin. Sin. *khaṛaṇu* and *kháraṇu*. **116.**

Discern, perceive, to : *Má hachí farq dítha na khutha*, I did not discern any difference (me–by any difference seen not was–made). Per. *dídan*. **168.**

Discernment : *Tha-ra 'aql tamíz mundo n-eṅ*, do you possess no discernment at all ? (Thee–to sense discretion at–all not–is ?) *'Aql*, wisdom, sense, understanding. It is usually pronounced as if written *akul*. *Tamíz*, discernment, judgment. Both words come from the Arb. **202.**

Discharge, as a servant, to : *Thí bar-e tha-ra nokarí-a dar-a khash-áṅ*, next time I shall discharge you (next time thee service–from out I–shall–draw). *Khas-e-ar azh nokar-ía dar-a khashagh*, to discharge anyone. *Khashagh*, *khashta*, to draw ; turn out, discharge. Per. *kashídan*, to draw out ; remove. **103.**

Disciple, a : *Thewagh-áṅ áṅ-hí shágird athant*, all were his disciples (all him–of the–disciples were). But this word may also may mean, "pupil," "student," "scholar." It is Per.

Discipline : *Niẓám kha-i chakhá eṅ*, who is responsible for discipline ? (Order whom–of on is ?) *Niẓám*, arrangement, discipline. The longer form *intiẓám* is also heard. Arb. *naẓama*, to join one thing to another.

2. *Thau wath-í ḥukm mannaintha na khan-eṅ*, cannot you maintain discipline ? (Thou thyself–of the–orders caused–to–be–obeyed not can–make ?) *Azh áṅ-háṅ*, by them, etc. *Mannainagh, mannaintha.* A causal verb. Hin. *manáná.* **150, 168.**

Disconsolate : *Hachho múnjhá phar chi*, why so disconsolate ? (So disconsolate for why ?) *Múnjhá*, sad, disconsolate ; *múnjhá'ígha*, disconsolately. Sin.

Discontent : *Shá-í bráth áṅ-háṅí ná-whashí vadainagh-e*, your brother is increasing their discontent (you–of the–brother them–of the–discontent increasing–is). By his conduct. Per. *ná-khwushi.* **106.**

Discontented : *Shá-í chana ráj ná-whash ant*, you think the people are discontented ? (You–of the–opinion–in the–people discontented are ?) Per. *ná-khwush.*

Discourse : There is no good word, but we may use *gálwar* or *ḥálwar* : *áṅ gálwar khan-ána rapta*, he went on discoursing. Men of the North use *gálwar*, men of the South *ḥálwar. Ḥálwar* is the Arb. *ḥál*, and *gálwar* the Lah. *gálh. Wár* is a Per. suffix.

Discover, to : *Yá sing bun-a dar-khapta-í*, it was discovered beneath a stone (a stone beneath out–came–it). After due search. **110, 158a.**

2. *Thau haw-e ḥálwar chi rang-a ṣaḥiḥ khutha*, how did you discover this ? (Thee–by this matter what way–in certain was–made ?) To ascertain, etc. Arb. **155, 156.**

3. *Thau chi rang-a phaj-ártha ki haw-áṅ mard eṅ*, how have you discovered that it is the same person ? (Thee–by what way–in it–has–been–discovered (recognized) that that–very man it–is ?) **155, 156.**

Discreet : *Tamíz-dár-e mar ne-y-a'h*, he was not a discreet person (a–discreet man not–he–was). *Tamíz* is Arb., but the affix *dár* is Per. **41.**

Discuss, to : *Má shá-í ẓikr na khanagh-ethúṅ*, we were not discussing you (we you–of the–mention not making–were). We were not talking about you, bless you. Arb. **107.**

Discussion : *Baḥṣ*, discussion, argument : *má bahádhurí pha*

báb baḥṣ khanagh-úṅ, our discussion is about bravery (we bravery with reference–to discussion making–are). But the word generally implies "argument". Arb. **106.**

Disease : *Ṭavív gush-í ki má haw-e rang-a ná-duráhí kadaha na dítha*, the doctor says that he has never seen such a disease (the–doctor says that me–by this kind–of illness ever not has–been–seen). **131, 155, 156.**

Disfigure, to : *Dír bí, na ma tha-ra be-shakl khan-áṅ*, be off, or I shall disfigure you (far be not I thee disfigured shall–make). Lit. without–shape, without–semblance, etc. A Persian-Arabic compound. **103.**

Disgrace : *Inna, badnámí tha-íqh bí, murrí tha-íqh bí*, not at all, the disgrace will be yours, assuredly (no the–disgrace thee–of will–be certainly thee–of it–will–be). *Badnámí*, disgrace. A Per. compound. **65.**

Disgrace one, to : *Thau ma-í bachh eṅ, thau ma-na gandagh khan-eṅ*, you are my son, and yet you are disgracing me (thou me–of the–son art thou me disgraced art–making). *Khan-eṅ*, not now but all the time : the contingent future used in the sense of a present. *Gandagh*, bad ; disreputable ; disgraced. Used of children it signifies "naughty". Per. *gandah, ganda*, rotten. **131.**

2. *Trangar gwar má árth-e*, you have disgraced me (disgrace to me has–been–brought–you–by). Not frequent. *Trangar*, shame, disgrace. **158a.**

3. *Thau ma-na be-'izzat khan-eṅ*, you will disgrace me (thou me disgraced will–make). Lit. without respect, without honour. A Persian-Arabic compound. **103.**

Disguise, to : *Ghulám-ání gudh maṅ wath-í ján dátha-i*, he disguised himself as a slave (slaves–of the–clothing on himself–of the–body was–put–him–by). What has to be particularly noted in this class of idiom is that the person whose guise has been assumed is put in the *plural*. We see the same ruling observed in Urdú, Hindí, etc. **155, 156, 158a.**

2. *Gudá áṅ mard-í poshák khutho go má phajía álhta*, so she disguised herself as a man and came along with me (then she a–man–of the–dress having–made with me with came). *Áṅ-híá zál-í poshák khutha*, he disguised himself as a woman. Per. *poshák*, dress, attire.

Dish, a : *Maṅ tháli-a n-eṅ*, is it not in the dish ? Is it not on the dish ? The *thálí* may be of metal or earth. Formerly it was

made from a particular kind of slate. It is a Hin. word, introduced through the Sin. *Wḥán*, a tray or flat dish, is the Per. *khwán*. *Dero*, an iron dish, is the Per. *dúrí* (*dorí*). The term *dhárí*, an iron dish, is probably derived from the same source.

Dishonest : *Tha-í chana ma-í nokar be-ímán eň*, you think my servant is dishonest ? (Thee–of the–opinion–in me–of the–servant dishonest is ?) We may use *drohá*, which comes from the Sin. The prefix is Per., the substantive Arb.

Dishonour, to : *Ma-na be-áb ma khaň*, do not dishonour me (me without–honour not make). A Per. compound. **116.**

Disloyal : *Inna, ma namak-ḥarám ne-ẏ-áň*, no, I am not disloyal (no I disloyal not–am). Often incorrectly pronounced *nimak ḥarám*. Untrue to one's salt. A Persian-Arabic compound.

2. *Wath-í wázhá sara namak-ḥarámí ma khaň*, do not be disloyal to your master (thyself–of the–master with disloyalty not practise). The abstract noun. **116.**

Disloyalty : *Hachho khanagh namak-ḥarámí b-íth*, to do so would be disloyalty (thus to–act disloyalty would–be). Were you to thus act, etc. Note the difference between the Arb. terms *ḥaram* and *ḥarám* : *ḥaram* stands for " that which is sacred ", but *ḥarám* for " that which is unlawful ". **131.**

Dismiss, allow to go, to : *Ma porihát-áňra mokal de-áň*, may I dismiss the labourers ? (I the–labourers–to permission–to–go may–give ?) Sin. *mokala*. **201.**

Dismiss, as a servant, to : *Hauran-á ma-na nokarí-a dar-a khashta*, Hauran has dismissed me (Hauran–by me service–from out has–been–discharged). The literal translation of such sentences does not read well. The reason is that the object is in the accusative. *Ma-na* means " me ", not " I ". **155, 156.**

2. *Má áň-híára jawáb dátha*, I dismissed him (me–by him–to reply was–given). This is the Urdú idiom : *maiň ne us ko jawáb diyá*. *Jawab, jawáv*, comes from the Arb. **155, 156, 201.**

3. *Ma tha-ra azh nokarí-a khash-áň*, I shall dismiss you (I thee from service shall–dismiss). Lit. draw. *Khashaiň-áň*, I shall have you dismissed. *Khashagh, khashta*, and *khashainagh, khashaintha*. Per. **103.**

Dismissal : *Bángah-á tha-ra mokal de-áň*, I shall give you your dismissal in the morning (the–morning–in thee–to dismissal I–shall–give). *Mokal*, dismissal : but more generally " leave to depart ". Sin. *mokala*, leave, discharge. **26, 103, 201.**

Dismissed, to be : *Shá-r mokal eṅ,* you are dismissed (you–to leave–to–depart is). You may now go away. This might be said to recruits on parade, etc. **202, 204.**

Dismount, to : *Er-khapto ki ma, gind-áṅ ki e ḥon eṅ,* when I dismounted I saw that it was blood (down–having–fallen when I I–see that this blood is). *Er-khafagḥ, er-khapta,* to alight, dismount. But this is only one of several meanings of this verb.

Disobedient : *E ma-í ná-mannokḥ-e bachh eṅ,* this is my disobedient son (this me–of the–disobedient son is). *Mannagḥ, mannitha.* We may hear *ná-mannagḥ-e.* Hin. *mánná,* to heed, obey. **117.**

Disown, to : *Níṅ áṅ inkár khanagḥ-e ki túfak ma-íglı n-eṅ,* he now disowns the rifle (now he denial making–is that the–rifle mine not–is). *Inkár* comes from the Arb. root *nakira,* to deny. **58, 106.**

Dispense, administer, to : *Qází wath shar' khan-í,* the judge himself will dispense justice (the–judge himself justice will–make). Don't worry me. **103.**

2. *Sardar haw-áṅ-háni nirwár khat,* the chief dispenses justice (the–chief them–of justice makes). As a general rule, so we use *khat,* the contingent future. Sin. · **130.**

Dispense, deal out, to : *Ṭavív darmán ṭolagḥ-etha,* the doctor was dispensing medicine (the–doctor medicine weighing–was). *Ṭolagḥ, ṭolatha.* Hin. *tolná.* **107.**

Dispense with, to : *Haw-e rosh-a ma tha-ra jawáb-de-áṅ,* I shall dispense with your services this very day (this–very day I thee–to dismissal shall–give). Lit. reply. *Jawáb, javáv,* comes from the Arb. **103, 201.**

Disperse, to ; intrans. : *Thewagḥ-e khard khard bítho shuthagḥ-áṅ,* they have all dispersed and gone away (all separate–separate having–become have–gone). *Khard khard biagḥ,* to break up, scatter, disperse. From the Per. **110, 121, 181.**

Disperse, to ; trans. : *Má áṅ-háṅra ḥukm dátha ki shwá-ra khíníáni-áṅ dí chákuráni-áṅ dí khard khard khanagḥ-í bí,* I have told them that they must disperse the Khíníánís and the Chákuránís (me–by them–to an order has–been–given that you–to the–Khíníánís also the–Chákuránís also separate separate to–make will–be). *Khard khard khanagḥ,* to scatter, disperse : as enemy forces. Per. *khwurd, khurd,* small. **203.**

Display, to : *Gudá wath-í mál phásh khanagh khapta,* saying which he began to display his wares (then himself–of the–goods bare to–make he–began). Lit. fell. He opened his bundles and displayed his goods. Per. *pásh.* **174.**

Displease, to : *Khas-e-á áṅ-híar ná-vash khutha,* someone has displeased him (someone–by him displeased has–been–made). Or, *ná-ráz khanagh.* Per. *ná-khwush. Ráz* is from the Arb. **8, 90, 155, 156.**

Displeased, to be : *Yak-áptí-a ná-vash ant,* they are displeased with each other (each–other–with displeased they–are). *Ná-whash.* Per. *ná-khwush.*

Displeasure : *Áṅ hí na-whashí-a shíwar bí,* beware of his displeasure (him–of the–displeasure from on–your–guard be). Also, *be-mihrí.* Per. *ná-khwushí.*

Disposal, at your : *Bashk eṅ tha-ra,* it is at your disposal (a–gift it–is thee–to). Per.

Disposed, inclined : *Ch-esh-ía geshtar deagh ma-í dil na loṭ-í,* I do not feel disposed to give more than this (than–this more to–give me–of the–heart not desirest). Hin. *loṭná.* **131.**

Disposed, to be kindly : *Azh e savav-a ma-í chakhá sakhía mihrwán bithagh-áṅ,* on account of which they became kindly disposed towards me (for this reason me–of on very kind they–became). *Khas-e chakhá mihrwán bíagh,* to feel kindly disposed towards anyone. Per. *mihrbán,* benevolent, compassionate. Per. **110.**

2. *Má ki úṅ sarkár dost úṅ,* we are well disposed towards the government (we who are government–of the–friends are). Per.

Dispose of, to : *Thí bag mazárí-á wártha,* the Mazárís have disposed of the remaining camels (the–other camels the–Mazárís–by have–been–disposed–of). D. Lit. eaten. This well-known idiom is by no means confined to Balochí. Per. **155, 156.**

Dispute, a : *Rosh-e pha wath-áṅ gárá khutha-ish,* one day they had a dispute (one–day among themselves a–dispute was–made–them–by). *Gárá,* a dispute, quarrel. From the Hin. *jhagṛa,* a dispute, quarrel, etc. **155, 156, 158a.**

Dispute, wrangle, to : *Ro har ro pha wath-áṅ jherav khan-ant,* they are always disputing (day every day among themselves altercation they–make). Sin. *jheṛo.* **131.**

Disquiet, disturb, to : *Thau áṅ-háṅra be-árám khanagh-eṅ,*

you are disquieting them (thou them disturbed making–art). Per. **106.**

Disrespect : *Wa<u>th</u>-í máth-pi<u>th</u>-aní be-adabí khana<u>gh</u>-e,* he shows disrespect to his parents (himself–of the–mother–father–of want–of–respect he–making–is). From *be,* without, and *adab,* respect. Arb. *adab,* refined manners. **106.**

Disrespectful : *Maroshí thau sakhía be-adab eṅ,* you are most disrespectful to-day (to-day thou very disrespectful art). *Be-adab-e mar,* a disrespectful person. A Persian-Arabic compound.

Dissembler, hypocrite, a : *Haw-áṅ do-maṯlabí tha-ra chi gushagh-etha,* what was that dissembler saying to you ? (That dissembler thee–to what saying–was ?) One who has two objects in view. An adjective used substantively. Persian-Arabic. **107.**

Dissimulation : *Áṅ gush-i áṅ na gush-í charo riyá eṅ,* whether he says so or not it is mere dissimulation (he may–say he not may–say merely subterfuge it–is). Evasion, etc. Arb. **131.**

Dissolute : *Lá-<u>gh</u>araẓ-e 'álam eṅ,* they are a dissolute people (a–dissolute people they–are). The pl. is seldom used after *'álam. Lá-<u>gh</u>araẓ,* without aim or object. Prefix and substantive come from the Arb. **41.**

Dissuasion : *Ma-í manah-á na kh-osht-í,* he won't stop at my dissuasion (me–of the–bidding at not he–will–stop). The *<u>kh</u>* is the usual prefix before verbs beginning with a vowel. *Mana, manah-á* is after the analogy of *bánga, bángah-á,* in the morning, *begah, begah-á,* in the evening, and a few others. Arb. *mana'a,* to forbid. **103.**

Distance, a short : *'Sh-e<u>dh</u>a kham-e dír eṅ,* a short distance from here (from–here a–little distance it is). The Persian-Arabic *fáṣilah, fáṣila,* is understood almost everywhere. **41.**

2. *Azh shwá-í lo<u>gh</u>-a hachí dír na bí,* it cannot be any great distance from your house (from you–of the–house so far not it–will–be). *Dír,* far, distant. Note this use of *hachí, hechí,* anything, etc., and compare it with the Urdú and Hindí *kuchh.* The signification and use of the two words are identical. Per. *dúr,* far. **91, 103.**

Distant, far : *Áṅ hand dír eṅ,* is the place distant ? (That place distant is ?) *Inna, dír n-eṅ,* no, it is not distant. *Dír,* far, distant. Per. *dúr,* far.

Distil, purify, to : *Shwá-r áf ṣáf khanagh b-íth,* do you have to distil your water ? (You–to the–water clean to–make becomes ?) As a matter of daily routine. *Ṣáf* comes from the Arb. through the Per. **131, 203.**

Distiller, a : *Kalál,* and less frequently *karwál,* are the terms used. Hin. *kalár.*

Distinct, clear : *Harf ṣáf ne-y-athant,* the letters were not distinct (the–letters distinct not–were). From the Arabic through the Persian.

Distinct, separate : *Inna, e azh áṅ-hía dar-a eṅ,* no, this is distinct from that (no this from that outside is). From the Per. *dar,* out, outside. **77, 78.**

Distinction, a person of : *Áṅ-hí phith du-mandíl-e mar ath,* his father was a person of distinction (him–of the–father a–distinguished man was). From *do, dú,* two, and *mandíl,* a turban : one who wore two turbans. One can nearly always tell the status of an Eastern by the size of his headgear. **41.**

Distinction, difference : *Ma chí-e farq dítha na khan-áṅ,* I cannot perceive any distinction (I the–least difference seen not can–make). Arb. **168.**

Distinction, discrimination : *Haw-áṅ ganokh chí tamíz na khan-í,* that fool makes no distinction (that fool any distinction not makes). Between the deserving and undeserving. From the Arb. through the Per. **131.**

Distinguished : *Áṅ-hí bráth haw-áṅ námúz-e qází ath,* his brother was that distinguished judge (him–of the–brother that distinguished judge was). *Námúz,* famous, distinguished. Arb. *námús.* **41.**

Distress, pain : *Ná-duráh-ar ba'ẓ dard eṅ,* the patient is in great distress (the–patient–to great pain is). Per. **202, 204.**

Distress, want : *Maṅ deh-a ba'ẓ tankhí eṅ,* there is great distress in the country (in the–country great distress (tightness) is). Or, *tankh-ḥálí.* Per. *tangí. Ḥál, ḥálí,* comes from the Arb.

Distressed, to be : *Chákur sakhía ḥairán bítha ki wath-í bráth madad khuth na khan-áṅ,* Chákur was greatly distressed at not being able to help his brother (Chákur greatly distressed became that myself–of the–brother–of the–help made not I–can–make). *Ḥairán* comes from the Arb. **168.**

Distribute, to : *Ham-esh-áṅ ma go wath-í ambráh bahar khan-áṅ,* these I shall distribute among my servants (these I

among myself–of the–servants shares shall–make). *Bahár khanagh, bahar khanagh,* to distribute. Per. *bahra, bahrah,* a share. **103.**

Distribution : *Bahar bángah-á bí, ḥalq dem-a,* the distribution will take place in the morning in front of the village (the–distribution to-morrow–morning will–take–place the–village in–front–of). Also *bahár.* Per. **26, 103.**

District, a : *Ẓila' kull paidáwárí ma-na málim n-eň,* I do not know the total yield of the district (the–district–of the–total yield me–to known not–is). *Ẓila',* a district. It is pronounced as simple *ẓila.* From the Arb. **204.**

Distrust, to : *Má-r áň-hání chakhá gawán eň,* we distrust them (us–to them–of on suspicion is). *Gawán guwán,* distrust, doubt, suspicion. Per. *gumán,* Pah. *gumán,* suspicion. **202, 204.**

Disturb, uproot, to : *Haw-e butav-áňra ma ukhar,* do not disturb these plants (these plants not uproot). From the Hin. *ukháṛná,* to root up. **116.**

Disturb, wake up, to : *Ná-duráh-ar hágháá ma khaň,* do not disturb the patient (the–patient awake not make). Hin. *jágá,* **116.**

Disturbance, to create a : *Ma-í logh-a phar chi jheragh-e,* why is he creating a disturbance in my house ? (Me–of the–house–in for why he–quarrelling–is ?) *Jheragh, jheritha,* to wrangle, quarrel ; create a disturbance. *Jherá,* a quarrel ; disturbance. The letter *r* is very often hard. Sin. *jheṛo,* a quarrel. Hin. *chheṛá,* provocation, etc. **106.**

Disturbed, to be : *E ḥál ashkhutho wath-í dil níáňwáň sakhía ḥairán bítha,* the news greatly disturbed him (this news having–heard himself–of the–mind in greatly disturbed he–became). *Hairán,* disturbed, perplexed, etc. From the Arb. root *ḥára,* to be bewildered. **110, 121, 181.**

Ditch, a : *Áň káhí íň bar-a asteň yá áň bar-a,* is he on this side of the ditch or on that side ? (He the–ditch this side on is or that side–on ?) *Káhí, kháhí,* a ditch. We *may* repeat the verb, but it is not necessary. Sin. *kháhí,* Hin. *khá'í,* a ditch.

Dive, to : *Áň-híá sai dhaka áf níáňwáň tobi jatha,* he dived three times into the water (him–by three times the–water in a–dive was struck). *Tobi janagh, tobi jatha,* to dive. Sin. *ṭubí,*

a dive, dip. In most languages it is followed by a verb signifying "to strike". **155, 156.**

2. *Thau azh tobí deagh-a thurs-eṅ,* are you afraid to dive? (Thou from a–dive giving fearest?) **131.**

Diver, a: *Tobí deagh áṅ-hí phesha eṅ,* he is a professional diver (dives to–give him–of the–profession is). *Tobav,* a diver. **118.**

Divers: *Ku'ela dí hand-e-a hand-e-a mil-í,* coal also is found in divers places (coal also places–in places–in is–found). So it is. *Hand* comes from the Sin. **8, 17, 131.**

2. *Rang rang jar-áṅ maṅ ján-a khan-ant,* they wear clothes of divers colours (colours colours–of clothes their–persons–on they–make). *Rang* may be Per. or Hin. **131.**

Divide, to, intrans.: *Lashkar do thála bítha,* the force divided into two parties (the–force two parties became). Hin. *ṭolí,* Per. *búdan.* **110.**

Divide, to, trans.: *Kull pha wath-áṅ bahar khaṅ,* divide the whole among yourselves (the–whole among yourselves shares make). *Bahar khanagh, bahar khutha,* to divide. *Bahar,* a share. Per. *bahrah,* a part, portion. **116.**

Divided, at variance: *Ḥalq pha wath-áṅ kanthiy-ant,* the villages are divided (the–villages among themselves at–variance–are). *Kanagh, kantha.* Sin. *kharaṇu.* **122.**

Divided, separated: *Laskhar do bahar bítha,* the force was divided into two parties (the–force two parts became). Less frequently *bahár.* Per. *bahrah.* **110.**

Divine: *Bale, ḥudhá-í mulk shwá-ígh eṅ,* yes, a divine country yours is (yes God–of the–country yours is). The genitive case of *ḥudhá,* God. Per. *khudá,* Kur. *khu'á'í.* **65.**

Division, of an army: *Lashkar sai thála bíthagh-áṅ,* the forces were broken up into three divisions (the–army–of three divisions became). Party, company. Usually in a military sense. Sin. *ṭolí.* Hin. *ṭol, ṭolí.* **110.**

Division, of opinion: *Gushante chí-e be-ittifáqí eṅ,* they tell me there is a slight division of opinion (they–say a–slight disagreement is). Persian-Arabic. **131.**

Divorce, to: *Áṅ-híá wath-í zál-ar ṭaláq dátha,* he has divorced his wife (him–by himself–of the–wife–to divorce has–been–given). We have heard of divorces that cost less than a half-

crown. The bill of divorcement is termed *ṭaláq-náma*. Arb. **155, 156, 201.**

Dizziness : *Tha-ra izh-bar-e bhawaní kh-á-í*, do you ever suffer from dizziness ? (Thee–to any–time–at dizziness comes ?) The adjective appears to be *bhawan*, but we have not heard it used. Hin. **141.**

Do, to : *Ma gind-áṅ ki thí bar-e e rang-a kár na khat*, I shall see that he does not do this sort of thing again (I shall–see that another occasion–on this kind–of work not he–may–do). *Khanagh, khutha*, to do, act, make. Per. *kardan*, Hin. *karná*, to do. **130.**

Doctor, a : *Dil-a dár ṭaviv jhaṭ-e phadha kh-á-í*, have patience, the doctor will be here presently (the–heart hold the–doctor a–moment–of after will–come). *Ṭavív*, a doctor. *Ḥakím* also is in general use. Arb. *ṭabíb*, a doctor, physician. **103, 116, 141.**

Doctrine : *Shá-í 'ajab-e ta'lím eṅ*, yours is a strange doctrine (you–of a–strange doctrine is). Teaching. Arb. **41.**

Document, a : *Áṅ-híá ma-na hachí kághadh na dátha*, he gave me no document (him–by me–to any document not was–given). Paper, writing, letter. Per. *kághaz*. **155, 156, 201.**

Doer, a : Use the noun of agency of *khanagh* : *khanokh*, a doer, *khanokh-áṅ*, doers. It is frequent in compounds.

Doff, take off, to : *Gudá wath-í topu er-khutha-í*, on which he doffed his hat (then himself–of the–hat down–was–made–him–by). *Er-khanagh, er-khutha*, to doff, take off, lay aside. Per. *zír*, down, and *kardan*, to make. **155, 156, 158a.**

Dog, a : *Wath-í bíng-ar go kha-ía shawakhta-í*, to whom did he sell his dog ? (Himself–of the–dog to whom was–sold–him–by ?) *Bíng, kshik*, are masc., but *hind, tshik*, fem. *Chaṭ*, a dog's dish, from the Hin. *chaṭ*, eating up. **84, 155, 156, 158a.**

Should a dog drink from a Muhammadan cooking pot, it has to be scrubbed and washed seven consecutive times. Many good Muhammadans keep hunting dogs, however.

Doings : *E 'ajab-e 'amál ant*, these are strange doings (these strange doings are). An Arb. pl. **41.**

Dome, a : *Na qalát andar-a na qalát dar-a má hachí kubbav dítha*, we saw no dome, either inside or outside the fort (neither the–fort inside nor the–fort outside us–by any dome was–seen). Sin. *kubo*, Per. *kubbah*. **155, 156.**

Domed : *Áṅ kubbav-e 'imárat eṅ,* it is a domed building (a–domed building it–is). **41.**

Domestic : *Gokh asp logh-e jánwar ant,* the cow and the horse are domestic animals (the–cow the–horse domestic animals are). Of or belonging to the home. **41.**

Domestic affairs : *Tha-í logh ḥálwar ma ṣaḥíḥ ne-y-áṅ,* I know nothing about your domestic affairs (thee–of the–house–of the–affairs I acquainted not–am). There is an ellipsis. *Logh* comes from the Hin. through the Pan.

Donkey, a : *Ma e sai khar shawashk-áṅ,* I shall sell these three donkeys (I these three donkeys shall–sell). *Khar, khar,* a female donkey ; *lágh,* a male donkey ; *gor,* a wild ass ; *báhir,* a herd of donkeys. Per. *khar,* an ass. **103.**

Don't : *Khas-e-ar edha ágh-a me-y-il,* don't let anyone come here (anyone here to–come not–allow). *Me* is for *ma,* not. The change of the vowel *a* to *e* is merely euphonic. **116.**

Door, a : *Ma-na kal n-eṅ esh-í chikhtar galo astáṅ,* I do not know how many doors it has (me–to information not–is it–of how–many doors are). *Galo,* a door ; gate. Hin. *galí,* a narrow lane, etc. **202, 204.**

Door-keeper, a : *Dar-bán ba-kho shuthagh-etha,* where had the door-keeper gone ? (The–door-keeper to–where had–gone ?) Per. *dar,* a door, with the suffix *bán,* a keeper, etc. **112.**

Doorway : Use the term for " door " : *Galí nazíkh-a oshtáthiy-ath,* he was standing near the doorway.

Double : *Tha-ra dorá-ígha miletha,* you have received double (thee–to double has–been received). That is, twice as much as you should have got. *Dorá,* double ; *dorá-ígha,* doubly. Sin. *duhuro,* Hin. *dohrá,* double. **206.**

2. *Thau doráh-e bahar loṭagh-eṅ,* you are asking for a double share (thou a–double share wanting–art). The derivation is the same. **106.**

3. *Haw-e gudh do-tal eṅ,* is this cloth double ? (This cloth double is ?) Per. *dú-tá.*

Double-barrelled : *Du-nálí túfak ath,* it was a double-barrelled gun (a–double-barrelled gun it–was). Hin. *nálí,* anything tubular.

Doubt, to : *Guda áṅ-hí dil-ára shakk khapta,* this led him to doubt (then him–of the–heart–to doubt fell). *Dil,* heart, here

connotes " mind ". *Shakk*, doubt, comes from the Arb. *shakka*, to be dubious. **204.**

2. *Shakk phar chi khanagh-eṅ*, why do you doubt ? (Doubt for what you–making–are ?) **106.**

Doubt, without : *Harbáb kár-a bí*, without doubt it will be of use (undoubtedly work–of it–will–be). *Kár*, work, here means " use ". From the Per. *har*, every, and *báb*, respect: in every respect. **103.**

Doubtful : *Ma-na shakk eṅ*, I am doubtful (me–to doubt is). *Shakk*, doubt. Dative of possession. Arb. *shakka*, to be doubtful. **202.**

Doubts : *Ma-na guwán eṅ*, I have my doubts (me–to doubt is). Per. *gumán*. **202.**

Dough : *Chí-e thar-e árth mán-ákhtiy-ath án-hí dast-áṅra*, she had some dough on her hands (some moist flour was–come her–of the–hands–to). *Thar-e árth*, damp flour, amounts to " dough ". *Mán-ákhtiy-ath*, adhered to, etc. This verb takes the dative. **41, 206.**

2. *Zíthe, menthagh-e árth hushagh-e*, look alive, the dough is drying (quick the wet flour drying–is). Bring some more water. *Menthagh, mentha*, to wet. **106, 122.**

Dove, a : *Sáthlo-ánar túfak janagh-eṅ*, do you shoot doves ? (Doves the–gun you–striking–are ?) Surely not. **106.**

Down : *Makht-a er be-y-á*, come down at once (this–time–at down come). *Er*, down ; *er ágh, er ákhta*, to come down. The particle *er* is very probably the Per. *zír*, under, below, beneath. **116, 141.**

2. *Tha-í chhorav pha chi sher-a gindagh-e*, why does your boy look down ? (Thee–of the–boy for why down looking–is ?) *Sher*, down, under. Per. *zír, zer*, under, below. **106.**

3. *Yá bar-a jahl be-y-á*, come down at once (one time–at down come). *Jahl*, low ; *jahl-a*, down, below. Arb. *jahala*, to throw on the ground, *zail*, the lower part of a thing. **116, 141.**

4. *Thau khadhe bun-a er-khaf-eṅ*, when are you coming down ? (Thou when down wilt–come ?) The Per. *bun*. The prefix *er*, down, is the Per. *zír*. **103.**

Down, on the way : *Bun-a man-ágh-ethúṅ ki má yak ḍíhav dítha*, on the way down we saw a leopard (down we–coming–were when us–by a leopard was–seen). *Bun-a man-ágh*, to come

down, descend; as coming down a hill or slope. Per. *bun*, basis, root, foundation. **107, 155, 156.**

Down, to bring: *Azh burz-a asp-áṅ kh-árṯh láhor-a*, they used to bring down horses to Lahore (from above horses they–used–to–bring Lahore–to). From their own country for sale at Lahore. **114.**

Down, to put: *Haw-e bharí-a zurtho burtho dar-a er-khaṅ*, take this bundle and put it down outside (this bundle having–lifted–up having–carried outside down–place). *Er-khanagh*, *er-khutha*, to put down, place on the ground. Probably the Per. *zír*, under, below. **116, 121, 181.**

Downcast: *Áṅ-híá gwashta, ranj ma bí, tha-ra mokal eṅ*, he replied, "do not be downcast, you have permission to go" (him–by it–was–said "downcast not be thee–to permission–to–depart is"). *Ranj*, annoyance, vexation, annoyed, vexed. Per. **155, 156.**

Downward, downwards: *Áṅ-híar gwán-jan ki sher-a ma gind*, shout to him not to look downwards (him–to a–shout–strike that downwards not look). Per. *zír*, Kur. *zhír*. **116.**

Dowry, a: *Saudágar-á dáj dátha wath-í jinkh-ára*, the merchant gave a dowry to his daughter (the merchant–by a–dowry was–given himself–of the–daughter–to). *Dáj*, a dowry, gifts given to a bride. Pan. *dáj*, a dowry. **155, 156, 201.**

Drag, to: *Ma-í buz-a ba-kho chikagh-eṅ*, where are you dragging my goat to? (Me–of the–goat to–where thou–dragging–art?) *Chikagh*, *chikitha*, *chiktha*, to drag, pull, draw. Sin. *chhikaṇu*, to pull. **106.**

Drag apart, to: *Gudá má áṅ-háṅra ḥúr khutha*, then I dragged them apart (then me–by them apart was–made). Free, separate. **155, 156.**

Drain, a: *Áṅ mast bítho maṅ haw-áṅ nálí-a khapta*, he got drunk and fell into that drain (he drunk having–become in that drain fell). Hin. **110, 121, 181.**

Drain, drink up, to: The phrase heard used is *ting deagh*, to quaff, drink up, swallow. *Ting* is probably the Per. *tang*, putting out of sight, a swallowing, etc.

Draw a sword, to: *Má zahm rísintha ki tha-ra khush-áṅ*, I drew my sword, telling him that I would kill him (me–by my–sword was–drawn that thee I–shall–kill). *Rísinagh*, *rísintha*, to draw a sword. **103, 155, 156.**

2. *Khashto avzár-á zahm, jatha ráhzan-ár,* the horseman drew his sword and struck at the robber (having–drawn the–horseman–by his–sword was–struck the–robber). Involved. *Khashagh, khashta,* to draw. Per.

Draw back, to : *Gudá duzhman phadha hatagh khapta,* on which the enemy began to draw back (then the–enemy back to–retire began). *Phadha hat,* stand back. The Hin. *haṭná.* **174.**

Drawn : *Kahwán phur-khash ath,* the bow was drawn (the–bow full–drawn was). Confined to this sense. *Khashagh, khashta.* Per.

Drawn sword, a : *Áṅ laghor, áṅ azh druh-e zahm-a thurs-í,* that coward ! Why he is afraid of a drawn sword (that coward ! He from a–drawn sword fears). *Druh,* drawn, naked ; generally of a sword. **131.**

Drawn up, standing : *Kachharí-a dem-a qaizí-áṅ oshtáthiy-ant,* the prisoners were drawn up in front of the court (the–court–of in–front–of the–prisoners standing–were). *Oshtagh, oshtátha,* to stand, comes from the Per. *ístádan.*

Draw up, to : *Níṅ ḍol burz-a khash,* now draw up the bucket (now the–bucket up draw). We might have used *khaṅ* in place of *khash.* **116.**

Dreadful : *Chi dríhav-nák-e nadhar,* what a dreadful sight ! Literal. *Dríhav,* a scream, shriek. *Nák* is a Per. suffix added to nouns to form adjectives. A sight to make one shriek. **41.**

Dread of, to be in : *Azh thau ba'ẓ thurs-í,* he is in mortal dread of you (from thee greatly he–fears). *Thurs,* fear, dread ; *thursagh, thursitha,* to fear. Per. *tarsídan.* **131.**

Dream, to : *Shaf-e-a wháv dítha-í ki ma-í phith miragh-e,* one night he dreamt his father was dying (one night–during a–dream was–seen–him–by that me–of the–father dying–is). It is the present, and not the past, imperfect that must be used. *Wháv gindagh, wháv dítha,* to dream, see (in) a dream. Per. *khwáb,* a dream ; sleep. **8, 17, 155, 156, 158a.**

Dregs : *Talo ma war, ba'ẓ eṅ,* do not drink the dregs, there is plenty more (the–dregs not drink plenty is). Sin. *taro.* **116.**

Drench, to : *Gwas khan-eth, ma-na go melar-e áf-a menagh-eṅ,* stop, you are drenching me with dirty water (enough make me with dirty water you–wetting–are). *Menagh, mentha.* **106, 116.**

Dress, clothe, to : *Gudá áṅ zál-í posháh khutho rawáṅ bítha,*

he accordingly dressed up as a woman and set out (then he a–woman–of the–dress having–made going became). *Zál-í poshák khanagh*, to dress up as a woman, and *mard-í poshák khanagh*, to dress up as a man. Per. *poshák*, clothes, attire. **110, 121, 181.**

Dress another, to : *Gudá haw-áṅ phír-e zál-á saudágar bachh-ára jinkh ves dátha*, so the old woman dressed the merchant's son in the vestments of a girl (then that old woman–by the–merchant–of the–son–to a–girl–of the–clothing was–given). *Ves*, clothing, and *deagh*, to give. Sin. *vesu*, Hin. *vesh*, *ves*, dress ; guise. **41, 155, 156, 201.**

2. *Áṅ híar janíkh-ání gudh de*, dress him like a girl (him–to girls–of the–clothing give). Note this use of the pl. It is, we think, nearly always used in this idiom. **116, 201.**

Dress oneself, to : *Gudá áṅ zál-ání poshák khutho rawáṅ bítha*, on which he dressed up as a woman and set out (then he women–of the–clothing having–made going became). *Poshák* comes from the Per. **110, 121, 181.**

2. *Thau wath wath-í ján-a jar khutha na khan-eṅ*, cannot you dress yourself ? (Thou thyself thyself–of the–person–on clothes made not can–make ?) *Jar*, clothes, clothing. **168.**

3. *Áṅ-híá faqír-ání jar gwar-a khutha*, he dressed himself up as a beggar (him–by beggars–of the–clothing his–person–on was–made). *Gwar*, neck, throat, etc., is the Per. *bar*, breast. **17, 155, 156.**

Drift, float, to : *Bozhí daryá sherí phalaw-a luṛ-ána shutha*, the boat went drifting down the river (the–boat the–river–of the–downward direction–in drifting went). *Luṛagh*, *luṛitha*. Sin. and Hin. **120.**

Drifting : *Yá luṛhá'o-e mund ath*, it was drifting log (a–drifting log it–was). Sin. Hin. **31.**

Drink, to : *Khas-e-á thewagh-e shír wártha*, someone has drank all the milk (someone by all the–milk has–been–drank). *Waragh*, *wártha*, to drink, to eat. Per. *khwurdan*. **8, 90, 155, 156.**

2. *Hau, ba-war-í*, yes, drink it. Literal. The imperative followed by the pronominal in the accusative case. **116, 158a.**

Drinkable : *Haw-e áf waragh-ígh n-eṅ*, this water is not drinkable (this water drinking–of not–is). *Waragh*, *wártha*, to eat, drink. Per. *khwurdan*, to eat, drink. **17.**

Drinking water : *Azh áṅ khúh-a waragh sánga áf mil-í,* drinking water can be had from that well (from that well drinking-of for water may–be–got). *Waragh, wártha, wárta,* to drink, eat. Per. *khwurdan,* to drink, eat. **131.**

Drip, to : *Áf azh bám-a trizagh-eth,* the water was dripping from the balcony (the–water from the–balcony dripping–was). *Trizagh, trizatha,* to drip. Hin. *ṭapakná.* to drip. **107.**

2. *Shaf-a kirrí chat trimagh khapta,* during the night the roof of the hut began to drip (the–night during the–hut–of the–roof to–drip began). *Trimagh, trimitha.* Sin. *ṭimaṇu,* to leak. *Trimú-e chat,* a leaking roof. **174.**

Drive, as a nail, to : *Áṅ meh-a sidhá thokitha na khan-í,* he cannot drive a nail straight (he a–nail straight driven not can–make). *Thokagh, thokitha.* Hin. *ṭhokná.* **168.**

Drive, to : *Khúh-phaṭ chakhá nind-í khair-áṅ hakal-í,* he sits on the seat of the well and drives the bullocks (the–well–seat on he–sits the–bullocks he–drives). *Hakalagh, hakaltha,* to drive, urge on. Sin. *hakiḷṇu,* Hin. *halkáná,* to drive, urge on. **131.**

Drive away, to : *Khas-e haw-áṅ pindokh-áṅra resen-í,* let someone drive away those beggars (someone those beggars drive–away). The contingent future third person sing. *Resenagh, resentha. Hakalagh, hakaltha,* to drive away. Per. and Sin. respectively. **131.**

Drive off, as cattle : *Haw-áṅ shaf-a mál shoentha-ish,* they drove off the cattle the same night (that–very night the–cattle were–driven–off–them–by). *Shoenagh, shoentha,* to drive off. Probably connected with the Pakh. verb *sharal.* **155, 156, 158a.**

Drive out, to : *Gudá amír-áṅ zahr gipto shutho bádsháh-ar resentha,* on which the nobles became enraged and drove out the king (then the–nobles–by anger having–taken having–gone the–king was–driven–out). *Resenagh, resentha,* to drive out, drive off, drive away. **155, 156.**

Driver, a : *Ma-í ráchí-ar gwán janain,* call my camel driver (me–of the–camel–driver–to a–shout cause–to–be–struck). Also, *jat* and *bag-jatí. Gáḍí-wán,* the driver of a vehicle. **116, 150.**

Drive towards, to : *Ma-í phalaw-a ḍriken-í,* drive it towards me (me–of the–direction–in drive–it). *Ḍrikenagh, ḍrikentha.*

A transitive form got from *ḍrikagh, ḍrikhtha,* to jump. **116, 158a.**

Dromedary, a : No distinction appears to be made between "camel" and "dromedary".

Drop, a : *Ḍámar tippagh-e trizatho shutho khapta áṅ̊-hí dast chakhá,* a drop of the tar fell on his hand (the–tar–of a–drop having–dropped having–gone fell him–of the–hand on). *Tippagh,* a drop. Sin. *ṭepo,* a drop. Hin. *ṭípná,* to cause to drop or exude. **8, 121, 181.**

2. *Edha áf-e phuní-áṅ khafagh-ant,* there are drops of water falling here (here water–of drops falling–are). *Phuní,* a drop. Hin. *phúṅ'í,* etc., small rain. Sin. *phuṛí, phuṛo,* a drop. **106.**

3. *Ma-í dast-ára ḥon trap khapta,* a drop of blood fell on my hand (me–of the–hand–on (to) blood–of a–drop fell). Sin. *ṭepo.* The word is most probably onomatopoetic. **110.**

Drop, give birth to : *Nar-e shanikh árthá-í,* she has dropped a male kid (a–male kid has–been–brought–her–by). *Áragh, árthá.* Per. *áwardan.* **41, 155, 156, 158a.**

2. *Ma-í mádhin zátha, mádhagh-e khuragh árthá,* my mare has dropped a filly (me–of the–mare has–given–birth a–female foal has–been–brought). *Zágh, zátha.* Per. *zá'idan, zádan.* **41, 155, 156.**

Drop, to : *Yá murgh-e khapta jahl-a,* one of the birds dropped (one bird fell down). *Khafagh, khapta,* to fall, drop. *Murtho khapta,* he dropped down dead. Kur. *kaftin,* etc. **8, 110.**

2. *Áf má-í saghar chakhá trapagh-etha,* the water was dropping on our heads (the–water us–of the heads on dropping–was). From the roof. *Trapagh, trapitha.* The *t* is sometimes hard. Hin. *tapakná.* **107.**

3. *Khas-e-á ma-í saghar chakhá yá maz'eṅ khoh phirentha,* someone dropped a large stone on my head (someone–by me–of the–head on a–large stone was–dropped). Lit. thrown. *Phirenagh, phirentha.* Sin. *pheraṇu.* **8, 90, 41, 155, 156.**

Drop, to let a matter : *Inna, ma ne-y-il-án-í,* no, I will not let it drop (no I not–will–let–go–it). Generally pronounced, incorrectly, *nelán-í.* Per. Kur. **103, 158a.**

Dropsy : *Shá-í mard-ár jalandar eṅ,* your husband is suffering from dropsy (you–of the–husband–to dropsy is). *Jalandar, jalandhar,* is a Hin. word. We may use *astisqá,* a corr. of the Arb. term *istisqá.* **203.**

Drought, a : *Ma-í chana imbara hushkí bí,* I imagine there is going to be a drought this year (me–of the–opinion–in this year a–drought will–be). *Thaf, tap,* heat, etc., is sometimes used in this sense. Per. **103.**

Drove, a : *Báhir,* a drove of asses ; *bag,* a drove of camels ; *lerav-gal,* a drove or string of camels ; *zah-gal,* a drove or flock of kids ; *mehar,* a drove or flock of sheep ; *ramigh,* a drove or flock of goats ; *gwar-phar,* a drove or flock of lambs. These terms will be found under their respective headings. *Gal* is frequent in Kur.

Drover, a : *Mañ haw-áñ rosh-áñ ma wath dhanár athán,* I myself was a drover in those days (in those days I myself–a drover was). Hin. *dhan,* wealth. A man's wealth is his cattle. The ending *ár* is not infrequent.

Drowned, to be : *Lora daryá pár ravagh wakht-a chí-e hastal dubeth-ant,* while crossing the Lora River several mules were drowned (the–Lora river across going–of the–time–at some mules were–drowned). *Dubagh, dubetha, dubitha,* to drown. Also, *buḍagh, buḍitha,* Hin. *ḍúbná,* to sink, drown. Sin. *buḍaṇu,* to drown. **17, 110.**

2. *Hachho ma ví ki buḍ-eñ,* I hope you do not get drowned (thus not it–may–be that thou–may–drown). *Buḍagh, buḍitha. Áñ gharq bítha,* he was drowned. Sin. *buḍaṇu.* **131.**

Drug, drugs : *Nawáñ áñ májún wárth,* he probably takes drugs (probably he drugs takes). Lit. eats. A corr. of the Hin. *májúm,* a preparation of *bhañg.* If we use *darmán* with *khanagh* it will mean " to take medicine ". **131.**

Druggist, a : Use the Arb. term *'aṭṭár,* a perfume seller. The *'aṭṭár* does not always sell drugs, however.

Drum, a : *Be-y-ashkhan, shahr-a 'álam nighára khanagh-ant,* listen, the people are beating drums in the city (listen the–city–in the–people drums making–are). *Nighára,* a large kettle-drum. The Per. *naqqárah,* a kettle-drum. **106, 116.**

2. *Dhul, dhol, damáma, wáj, ṭabl,* are other varieties. To the uninitiated the distinction between these instruments of torture is not clear. Sin. *ḍuhulu, ḍholak, pakhwáj.* Per. *damáma.* Arb. *ṭabl.*

Drummer, a : *Níñ áñ gushagh-e ki dombara ná-duráh eñ,* he now tells me the drummer is laid up (now he saying–is that the–drummer unwell is). **106.**

Drum-stick, a : *Haw-áṅ chhorav phádḫ-áṅ lárá'í wájh-a ant,* that boy's legs are like drum-sticks (that boy–of the–legs drum-sticks like are).

Drunk : *Thau mast eṅ, ham-eḍha me-y-á,* you are drunk : do not come here (thou drunk art here not–come). *Mast,* drunk, intoxicated : from liquor. *Májuná,* drunk from drugs, such as bhang, etc. Per. *mast,* Sin. *mastu,* Hin. *matt,* drunk, intoxicated. **116, 141.**

2. *Doshí májúná bíṭho maṅ haw-áṅ náli-a khapta,* he got drunk last night and fell into that drain (last–night drunk having–become in that drain he–fell). Drunk from drugs. **110.**

3. *Ma sharáv gipto ganokḫ bíṭhagḫ-áṅ,* I had something and got drunk (I wine having–taken a–fool became). And so here I am. **110, 121, 181.**

A freeman caught drunk is liable to eighty strokes, but a slave caught in the same happy state is let off with forty. An extra forty for the bad example set.

Drunkard, a : *Áṅ-hí har do bráṭḫ nashá-khanokḫ aṭḫant,* both his brothers were drunkards (him–of each two brothers intoxication–makers were). Per. **117.**

2. *Bale, phakká nashá-báz aṭḫant,* yes, they were confirmed drunkards. From the Per.

Dry : *Chí-e ḥushk-e bálan ma-na be-y-ár de,* bring me some dry fuel (some dry fuel me–to bring give). *Ḥushk,* dry. Per. *ḳhushk,* dry. **41, 116, 201.**

Dry up, to : *Gushante thewagḫ-e tobav ḥushk bíṭhagḫ-áṅ,* they tell me all the springs have dried up (they–saying–are all the–springs dry have–become). *Ḥushk,* dry. *Áṅ ḥushk-e ḍoḍ khai eṅ,* who is that shrivelled up old gentleman ? Per. *ḳhushk,* dry. **41, 110, 131.**

2. *Haw-e cháṭḫ izh-bar-e na ḥushṭha,* this well has never dried up (this well any time at not has–dried–up). *Ḥushagḫ, ḥushṭha.* From the Per. **110.**

Duck, a : *Gushante má-r dah khawinjar phanch baṭak mileṭhagḫ-áṅ,* they say they got ten partridges and five duck (they–saying–are us–to ten partridges five duck received–were). *Baṭak, baṭ,* a duck. *Hanjar* also is used in this sense, but it really means " waterfowl ". Per. *baṭ, baṭak,* a duck. **206.**

Duck, to : *Gwas khaṅ, na ma tha-ra maṅ haw-e cháṭḫ-a tobál-áṅ,* stop it, or I shall duck you in this well (enough make

not I thee in this well shall–duck). *Tobálagh, tobáltha.* Sin. **103, 116.**

Due, owed : *Ma-í gíst rúpiyá tha-í chakhá eň,* twenty rupees are due to me (me–of twenty rupees thee–of on are). The pl. need not be used.

Dues : *Maroshí, níň, áň-hí ḥaqq-a dá-eth,* pay him his dues this very day (to-day now him–of the–dues give). *Ḥaqq,* rights, dues. The word need not refer to money ; in fact, it rarely does, more usually representing our words " justice ", " propriety." Arb. **116.**

Due time, in : *Phílav-e wakht-a zátho bachh-e árttha-í,* and in due time she gave birth to a son (full time–in having–given–birth a–son was–brought–her–by). In the fullness of time. *Phílav, phíla,* full, complete, etc. Sin. *púro,* Hin. *púrá,* complete, entire. **41, 155, 156, 158a.**

Due to you, etc. : *Tha-í jáhilí eň ki band-bozh radh bítha,* it is due to your ignorance that the arrangements failed (thee–of the–ignorance it–is that the–arrangement a–failure became). In this idiom what results is always introduced by *ki.* **110.**

Dull : *Maň íň rosh-áň tijárat sárth eň,* trade is dull nowadays (in these days trade dull is). Lit. cold. *Bázár sárth eň,* the market is dull. A common idiom all over the East.

Dumb : *Tha-ra chi bítha, thau gúňg eň,* what is the matter with you ? Are you dumb ? (Thee–to what has–happened ? Thou dumb art ?) Why don't you speak ? *Gúňg-e mar,* a dumb man. Hin. *gúngá.* **204.**

Dun : *E ma-ígh n-eň, ma-í gokh soḥr-e ath,* this is not mine, mine was a dun cow (this me–of not–is me–of the–cow dun was). *Ma-í gokh soḥr-e gokh ath.* Per. *surkh.* **58.**

2. *Haw-áň bhúrá-e ḍaḍḍav kha-ígh eň,* whose is that dun pony ? (That dun pony whom–of is ?) *Bhúrá,* dun. Sin. *bhúro,* Hin. *bhúrá,* brown. **84.**

Dung : *Áň-hí zál saghan chinagh-a shuthagh-eth,* his wife had gone out to collect cow-dung (him–of the–wife cow-dung to–collect had–gone). *Saghan,* the dung of cattle, which is collected, made into cakes, dried in the sun, and then used as fuel. *Phadum,* the dung of sheep and goats ; *leḍná, leḍná, rik,* the dung of camels ; *líd,* the dung of horses, mules, and donkeys ; *biṭ,* the dung of fowls ; and *gíth,* that of the human animal. **112, 119.**

Duration : *Dánkho ki jang phílav na bí ma naukarí khan-áň,*

I shall serve for the duration of the war (until that the–war finished not will–be I service shall–make). **103.**

During : *Áṅ wakht-a ki maz'eṅ jang bítha e ḥalwar dí bítha*, this happened during the great war (that time–at that the–big war took–place this affair also happened). *Wakht*, time, *wakht-a*, at the time, during. Pakh. *wakht*, Arb. *waqt*, time. **17, 41, 110.**

2. *Maṅ maz'eṅ miṛá-í rosh-áṅ*, during the great war (in the–big war–of the–days). The Urdú and Hindí *meṅ*. **41.**

Durst : *Ma hachho gushagh-a jur'at khutha na khutha*, I durst not say so (me–by thus to–say courage made not was–made). *Sak-mardí*, hardihood, may take the place of the Arb. *jur'at*. **168.**

Dust : *Thau gind, ma-í chham-a chí-e ḍáṭo khapta*, look, some dust has got into my eye (thou look me–of the–eye–in some dust has–fallen). *Dáṭo, ḍáto, daṅz*, dust. *Daṅz* refers to dust carried in the air. **110, 116.**

2. *Dhur, muzh, garda, ghubár*, are other common words. *Muzh* is sometimes used in the sense of " mist ". *Garda* and *ghubár* refer to " flying dust ". *Gar-phíl*, a pillar of dust, a " dust-devil ".

Duty : *Maroshí ma-í nokarí eṅ*, I am on duty to-day (to-day me–of duty is). *Nokarí*, duty, and *pahrá*, sentry. Hin.

Duty, one's : *Pha haw-áṅ kháṅ ki tha-ra jawán eṅ*, because it is your duty (for that–very reason that thee–to right it–is). *Ma-na jawán eṅ*, it is my duty, it behoves me. It puts the subject in the dative. *Jawán* is met with in Per. and Hin. **203.**

2. *Shá-í já'iz-e kár eṅ*, it is your duty (you–of the–lawful work it–is). Arb. **41.**

3. *Tha-ra jawán eṅ ki zíthe rav-eṅ*, it is your duty to go immediately (thee–to right it–is that immediately thou–shouldst–go). The contingent future. **131, 203.**

***D.V.* :** *Bángah-á rawáṅ b-áṅ ki ḥair bí*, I shall leave to-morrow morning, *D.V.* (the–morning–in going I–shall–become if well it–will–be). If all is well. *Ḥair* comes from the Arb. through the Per. **26, 103.**

Dwarf, a : *Haw-áṅ phuṭak chi azhmán-a khapta*, has that dwarf dropped from the sky ? (That dwarf from the–sky has–fallen ?) From the Hin. *phuṭkí, phutkí, phuṭ. Phuṭ*, hair, has the

same derivation. It is well to remember that *ak* is a diminutive ending. **110.**

Dwell, to : *Áṅ-háṅ barr-a nindagh-ant,* they dwell in the desert (they the–desert–in dwelling–are). *Nindagh, nishta,* to dwell, stay, live ; sit. Per. *nishastan,* to sit down. **106.**

Dweller, dwellers : *Má barr nindokh úṅ,* we are dwellers in the desert (we the–desert–of dwellers are). From *nindagh,* the Per. *nishastan.* **117.**

Dwelling, dwellings, dwelling-place : *E áṅ-hí nind eṅ,* this is his dwelling. *Áṅ ma-í niyádh eṅ,* that is my dwelling. From the Per. verbs *nishastan* and *nishándan* respectively.

Dye, to : *Áṅ-híá wath-í phuṭ-áṅra rang dátha,* he dyed his hair (him–by himself–of the–hairs–to colour was–given). There is a verb *rajagh, rakhta,* to colour, dye, which is sometimes heard. *Rakhtagh-e jar-áṅ,* dyed clothes. *Rang-rez, níl-sáz,* a dyer. **155, 156, 201.**

Dying : *Áṅ miragh taiyár eṅ,* he is dying (he to–die ready is). *Markí,* dying, moribund. Per.

2. *Ma-í chana áṅ mirokh eṅ,* in my opinion he is dying (me–of the–opinion–in he about–to–die is). The noun of agency, and equal to the Urdú *marne-wálá.* **117.**

Dyke, a : *Sher khán-egh nokh-e banno díth-e,* have you seen Sher Khan's new dyke ? (Sher Khán–of the–new dyke has–been–seen–you–by ?) *Banno, banú,* a dyke, embankment. Sin. *baṅdu,* etc., Hin. *band,* an embankment. **41, 155, 156, 158a.**

Dysentery : *Azh mastung áf-a áṅ-háni láf bukhta,* the Mastung water gave them dysentery (through Mastung–of the–water them–of the–bowels opened). *Láf,* the belly, stomach ; *buzagh, bukhta,* to open. **110.**

2. *Áṅ-híar ḥon-e dast astant,* he was suffering from dysentery (him–to bloody stools were). It is incorrect to use the singular. From *ḥon,* blood, and *dast,* stool, purge. Both words are from the Per. **202.**

E

Each : *Shwá-r phanjáh phanjáh rúpiyá de-áṅ*, I shall give each of you fifty rupees (you–to fifty fifty rupees I–shall–give). This is how distribution is expressed. The noun or pronoun in the dative, followed by the numeral repeated, followed by the object. **49.**

2. *Har yak-e-á gwashta túfak ma-íg̲h eṅ*, each said the gun was his (every one–by it–was–said the–gun me–of is). *Har yak-e-á*, or *har yakh-e-á*. **58.**

Each other : *E chiár-e mard derav-a treṭṭhag̲h-ant yak-áptiy-a*, these four men met each other in Dera Gházi Khán (these four men Dera Gházi Khán–in met each–other). Lit. one the–other. Per. *yak*, one. *Phiṭhí*, other, another ; heard in Kachí. **206.**

2. *Yak-áptí-a ná-vash sahrá bíag̲h-ant*, they appear to be displeased with each other (each–other–with displeased apparent they–becoming–are). **106.**

3. *Phar chi pha wat̲h-áṅ thaukh̲ na khanag̲h-eṅ*, why don't you to speak to each other ? (For what between yourselves conversation not you–making–are ?) *Pha* comes from the Pakh., and *wat̲h* from the Per. **106.**

Eager : *Ravag̲h-a áṅ sakhía shauq-vand sahrá bíag̲h-e*, he appears very eager to go (to–go he very desirous apparent becoming–is). An Arabic-Persian compound. **119.**

Eagle, an : *Bale, má chandí sháh-báṅz-áṅ díṭhag̲h-ant*, yes, I have seen several eagles (yes me–by several eagles have–been–seen). **155, 156.**

Ear, the : *Áṅ-hí har do-e gosh bur*, cut off both his ears (him–of each two ears cut–off). *Gosh*, the ear. *Ma-na gosh-de*, listen to me, give ear to me. Per. *gúsh*, the ear. **116.**

Earless : *Áṅ buttá-e kshik kha-íg̲h eṅ*, to whom does that earless dog belong ? (That earless dog whom–of is ?) *Buttá*, earless, crop-eared ; of man or beast. Hin. *búchá*, without ears. **41, 116.**

Earlier : *Nawáshí bángah-á paraṭ nem ghaṛí phesh-a bí*, parade will be half an hour earlier to-morrow (to-morrow morning parade half an–hour early will–be). Per. *pesh*. **103.**

Earliest times : *Azh sar-e rosh-áṅ haw-e dastúr bítha*, from the earliest times this became the custom (from early days this the–custom became). This is the Per. substantive *sar*, head ; from head-of days. **41, 110.**

Early : *Sarí rosh-a edha baloch ne-y-ant*, there were no Baloches here in early days (early days–in here Baloches not–were). An adjective coined from the Per. *sar*, head.

2. *Ma-í bráth phag-egha kharo bíth*, my brother used to get up early in the morning (me–of the–brother early–in–the–morning standing used–to–become). *Phag-egha, phag-e*, early in the morning. *Kharo* is often thus used in the sense of " awake ", " getting up ". Per. *pagáh*, dawn, early dawn. **114.**

3. *Bángah phag-ena shikár-a shutha*, he went out shooting early in the morning. The particle *-ena* is a genitival affix. **17, 110.**

Earn, to : *Shá-í chhorav chí-e kamánagh-e*, does your boy earn anything ? (You–of the–boy a–little earning–is ?) *Kamánagh, kamántha*. Found in Sin., Hin., and Pan. **106.**

2. *Thau guẓrán azh duzí-a khanagh-eṅ*, you earn your living by thieving (thou thy–living from theft making–art). Per. **106.**

Earnest, in : *Thau rást gushagh-eṅ ki chatar khanagh-eṅ*, are you in earnest or joking ? (Thou true speaking–art or a–joke making–art ?) Compare this with the Urdú *sach much kahte ho*, are you in earnest ? It is the same idiom. Per. *rást*. **106.**

Earnest-money : *Má saudá dí khutha chí-e baï'ána dí dátha*, I have closed the bargain and given him some earnest-money as well (me–by the–bargain also has–been–made some earnest-money also has–been–given). From the Arb. through the Per. **155, 156.**

Ear of corn, an : *Áṅ-háṅ hoshagh-áṅ war-ant*, they eat ears of corn (they ears–of–corn eat). From the Per. *khosha*. **131.**

Ear-ring, an : Ear-rings are worn above, in the side, and in the lobe of the ear. The *chulumb*, Sin. *chumbulu*, is worn in the lobe ; the *wálá*, Sin. *wálí*, at the side ; and the *sar-gosh*, which is Per., at the top of the ear. There are quite a number of other terms.

The Traditions appear to forbid the wearing of *gold* ear-rings. They are worn, however, by all Muhammadan women who can afford them, by numbers of young men, and by small children.

Earth : *Dunyá*, the world, this earth. It may also be used in the sense of " people ". It is Arb. *Ḥákh, ḥágh*, earth, is the Per. *khák*. *Gil*, lit. clay, must sometimes be read " earth ". It is

Per. *Mittí*, earth, soil, is understood and used. It is the Hin. *miṭṭí*.

Earthquake, an: *Maroshí kachhí chiár-e chund-a zamín-chand go zor-a bítha*, to-day a severe shock of earthquake was felt throughout Kachhí (to-day Kachhí–of the–four points–of–the–compass–on an–earth–shake with violence became). An alternative is *dighár-chand*. *Chandagh, chanditha, chandenagh, chandentha*, to shake. Per. *zamín*, ground; *jumbídan, jumbánídan*, to shake. **110.**

> "Earthquakes are common everywhere and are frequently continuous . . . A large earthquake crack has been traced for no less than one hundred and twenty miles along the Khwája Amrán and Sarlath ranges, and near this range of hills a disastrous earthquake occurred on 20th December, 1892."—*Gazetteer*.

Ease, at one's: *Wath-í logh-a ásúdah nishtiy-e*, he is seated at home at his ease (himself–of the–house–at at–ease seated–he–is). Full, satiated, etc. Per. **17, 122.**

Ease, rest: *E rang-a khan-eṅ gudá ma-í dil já bí*, were you to do so my mind would be at ease (this way–in you–should–act then me–of the–heart place–in will–be). It is *dil*, the heart, that is used. *Níṅ ma-í dil já bítha*, my mind is now at ease. **139.**

Ease, to take one's: *Gantrí ma khaṅ, ba-rau, wath-í logh-a árám-a khaṅ*, do not worry, go and take your ease at home (anxiety not make go thyself–of the–house–at ease make). *Árám*, ease, rest, etc. Per. **116.**

Ease one's self, to: *Ma ríagh-a rav-áṅ*, may I go to obey a call of nature? *Ríagh, rítha*. This is often expressed by the phrase *ma sail-a rav-áṅ*, may I go for a stroll? *Sail* is the Arb. *sair*. **119.**

East, the: *Níṅ jahlí phalawa thar-úṅ*, let us turn to the east now (now the–east direction–to let–us–turn). *Jahlí*, east, eastern. From *jahl*, low, and *jahlá*, below. In the same way *burz-a, burz phalawa*, may mean "to the west", from *burz, burzagh*, high. **131.**

2. *Rosh ásán-a phalaw-a gind-eth*, look towards the East (the–sunrising direction–in look). *Ásagh, ástha*, to rise; *rosh-ásán*, sunrise. **116.**

3. *Daryá ḥalq sherí dem-a eṅ*, the river lies to the east of the village (the–river the–village–of the–lower direction–in is). *Sher*, under, *sherí*, lower. Per. *zír*. **17.**

Easter: *Gwastagh-e 'íd rosh-a e ḥálwar bítha*, this took place

at last Easter (the–past Muhammadan–Easter day–on this event took–place). *'Id*, the Muhammadan Easter. Arb. **122.**

At Easter the Muhammadan is expected to give away as *zakát* or alms not less than two and a half per cent of his income. He very rarely does.

Eastern : *Mań pá'ina azhmán-a*, in the eastern sky. Literal. **17.**

East wind, an : *Sherí gwáth go zor-a khashagh-eth*, a strong east wind was blowing (an–east wind with force blowing–was). Lit. drawing–was. Per. *zír*, *zer*, and *bád*. **106.**

Easy : *Thau rást gushagh-en, jawá'eń ambráh milagh ásán n-eń*, you are right, it is not easy to get a good servant (thou true speaking–art a–good servant to–get easy not–is). Per. *ásán*, easy. **44, 106.**

2. *Ma-í chana saukhá kár n-eń*, I do not consider it an easy job (me–of the–opinion–in an–easy work not–it–is). *Saukhá* is the opposite of *aukhá*, difficult, and comes from the Hin. through the Sin.

Eat, to : *Híkh gozhd dí war-ant, sharáv dí war-ant*, they eat pork and drink wine (the–pig–of the–flesh also they–eat wine also they–drink). And no good Musalmán does either. *Waragh, wártha*, to eat, and also, to drink. The Per. *khwurdan*. **131.**

2. *Yak-e wath wártha-í, yak-e waraintha-í ma-na*, one he ate himself and the other he caused me to eat (one himself was–eaten–him–by one–was–given–to–eat–him–by me–to). *Warainagh, waraintha*, to feed, cause to eat, give to eat : the causal form of *waragh, wártha*, to eat. **150, 155, 156, 158a.**

In eating the right hand only may be used. Morsels of food are carried to the mouth with *three* fingers. Shoes are invariably removed before sitting down to meals. A Muhammadan will not hesitate to dine with Jew or Gentile, provided always the food be lawful.

Eater, an : This word would generally be in a compound : *mar-wár-e mazár*, a man-eater, a man-eating tiger. *Wár* is, of course, from *waragh*, the Per. *khwurdan*. **41.**

Ebony : *Kamálú chi, áń-hí dem ebnús wájh-a eń*, beautiful you call her ! Her face is like ebony (beautiful what ! Her–of the–face ebony like is). As black as ebony, as black as the devil. Per. *ábnús*.

Echo : *Garand paraḍḍav ashkhutha khan-eń*, can you hear the echo of the thunder ? (The–thunder–of the–echo heard you–can–make ?) *Paraḍḍav, paraḍḍo, paraḍḍo, parlá, parlá'u*. Sin. *parlá*. **168.**

Eclipse, an: *Áṅ rosh-gír ẓikr khanagh-e ki máh-gír,* is he speaking of an eclipse of the sun or of an eclipse of the moon? (He an–eclipse–of–the–sun–of mention making–is or an–eclipse–of–the–moon?) *Rosh,* the sun, and *máh,* the moon. *Gír,* seizing, comes from the Per. verb *giriftan.* The belief is that during an eclipse a dragon attempts to swallow the sun and moon, as the case may be. **106.**

Ecstacy: *Ḥushitha chi, áṅ whash whash bítha,* not to say pleased, he was in ecstacies (pleased what! He glad glad became). Or *shád shád bítha. Ḥushagh, ḥushitha,* is coined from the Per. *khwush. Whash* comes from the same source. **110.**

Edge: *Rah, dav,* the edge of a knife, sword, etc.; *phalav, phalo, kinárí,* the edge or border of a road; *rahnagh,* the edge or bank of a river; *du-rah-e zahm,* a two-edged sword. Sin. *ra'u, kináro, pala'u.* Per. *kinárah.* Hin. *pallá.*

Educate, to: *Má wath-í chhorav-áṅra chí-e ta'lím na de'ain-úṅ,* we do not educate our boys at all (we ourselves–of the–boys–to the–least tuition not cause–to–be–given). By the *mullás. Ta'lím* comes from the Arb. root *'alima,* to know. **150, 201.**

Education: *Chorav-a ta'lím tha-í chakhá eṅ,* you are responsible for the boy's education (the–boy–of the–education thee–of on is). The word, however, is generally pronounced *tálim.* We have not heard *tarbiyat* used. Arb. *'alima,* to know.

The *mullás* are usually to blame for the very slow progress made by education in Muhammadan countries. Their plea is that secular teaching tends to weaken the faith, meaning, of course, the people's faith in them.

Effect: *Ma-na chí-e aṣar na mán-ákhta,* it has not had the slightest effect on me (me–to the–least effect not has–come). *Aṣar* is Arb. **204.**

Effect, to: *Ham-edha hachí khutha na khan-eṅ,* you will not be able to effect anything here (here anything done not thou–wilt–be–able–to–do). Wilt do. A potential compound. **168.**

Effervesce, to: Use the intrans. verb *gradhagh, grastha,* the primary meaning of which is "to boil". *Jhaṭ-e phadha darmán gradhagh khapta,* after a little the medicine began to effervesce. *Ubharagh, ubharatha,* the Sin. *ubiṛaṇu,* is sometimes used in this sense.

Effort: *Má ba'ẓ ḥíl-a khutha, áṅ ne-y-ákhta,* we made every effort, but he would not come (us–by many efforts were–made he not–came). The sing. is preferred after *ba'ẓ. Ḥíl,* effort; artifice. From the Arb. through the Per. **141, 155, 156.**

2. *Tha-ra 'aghmá khanagh ath*, you should have made an effort (thee–to an–effort to–make was). Less frequently *'azhmá*. It is the Arb. *'azm*. *Shor khan-úṅ*, let us make an effort (a–noise let–us–make). Per. **203.**

Egg, an : *Khurús-áṅ dí haikh-áṅ dí ba'ẓ grán astáṅ*, both fowls and eggs are very dear (fowls also eggs also very dear are). *Haikh*, an egg. An alternative is *ánú*. Pakh. *haga'í, há*, an egg. **17.**

Eight : *Hasht hasht-ena ma-na de*, give me the whole eight (the–eight the–eight–of me–to give). But this construction is limited. Per. **201.**

Eight anna bit, an : *Ma tha-ra yá habásí de-áṅ*, I shall give you an eight anna bit (I thee–to an eight–anna–bit shall–give). From the Arb. *'Abbás*, of or belonging to the house of Abbás. **201.**

Eighteen : *Nín ma-í hazhdah rúpiyá áṅ-hí chakhá eṅ*, as it is he owes me eighteen rupees (now me–of eighteen rupees him–of on are). There is no need to use the pl. *Hazhdah*, eighteen. Per. *hashdah, hajdah, hijdah*.

Eighth : *Hashtumí yá khor-e phír ath*, the eighth was an old, blind man (the–eighth a blind old–man was). Per. **41, 52.**

Eights : *Sai hasht gíst o chíár ant*, three eights are twenty-four. Or, *sai dhaka hasht*, etc.

Eighty : *Chíár gíst, chíár-gíst-o-yak ákhtagh-áṅ*, about eighty came (four twenties four twenties and one came). *Hashtád*, eighty. Per. **110.**

Either : *Hai nawáshí-bángah-á hai nawáshí-begah-á*, either to-morrow morning or to-morrow evening. *Hai . . . hai*, either . . . or. Per. *khwáh . . . khwáh*, either . . . or. **26.**

2. *Khwáh esh-íar gír khwáh áṅ-híar*, take either this or that (either this take or that). Per. **116.**

3. *Yá haw-e yá haw-áṅ*, either this or that. Literal. Per. **71, 77, 78.**

Elapse, to : *Gíst sál gwasto shuthagh-áṅ*, twenty years have elapsed (twenty years having–passed have–gone). *Guzagh, gwasta, gwastha*. Per. *guzashtan*. **110, 121, 181.**

Elbow, the : *Ma-í sarosh-ár mán-ákhta*, it caught me in the elbow (me–of the–elbow–to it–came). Anything, bullet, arrow, blow, etc. Less frequently *sharosh*. In the South we may hear *surushk*. **204.**

Elder, elders: *Wath-í máth-phith-áni ḥál gind*, observe what your elders do (yourself of the mother-father–of the–circumstances observe). See what they do and follow their example. Note that *máth*, mother, stands first. **116.**

2. *Ḥalq sweth-ríshᵘ-áṅ má-r e rang-a khanagh ne-y-íl-ant*, the elders of the village do not allow us to do so (the–village–of the–white–beards us this manner–in to–act not–allow). Per. **131.**

Elder, older: *Ḥaidar shá-í maz'eṅ bráth eṅ*, is Haidar your elder brother? (Haidar you–of the–big brother is?) The inflected form of *mazan, mazann*. Zen. *mazant*, San. *mahant*. **44.**

Eldest: *Áṅ-hí e phalaw-a áṅ-hí maz'eṅ bachh oshtagh-etha*, his eldest son was standing on this side of him (him–of this side–on him–of the–big son standing–was). *Mazan, mazann, mazaiṅ*, great, big, large; elder; senior; eldest. Before its noun it generally becomes *maz'eṅ*. Compare this with *jawán, jawá'eṅ*, good. Zen. *mazant*, big. **44, 107.**

Elect, choose, to: *Má esh-íar pasand khutha*, I elected to take this (me–by this chosen was–made). This which you see, or, him whom you see. Per. **155, 156.**

Elect, the: *Albat, thau dí azh bar-guzídag-áṅ yak eṅ*, undoubtedly, you also are one of the elect. Sarcasm. *Ḥudhá bar-guzídag-áṅ*, the elect, the chosen of God. Per. **17.**

Elephant, an: *Haw-áṅ bádsháh athant sai háthí*, that king had three elephants (that king–of were three elephants). *Háthí, phíl*, an elephant; *gwamch*, the calf of an elephant. *Háthí* comes from the Hin., and *phíl* from the Per.

Eleven: *Má yázhdah gannitha*, I counted eleven (me–by eleven were–counted). Use the sing. Per. **155, 156.**

2. *Malang-ar yázhdah de*, give eleven to Malang (Malang–to eleven give). Per. **116, 201.**

Elevens: *Sai yázdhah sí o sai ant*, three elevens are thirty-three. Or, *sai dhaka yázhdah*, etc.

Eleventh: *Yázhdumí-a azh phol-khaṅ*, ask the eleventh (the–eleventh from ask). The ordinal used substantively. Per. **52, 116.**

2. *Yázhdumi-a rawáṅ bíthagh-áṅ*, they left on the eleventh (the–eleventh–on going they–became). Per. **52, 110.**

Eloquent: *Shá-í sardár khush-lisán-e gwashúk eṅ*, your chief is an eloquent speaker (you–of the–chief an–eloquent speaker

is). Per. *khwush*. Arb. *lisán*, the tongue ; speech. To convert a substantive into an adjective we have merely to affix *e*, *yá-i-majhúl*, that is. **41.**

Else, no one : *Thí khas ṣání ne-y-ath*, there was no one else present (other anyone present not–was). *Thí khas n-eṅ*, there is no one else. Distinguish between *thí*, other, and *thíh*, a slave.

Else, something : *Go thí chí-a war-áṅ*, I shall eat it with something else (with other thing I shall eat). *Thí*, other, another ; *thí chí*, other thing, something else. **103.**

Elsewhere : *Tha-ra thí hand-a ravagh-í bí*, you will have to go elsewhere (thee–to other place–to to–go will–be). Dative of necessity. *Thí*, other, another ; *hand*, a place. Sin. *haṅdhu*, a place. **203.**

Embalm, to : *Inna, má wath-í murthagh-ánar maṣálaḥ na mush-úṅ*, no, we do not embalm our dead (no we ourselves–of the–dead–to drugs not rub). *Mushagh*, *mushta*. *Maṣálaḥ* comes from the Arb. Per. *mushtan*, to rub. **103, 122.**

Embank, to : *Má wath-í dighár-a chiár-e chund-a yá band joretha*, I have embanked my land all round (me–by myself–of the–land–of the–four sides–on a–bank has–been–made). *Band*, an embankment. From the Per. **155, 156.**

Embanked : *Basthagh-e dighár eṅ ki bukhtagh-e*, is it embanked or open land ? (Embanked land it–is or open ?) From the verbs *bandagh*, *bastha*, and *bushkagh*, *bukhta*. Note how these adjectives are formed. They are past participles with *gh-e* added. They naturally form a numerous class. **122.**

Embankment, an : *Áṅ gushagh-e ki nokh-e band prushta*, he says the new embankment has given way (he saying–is that the–new embankment is–broken). *Band* is a general term. *Banu*, an embankment round a field ; something less than a band. **41, 110.**

Embark to : *Áṅ jaház chakhá avzár bítha*, he has embarked (he the–ship on mounted has–become). But, *ma shá-í maddí-bunagh jaház níáṅwáṅ* (or *láfa*) *khan-áṅ*, may I put your luggage aboard ? Per. *sawár*. **110.**

Embassy : *Afghání elchí 'imárat-a*, at the Afghán embassy (the–Afghán ambassador–of the–building–at). Or any other embassy. *Elchí* comes from the Per. and *'imárat* from the Arb. **17.**

Embezzle, to : *Áṅ-háṅ ba'ẓ zar wárth-ant,* they embezzled a lot of money (them–by much money was–eaten). *Zar* is here a pl. We may often hear *zar-áṅ* used. Per. *zar,* gold, and *khwurdan,* to eat. **155, 156.**

Embrace, to : *Tha-ra maṅ ján-a máṅ-khutha-í,* did he embrace you ? (Thee to the–body in–was–placed–him–by ?) *Maṅ ján-a máṅ-khanagh,* to embrace : lit. to the–body into–to–make. *Máṅ-khanagh, máṅ-khutha,* to apply, put in. Many Baloches do not nasalize the *n* in *mán* before *khanagh.* **155, 156, 158a.**

2. *Bale, áṅ-hía ma-na bháṅkur khutha,* yes, he embraced me (yes him–by me embrace was–made). *Khas-e-ar bháṅkur khanagh,* to embrace anyone. Sin. *bhákuru,* embrace, embracing. **155, 156.**

3. *Má áṅ-háṅra gwar-ambází khan-ána dítha,* I saw them embracing (me–by them embrace making was–seen). Not *díthagh-ant* : *áṅ háṅra* is the accusative. *Gwar,* the neck, throat. *Ambází,* embracing. Pakh. *gháṛa,* the neck. Per. *ambázídan,* to go partners ; *ambází,* partnership, etc. Per. *bar,* the breast. **120, 155, 156.**

4. *Wazír-á wath-í bachh galá'itha,* the minister embraced his son (the–minister–by himself–of the–son was–embraced). *Galágh, galá'itha.* There is more than one pronunciation of the word. It comes from the Hin. *galá,* the neck, and *láná,* to bring. **155, 156.**

Embroider, to : *Ma tha-ra chitr-áṅ de-án-í,* I shall embroider and give it to you (I thee–to shall embroider shall–give–it). *Chitragh chitratha, chitrtha,* to embroider. The pronominal is attached to the last verb only. *Chitr,* writing, a picture. Hin. *chitarná,* Sin. *chiṭaṇu,* to paint (a picture, etc.). **103, 201.**

Embroidery : *Shám velá má-í zál chí-e bandíkh-kár khan-ant,* in the evenings our women make a little embroidery (the–evenings–of the–time–at us–of the–women a–little embroidery make). Lit. thread-work. Per. **131.**

Emerald, an : *Zumurrud,* an emerald ; *zumurrud rang,* emerald green. Arb.

Emergency : *Ẓarúrat wakht-a,* in a case of emergency (necessity–of the–time–at). Need, exigency. From the Arb. through the Per. **17.**

Emergency rations : The nearest similar phrase we can offer

is *chikkí kák*. It appears to come from the Pakh. *chaka'í*, a biscuit, cake, and our own word "cake". Also, but less frequently, *chekhrí kák*, and *zíth-ígha kák*, the hasty cake.

Emigrate, to: *Níṅ dí mard laḍ-ant rav-ant azh makurán-a*, men continue to emigrate from Mekran (now also men load–up go from Mekran). *Laḍagh, laḍitha*, to load up preparatory to marching. Sin. *laḍaṇu*, to flit. **131.**

Employ, to: *Khai tha-ra naukar khan-í*, who will employ you? (Who thee a–servant will–make?) *Khai tha-ra naukarí da*, who will give you employment? *Naukar, nokar, naukarí, nokarí*. Sin., Hin., etc. **103.**

Employer, an: *Ma wath-í bohtár-ár ḥál de-áṅ*, I shall report the matter to my employer (I myself–of the–master–to the–particulars shall–give). *Bohtár*, an employer, master; host. Probably never used when speaking of Europeans. Lah. *bhútar*, a landowner. **201.**

Employment: *Ma naukarí lotagh-áṅ*, I am looking for employment (I service desiring–am). Sin. Hin. **106.**

Empty: *Har do haud horgín ne-y-athant*, both tanks were not empty (each two tanks empty not–were). *Horagh, horgh, horgin*, empty.

Empty, to: *Thau esh-íar hor khutha na khan-eṅ*, cannot you empty it? (Thou it empty made not can–make?) Any of the other adjectives *horg, hurk, horgín*, etc., may take the place of *hor* as a rule. San. *hoṛ*, a canoe made from a *hollowed* tree. **168.**

Empty-handed: *Ma horg-a logh-a shuthagh-áṅ*, I went home empty-handed (I empty home went). **17, 110.**

2. *Hor-dast-a thartho ákhtagh-eṅ*, have you come back empty-handed? (Empty–hands–with having–returned thou–come–art?) A Hindí–Persian compound. **110, 121, 181.**

Enamoured, to be: *Gushante tha-í gohár sara sháhí bítha*, they tell me he has become enamoured of your sister (they–saying–are thee–of the–sister of enamoured he–has–become). *Sháhí*, enamoured, in love; *khas-e sara sháhí biagh*, to be enamoured of anyone. **110, 131.**

Encamp, to: *Thal níáṅwáṅ otaq khutha-ish*, they had encamped in the valley (the–valley in camp was–made–them–by). *Otak khanagh, otaq khutha*, to encamp, halt. Per. *otáq*, a large tent or pavilion. **155, 156, 158a.**

2. *Shaf-a tháṅ hand-a thánav khutha-ish*, where did they encamp during the night? (Night–at what place–in halt was–made–them–by?) Sin. *tháhu*, etc., Hin. *thá'oṅ*, etc., a place. **88, 155, 156, 158a.**

Encamped, to be: *Áṅ-háni otaq thul-a jahlí phalawa bítha*, they were encamped to the east of the fort (them–of the–camp the–fort–of the–east direction–to became). *Otaq*, a camp; halt. *Edha otaq khan-úṅ*, let us encamp here, let us halt here. Per. **110.**

2. *Tháṅ-hand-a nishtagh-ant*, where are they encamped? (What place–in they–seated–are?) *Nindagh*, *nishta*. Per. *nishastan*. **17, 88, 110.**

Encampment, camp: *Shutho er-khaptagh-ant meṛh-a*, they went and halted at the encampment (having–gone they–alighted the–camp–at). *Meṛh*, a camp; temporary village. Sin. *meru*, an assemblage. **110, 121, 181.**

Enchanting: *Má maṅ haw-e dil-raváh-e thal-a otaq khutha*, we encamped in this enchanting valley (us–by in this heart–stealing valley halt was–made). A corr. of the Per. *dil-ruba*. **41, 155, 156.**

Encircle, to: *Shaf-a má áṅ-háni otaq beṛ-khutha*, we encircled their camp during the night (the–night–during us–by them–of the–camp encircled–was–made). Sin. *veṛhaṇu*, Hin. *beṛhná*. **155, 156.**

Enclose, to: *Níṅ esh-íar chíár-e chund-a beṛ-khaṅ*, now enclose it on all sides (now it the–four sides–on enclosed–make). *Beṛ-khanagh*, *beṛ-khutha*, or *beṛagh*, *beṛitha*. Found in Sin. and Hin. **116.**

Enclosure, an: *Maṅ iháṭa be-y-'aks-úṅ*, let us sleep in the enclosure (in the–enclosure let–us–sleep). Arb. **131.**

Encompass, to: *Má-í phauzh ákhto bághdád shahr-a chíár-e dem-a beṛitha*, our troops arrived and encompassed the city of Bághdád on all sides (us–of the–army having–come Bághdád city the–four sides–on was–encompassed). An alternative verb is *beṛ-khanagh*. Sin. *veṛhaṇu*, Hin. *beṛhná*, to surround, encompass. **121, 181.**

Encounter, to: *Maṅ dag-a khas-e ma-na na treṭtha*, I encountered no one on the road (on the road anyone me–to not–met). *Treṭagh*, *treṭtha*, to meet, takes the dative case, just as *milná*, to meet, does in the Urdú. **206.**

Encourage, to : *Ba-ro-eth, áṅ-háṅra sháh-báshí khan-eth,* go and encourage them. Go and tell them that they are doing such work as would please the exacting Sháh 'Abbás. This is the true meaning, and not that generally given. One writer after another has connected *sháh* with the Per. *shád* ! **116.**

End : *Ma kitháṅ sar-a chhik-áṅ,* which end am I to pull ? (I which end may pull ?) *Sar,* end, of a rope, stick, etc. Per. *sar,* end, extremity ; head. **131.**

End, object : *Thau e rang-a khanagh-eṅ azh wath-í maṭbal-a,* you are acting in this manner to gain your own ends (thou this manner–in acting–art from thyself–of the–object). For *maṭlab,* which may also be heard. Arb. **106.**

End, to : *Shá wath-í baḥṣ phílav khutha,* have you ended your discussion ? (You–by your–self–of the–argument ended has–been–made ?) Completed, finished. Sin. *púro,* Hin. *púrá.* **155, 156.**

End, to come to an : *Gudá ma-í pahrá phílav bítha,* then my watch came to an end (then me–of the–turn–of–watch finished became). *Phílav,* complete, completed ; *phílav bíagh,* to be ended, come to an end. Also *phílá.* **110.**

2. *Hau, jang bítho shutha,* yes, the war is at an end (yes the–war having–been is–gone). The exact equivalent of the Urdú and Hindí *ho gayá, ho gayá hai.* **110, 121, 181.**

Endeavour, effort : *Chí-e 'aghmá khuth-e,* have you made the least endeavour ? (The least endeavour has–been–made–you–by ?) Or, *'azhmá.* It is the Arb. *'azm.* **158a.**

Endeavour, to : *Tha-ra 'azhmá khanagh ath,* you should have endeavoured (thee–to endeavour to–make was). Effort. *Ḥíl,* effort, endeavour. Arb. **203.**

Ended : *Shá-í bráth rosh kutthiy-ant,* your brother's days are ended (you–of the–brother–of the–days ended–are). *Kutagh, kuṭitha,* to be ended, finished. Sin. *kuṭaṇu,* to fail, and Hin. *kaṭná,* to be cut, cut off, etc. **122.**

Endow, to : *Ma 'sh-áṅ har phith wath-í janikh-ár dáj dáth,* what I say is let every father endow his own daughter (I say every father himself–of the–daughter–to a–dowry let–give). Pan. **130.**

Endure, bear, to : *Áṅ ikhtar dard wártha na khat,* he cannot endure so much pain (he this–much pain eaten not may–make).

The contingent future must be used, because there is a doubt. **130, 168.**

2. *Áṅ-hiar sahagh-í bí*, he will have to endure it (him–to to–endure will–be). *Sahagh, sahitha*, to bear, endure. Sin. *sahaṇu*, Hin. *sahná*, suffer, endure. **203.**

Endure, last, to : *Jawá'eṅ mozhagh ant, lekin na thahár-ant*, they are good boots, but they won't last (good boots they–are but not they–will–last). They will not wear well. Lit. remain. *Thaháragh, thaháshta*. Hin. **44.**

Enemy : *Má duzhman hachí rand na dítha*, we saw no trace of the enemy (us–by the–enemy–of any trace not was–seen). The general term. Per. *dushman*, Kur. *dizhmin*. **155, 156.**

2. *Marrí zarkhání siyál eṅ*, the Marrís are the enemies of the Zarkhánís (the Marrí the–Zarkhání–of the–rival is). The same word may mean (1) a relation ; (2) a guest ; (3) an equal. It comes from the Pakh.

Energy : *Tha-ra ashtáfí shíwarí chí-e n-eṅ*, you do not possess the least energy (thee–to quickness alertness the–least not–is). Both terms come from the Per. **202.**

Engage, promise, to : *Áṅ-híá ma-na qaul dátha ki ma bángah-á rav-áṅ*, he has engaged to go in the morning (him–by me–to his–word has–been–given that I the–morning–in shall–go). *Qaul* is Arb. **26, 201.**

Engage, to : *Áṅ-híá tha-ra naukar khutha*, has he engaged you ? (Him–by thee a–servant has–been–made ?) **155, 156.**

Engaged on : *Áṅ azh dah sál-a haw-e kár-a khapto khanagh-e*, he has been engaged on this work for the past ten years (he from ten years this work continuously (having–fallen) doing–is). And is still engaged on it. **178.**

Engrave, to : *Haw-e mundrí chakhá ma-í nám tarásh*, engrave my name on this ring (this ring on me–of the–name engrave). Lit. cut. *Taráshagh, taráshtha*. From the Per. **116.**

Engraved, to be : *Ma-í dil chakhá trashiy-e*, it is engraved on my heart (me–of the–heart on it–engraved–is). The memory of it. *Trashagh, trashtha*. From the Per. **122.**

Enlighten, to : *Ma-na dí siyáral khaṅ ki chi bítha*, enlighten me also as to what happened (me also wise make that what took–place). Hin. *siyáná*. **110, 116.**

Enlist, enrol, to : *Ma-na ḥukm miletha phanjáh marrí wath-í maḥkama sánga bhartí khaṅ*, I have been ordered to enlist fifty

Marrís (me–to an–order has–been–received fifty Marrís yourself–of the–department for enrolled make). *Bhartí khanagh*, to enrol, enlist. Hin. *bhartí*, filling, inserting, etc. **116, 206.**

2. *Ma níṅ nokar bíthagh-áṅ*, I have just enlisted (I now a–servant have–become). I have just now joined the levies. **110.**

Enmity : *Gushante ki pha wath-áṅ chí duzhmaní eṅ*, they say there is some enmity between them (they say that among themselves some enmity is). *Badí*, *bairí*, *siyáldárí*, are other useful words. Per. **131.**

2. *Pha wath-áṅ siyál ant*, they are at enmity with one another (among themselves enemies they–are). *Siyál*, which has several meanings, comes from the Pakh.

Enough : *E gwas eṅ*, *ma-na ziyáda pakar n-eṅ*, this is enough, I do not require any more (this enough is me–to more necessary not–is). *Gwas*, enough, sufficient. *Gwas khaṅ*, stop ; keep silent, *gwas gwas*, enough ! Stop ! This may be the Per. *bas*, enough. **204.**

Enough, to have : *Ma-na ḍas*, *tha-í láf ser bítha*, tell me, have you had enough ? (Me–to point–out thee–of the–stomach full has–become ?) Lit. or fig. Per. *sír*, full, satiated. **110.**

Enraged, to become : *Rosh-e-a má go zahr gipta-í*, one day he became enraged with me (a–certain–day–on me with anger was–taken–him–by). *Zahr*, anger ; *zahr giragh*, *zahr gipta*, to become angry, enraged. Arb. *qahara*, to tame by force, etc. ; *qahr*, violent grief or anger. **158a.**

2. *Gudá áṅ-híá zahr khutha*, on this he grew enraged (then him–by anger was–made). An alternative expression. **155, 156.**

Enrol, enlist, to : *Áṅ chí-e marrí bhartí khanagh-a pha shuthagh-etha*, he had gone to enrol some Marrís (he some Marrís enrolled make to gone–had). Before some other action had taken place : the past perfect tense. *Bhartí* comes from the Hin., and is derived from the verb *bharná*, to fill. **119.**

Enrolment : *Ism-nawísí wakht-a*, at the time of enrolment (name–writing of the–time–at). So and so happened. *Ism* is Arb., but *nawísí* comes from the Per. **17.**

Entail, to : *Áṅ-híá thewagh-e mírát wath-í bráth chakhá sogav khutha*, he entailed the whole of his inheritance upon his brother (him–by the–whole inheritance himself–of the–brother on

inalienable was–made). *Mírát* comes from the Arb., and *sogav* from the Sin. **41, 155, 156.**

Entangle, to : *Khas-e-á áṅ-híar maṅ jál-a phásetha,* someone entangled him in a net (someone–by him in a–net was–entangled). *Phásagh, phásetha.* We may hear this verb used intransitively. Sin., Hin. **8, 90, 155, 156.**

Entangled, to be : *Mazár maṅ jál-a phasitha,* the tiger was entangled in the net (the–tiger in the–net was–entangled). *Phasagh, phasitha.* But there is more than one pronunciation. Sin. *phasaṇu.* **110.**

Enter, to : *Khas-e-ar bágh andar-a ágh-a me-y-il,* do not let anyone enter the garden (anyone the–garden into to–come do–not–let). *Andar-a ágh,* to come inside, enter. Per. *andar,* in, into. Per. *ámadan,* Hin. *áná,* to come. **116.**

2. *Phehitho shutho masít andar-a nishta,* he entered the mosque and sat down (having–entered having–gone the–mosque inside–of he–sat–down). *Phehagh, phehitha,* to enter. Sin. *pihaṇu,* Hin. *paiṭhná,* to enter. In all three languages this verb generally implies *forcible* entrance. **110, 121, 181.**

To enter the house of a Muhammadan without having first obtained permission to do so is considered a grave breach of etiquette.

Entertain, to : *Ma wath áṅ-háni mihmáni khan-áṅ,* I shall entertain them myself (I myself them–of the–entertainment shall–make). The Per. *mihmáni.* **103.**

Entertainment : *Mihmáni-a ravagh-eṅ,* are you going to the entertainment ? But the future *rav-eṅ* would have been better. *Bohtár khai eṅ,* who is the entertainer ? Who is the host ? Per. and Lah. respectively. **106.**

Entice, to : *Thau ma-í ambráh-ar pharámagh-etheṅ ki phade,* you were enticing my servant to run away (thou me–of the–servant enticing–wert that run–away). Saying, run away. The words supposed to have been used. *Pharámagh, pharámitha.* **107.**

Entire, an : *Har do gunḍí ant,* both are entires. Kur. *gun,* testicles.

Entire, whole : *Thau phílav-e kár wḥár khutha,* you have spoilt the entire work (thee–by the entire work ruined has–been–made). *Phílaví-a,* entirely, wholly. Sin. *púro,* Hin. *púra.* **41, 155, 156.**

Entrails : *Áṅ-hí rodh dar-khafagh-ethant,* his entrails were

protruding (him–of the–entrails out–falling–were). It is a pl. derived from the Per. *rúdah, rúda*, gut, intestines. **107.**

Entrance : *Gind, áṅ galo-a oshtáthiy-e*, look, he is standing at the entrance (look he the–entrance–at standing–is). Door, gate. Hin. *galí*. **116, 122.**

2. *Thul daf-a oshtáthiy-ath*, he was stationed at the entrance to the fort (the–fort–of the–entrance–at he–standing–was). Mouth ; pass through hills. **122.**

Entreat, to : *Má áṅ-hí dem-a minnat khutha ki rást gwash*, I entreated him to speak the truth (me–by him–of before entreaty was–made that the–truth speak). *Minnat* comes from the Arb. through the Per. **116, 155, 156.**

Entrench, intrench, to : *Shaf-a má káhí jatha, chíár-e dem-a*, at night we entrenched (night–at us–by a–trench (ditch) was–struck the–four sides–on). *Janagh, jatha*, is often thus used in the sense of " to dig ". Hin. *khá'í*, a ditch, trench. **155, 156.**

Entrenchment, intrenchment : *Morcha chi rang-a zítha-ish*, how did they take the entrenchment ? (The–entrenchment what way–in was–taken–them–by ?) *Morcha* is a Per. term. **158a.**

Entrust, intrust, to : *Thau qaizí kha-íar sipurd dátha*, to whom did you intrust the prisoner ? (Thee–by the–prisoner whom–to in–charge was–given ?) *Sipurd* is Per. In the case of lifeless objects use the Arb. *amánat, amánat deagh*. **155, 156, 201.**

Envious : *Ḥásidí mar qiṣṣav eṅ*, it is the story of an envious man (an envious man–of the story it–is). *Shá-í khenagh-e bráth*, your envious brother. Arb. *ḥasada*, to envy. Per. *kínah, kína*, malice.

Envoy, an : *Amír ṣáḥib-á chi jawáb dátha má-í sath-ár*, what reply did the Amír give to our envoy ? (The–Amír–by what reply was–given us–of the–envoy–to ?) *Sath*, a deputation ; an envoy. Sin. *sathu*, an assembly, etc. **155, 156, 201.**

Envy : *Khenagh n-eṅ*, is it not envy ? *Khenagh, kínagh, kína, ḥasad*. The first is from the Per., the second from the Arb.

Epidemic : *Do sai máh bítha ki bostán níáṅwáṅ wahába kíchah ba'ẓ garm bítha*, two or three months ago there was a bad epidemic of cholera at Bostán (two three months have–become that Bostán in cholera–of the–market very hot became). *Garm* has here the force of " brisk ". The same idiom is found in several

Indian languages. *Kíchah*, a street; market. Per. *kúcha*, *kúchah*, a street. **110.**

Epileptic fit, an: *Ma-í ambráh-ar ba'ẓ dhak-a mirgí bíagh-e*, my servant often gets epileptic fits (me–of the–servant–to many occasions–on a–falling–fit becoming–is). *Mirgí*, epilepsy. The dative of the person followed by *bíagh* gives the idiom. From the Hin. **106, 204.**

Equal: *Har do-e mañ zor-a yá rang ant*, the two are equal in strength (each two in strength one kind are). *Rang*, kind, sort, may be Per. or Hin.

2. *Wath-í phith baráwar-e ne-y-ath*, he was not the equal of his father (himself–of the–father–of the–equal he–not–was). Per. *barábar*.

3. *Har do am-saro athant*, the two were equal in age; the two were equal. A Per. compound.

4. *Hudhá be-niyáz eñ*, God is without an equal. Lit. without want. A Per. compound.

Equal, an: *Thau áñ-hí siyál n-eñ*, you are not his equal (thou him–of the–equal not–art). This word has other meanings: enemy, guest, relation. Pakh.

2. *Yá haddíání dah bugtí mat eñ*, one Haddíání is the equal of ten Bugtís (one Haddíání ten Bugtís–of the–equal is). Sin. *matu*.

Equality: *Ikhto-e ma dítha na khan-áñ*, I cannot see the equality (the–equality seen not I–can–make). The equality you speak of. Per. *yakta*, *yaktá'í*; Kur. *yakíátí*. **168.**

Equivalent: *Gíst rúpiyá áñ-hí mighdár na bí*, twenty rupees will not be its equivalent (twenty rupees it–of the–equivalent not will–be). Use the sing. *Mighdár* is the Arb. *miqdár*. **103.**

2. *Wágí*, *vágí*, an equivalent given for cattle stolen and that cannot be returned. Pan.

Erect: *Ma-í chana áñ zhing n-eñ*, I don't consider it erect (me–of the–opinion–in it erect not–is). Perpendicular. *Zhing-e bhit*, a perpendicular wall.

Erect, to: *Ma tháñ hand-a ad-án-í*, where am I to erect it? (I what place–in shall–erect–it?) Harden the nasal *n* before the pronominal, always. *Aḍagh*, *aḍitha*. Sin. *aḍaṇu*. **17, 88, 103, 158a.**

Err, to: *Thau ghalatí khanagh-eñ*, you err (thou a–mistake making–art). Or, *radh khanagh*. *Radh* may be used with *bíagh*. Both words come from the Arb. through the Per. **106.**

Escape, to : *Azh fort munro-a bun-a man-ágh-ethúṅ ki phanch qaizí-áṅ phadátha,* on the way down from Fort Munro five prisoners escaped (from Fort Munro down we–coming–were when five prisoners–by escape–was–made). *Phadeagh, phadátha,* to run, run away, is here as nearly always treated as a trans. verb. It is made up of *pha, phadha,* and *deagh.* **107, 155, 156.**

2. *Khargoshk dar-khapto shutha bíng-a azh,* the hare escaped from the dog (the–hare having–issued went the–dog from). **110, 121, 181.**

3. *Haidar dar-shutha,* has Haidar escaped ? (Haidar has–escaped ?) Lit. out–gone. Per. **110.**

4. *Shaf-a dar rav-úṅ,* let us escape during the night (the–night–during out–let–us–go). Per. **131.**

Escort, an : *Badraq-áṅ túfak-áṅ jatho sai zadhagh khuth-ant,* the escort fired and wounded three (the–escort–by guns having–struck three wounded were–made). *Badraqa, badraga,* an escort. The pl. is used to show that the escort consisted of several men. Per. *badriqa,* Pakh. *badraga,* an escort, a convoy. **155, 156.**

Espouse, to : *Áṅ-híá go kha-ía sáng khutha,* whom did he espouse ? (Him–by with whom espousal was–made ?) We have reason to believe, however, that *sáng khanagh* may be used transitively. Sin. *sangu.* **155, 156.**

Espoused, to be : *Chákur gohár go dosten bráth-a sáng bítha,* Chákur's sister was espoused to Dosten's brother (Chákur–of the–sister with Dosten–of the–brother betrothal became). *Sáng,* betrothal. Sin. *sangu,* Hin. *sagá'í,* betrothal. **110.**

Establish, prove, to : *Shá-í ḥál ma ṣebit khutha khan-áṅ,* I can establish the truth of your statement (you–of the–statement I proved made can–make). The Arb. *ṣábit.* **168.**

Established : *Áṅ odha niyásthiya sahrá bíagh-e,* he appears to be established there (he there established apparent becoming–is). Lit. seated. He appears to be a fixture there. *Niyádhagh, niyástha.* Per. *nishándan.* **122.**

Estate, property : *Ma-í máth-phith-áni já'edád,* my parents' estate (me–of the–mother–father–of the–estate). Property, landed-estate. A Per. compound : *já + dád.* **17.**

Eternal : *Jamárá-e zindagí,* eternal life. *Jamárá, zhamárá,* is the Sin. *jamára.*

Eunuch, a : *Haw-e maḥalla yá híjrá-e nishtath,* a certain eunuch used to live in the same quarter of the town (that–

same ward–in a certain eunuch used–to–live). *Hijrá*, a eunuch. An alternative term is *khuṣro*, and in the South *lotiá*. Sin. *hijro*, Hin. *hijrá*, Per. *khuṣí*, a eunuch. **8, 114.**

Becoming a eunuch oneself, or making another a eunuch, was forbidden by the Prophet Muhammad.

Even : *Ma tha-í nám-a dí ṣaḥíḥ ne-y-áṅ*, I don't even know your name (I thee–of the–name–with also acquainted not–am). *Dí* is traceable in the Kur.

2. *Má áṅ-híar dítha na*, I have not even seen him (me–by him has–been–seen not). Note the position of the negative. There is slight emphasis on *dítha*. **23, 155, 156.**

Evening : *Rosh díghár bíagh-etha*, evening was closing in (the–day evening becoming–was). Sunset. *Díghár* is derived from the Per. *Dígar*, other, another. *Dígar-velá*, the time for performing the afternoon prayer. **107.**

Evening, evenings : *Shám welá shá-í zál chi khan-ant*, what do your women do in the evenings ? (The–evenings–of the–time–at you–of the–women what do ?) As a rule. *Shám* is Per., but *welá*, *velá*, Pan. or Hin. **131.**

Evening, this : *Begah-á bángah-á thar-í*, he will return this evening or to-morrow morning (this–evening to-morrow–morning he–will–return). *Begahá*, this evening, in the evening, from *begáh*, evening. Per. *begáh*, evening ; delay ; unseasonable. **26, 103.**

Evening star, the : *Wakht-a ki shav-khash sahrá bí*, when the evening star appears (the–time–at that the–evening–star visible will–become). We shall foregather at the old trysting place. The lit. meaning is " night-drawer ", " night-drawing ". Per. **17, 103.**

Event : *E ḥádiṣa khadhe bítha*, when did this event take place ? (This event when took–place ?) Accident ; incident. From the Arb. through the Per. **110.**

Even with one, to be : *Rosh-e-a esh-áṅra gind-áṅ*, I shall get even with them some day (some–day–on them I–shall–see). *Gindagh*, *dítha*, to see. The sentence is idiomatic, and is found in several languages, both Eastern and Western. **8, 17, 103.**

Ever : *Aulá hachho bítha*, has it ever so happened before ? (Formerly thus it–has–happened ?) *Aulá*, *olá*, formerly. Arb. *awwal*, first, foremost. **110.**

2. *Thau izh-bar-e odha shuthagh-eṅ*, have you ever been there? (Thou any time at there gone–hast?) *Izh-bar-e, hizh-bar-e*, ever, at any time. Per. *hech* and *bár*. **110.**

3. *Jamárá, zhamárá*, forever, everlastingly; *uvto zhamárá, ʻumr-a*, for ever and ever.

Every: The Per. *har* is the word to use: *Har ro*, every day; *har sál*, every year, etc.

2. *Sál-a, maṅ do sál-a*, every year, or every two years (a–year–in in two years). So and so takes place.

Everyone: *Har khas áṅ-hía phajía-kh-ár-í*, everyone recognizes him (every person him recognizing–is). *Har khas*, every person, every individual, everyone. *Phajía-kh-ár-í* is the third person sing. contingent future. No Baloch would, of himself, use the present imperfect tense in this or any similar sentence. **131.**

2. *Thewagh-e ʻálam khandagh-e*, everyone is laughing, all the world is laughing. **41, 106.**

Everything: *Ham-chíz-egha namúna ma-na be-y-ár de*, bring me a sample of everything (everything–of a–sample me–to bring give). *Ham, har*, every, and *chíz*, a thing. From the Per. **116, 201.**

2. *Thau gind ki har chí taiyar bí*, see that everything is ready (thou see that everything ready be). Per. *har*, every, and *chíz*, a thing. **116.**

3. *Dosten-á ma-na ḥál-ḥawál dátha*, Dosten has told me everything (Dosten–by me–to full–particulars have–been–given). The pl. *dáthagh-ant* is not required. For *ḥál-aḥwál*. Arb. **155, 156, 201.**

4. *Thewagh-e ḥál phol phurs khaṅ*, find out everything, ascertain full particulars. **41, 116.**

Everywhere: *Har gur-e-a mard shasht*, send men everywhere (every direction–in men send). *Gur-e-a* or *gwar-e-a*. Both words come from the Per. *bar* by the change of *b* to *g* and *gw* respectively. **116.**

Evidence: *Bale, ma-í baʻẓ gawáhí eṅ*, yes, I have plenty of evidence (yes me–of much evidence is). *Gawáh*, a witness, *gawáhí*, evidence, proof. Per.

> In all criminal cases save that of adultery the evidence of two men suffices. For adultery four male witnesses are required. Women may and do give evidence, but not in cases of this nature.

Evident, clear: *Gudá áṅ-híar sahrá bítha ki wazír ma-í duzhman eṅ*, from which it became evident to him that the

minister was his enemy (then him to evident it–became that the–minister me–of the–enemy is). From *ki* we have direct narration. *Sahrá*, evident, clear. As in Urdú it is preceded by the dative, for this is none other than the Arb. *ẓáhir*, distinct, clear, evident. **204.**

Evident, self- : *Wa<u>th</u> sahrá eṅ ki* . . . it is self-evident that . . . it is obvious that . . .

Evil : *Ma-na ḍas, badhí chi eṅ, nekhí chi eṅ*, tell me, what is evil and what is good ? (Me–to point–out evil what is good what is ?) In both words the final vowel is frequently short. But this appears to be incorrect. Per. *badí* and *nekí*. **116.**

Evil, to speak : *Dost, khas-e pha báb mayár ma khaṅ*, my friend, do not speak evil of anyone (friend anyone with reference–to shame not make). From the Arb. through the Per. *mi'ár*. **116.**

Ewe, an : *Haw-áṅ mesh-áṅ shá-íg<u>h</u> astáṅ*, do those ewes belong to you ? (Those ewes you–of are ?) Per. Hin. **65.**

Exaction, exactions : *Inna, áṅ-híá chí dastúrí na lo<u>tth</u>a*, no, he made no exactions (no him–by any perquisites not were–demanded). Both *dastúr*, custom, and *dastúrí*, the customary, are heard throughout the country. Per. **155, 156.**

Exactly : *Ma-na jawá'eṅ yát n-eṅ*, I do not exactly remember (me–to good remembrance not–is). **44.**

Exactly, the very same : *Ságí haw-áṅ mádh<u>i</u>n eṅ ki zí má di<u>th</u>a*, it is exactly the same mare that I saw yesterday (exactly that–same mare it–is that yesterday me–by was–seen). *Ságí* is a Sin. word, and is probably connected with the Hin. *sagá, sagí*, related, etc. **155, 156.**

Exalt, promote, to : *Amír ṣáḥib-á áṅ-híar sarfaráz khu<u>th</u>a*, the Amír has exalted him (the–Amír–by him exalted has–been–made). A Per. compound which means "head–raised". **155, 156.**

2. *Hu<u>dh</u>á shá-r láṭ khat*, may God exalt you ! (God you a–lord may–make !) A blessing. Generally, however, we hear the imperative *khaṅ* used. This appears quite wrong. We cannot issue orders to the Deity. We must use the contingent future, 3rd pers. sing., in a precative sense : may God, etc. **116, 130, 131.**

Examination : *Ázmúda ki<u>th</u>áṅ tárí<u>kh</u> bí*, on what date will the examination take place ? (The–examination what–particular

date will–be ?) *Ázmúda*, and less frequently *ázmúta*, examination, test. Per. *ázmúdan*, to try, prove. **86, 103.**

Examine, to : *Dánkho má na ázmaintha-í*, I have not examined it as yet (as–yet me–by not has–been examined–it). *Ázmainagh, ázmaintha.* From the Per. **155, 156, 158a.**

2. *Má dag dí cháritha, daf dí cháritha*, we have examined the road and the pass (us–by the–road also has–been–examined the–pass also has–been–examined). In a military sense only. *Chárag̲h, cháritha*, to spy. Pakh. *tsáral*, Sin. *chákásaṇu.* **155, 156.**

3. *Thau wath esh-íar gind*, examine it yourself (thou thyself it look–at). *Gindagh, dítha.* Per. *dídan.* **116.**

Example, an : *E tha-í ganokhí thí nimúna eň*, this is another example of your folly (this thee–of the–foolishness–of another example is). The Per. *nimúnah.*

Excavate, to : *Edha pha chi dighár janagh-ant*, why are they excavating here ? (Here for what the–ground they–striking–are ?) A truly peculiar idiom. Per. *zadan*, to strike. **106.**

Exceed, to : *Azh sadh-a ziyát ma khaň*, do not exceed a hundred (than a–hundred more not make). Per. *az* and *ziyádah.* **116.**

Excellent : *Shá-í bráth-á durr-e band-bozh khutha*, your brother made excellent arrangements (you–of the–brother–by excellent arrangement was–made). From the Arb. *durr*, a pearl. **41, 155, 156.**

Excellently : *Jawáni-a kár khuth-e*, you have done excellently (excellently work has–been–done–you–by). Or, *jawánikha.* These are adverbs got from *jawán*, good, etc. Per. **158a.**

2. *Warbarí-a khutha áň-hiá*, he has done excellently (excellently has–been–done him–by). **155, 156.**

Except : *Azh thau siwá thí khas ma-na pasand n-eň*, I do not care for anyone except you (than thee besides other anyone me–to pleasing not–is). *Azh* followed by a noun or pronoun followed by *siwá. Siwá, sawá*, except, besides, is the Per. *siwá*, with the exception of. **204.**

Exception, with the : *Siwá kharde kharde ásk má hachí na dítha*, I saw nothing with the exception of a few deer (except a–few a–few deer me–by anything not was–seen). *Siwá, sawá.* From the Arb. through the Per. **91, 155, 156.**

Excess : *Gwas khaň, e ma-í ẓarúrat-a azh sakí en*, stop, this is

in excess of my needs (enough make this me–of the–needs than excess is). *Sakí, sakhía*, come from the Per. **116.**

Exchange, to : *Esh-íar maṭṭaintha na khan-eṅ*, cannot you exchange it ? (It exchanged not you–can–make ?) *Maṭṭainagh, maṭṭaintha*, to exchange, change, barter. Sin. *mataiṇu*, to exchange. **168.**

Excommunicate, to : *Mullá nawáṅ ma-na khárij khat*, the priest may excommunicate me (the–priest perhaps me excluded may–make). *Khárij* comes from the Arb. **130.**

Excrement : *Riyagh* and *gíth* are the terms used. Per. *gúh, guh.*

Excursion, an : *Gushant-e deh daur-a khanagh-a shutha*, they tell me he has gone on an excursion (they–say the–country–of a–tour to–make he–has–gone). *Daur*, a tour ; an excursion ; generally in an official sense. Arb. *dára*, to move in a circle. **119.**

Excuse, an : *Áṅ tha-ra phallav deagh-e*, does he offer you any excuse ? (He thee–to excuse giving–is ?) *Phallav deagh*, to offer an excuse, give an excuse. **201.**

2. *Áṅ jawá'eṅ ʻuẓr n-eṅ*, that is not a good excuse (that a–good excuse not–is). Arb. **44.**

Excuse one, to : *Áṅ-híá shá-í ʻuẓr gipta*, did he excuse you ? (Him–by you–of the–excuse was–accepted ?) Lit. taken. *Giragh, gipta. ʻUẓr khanagh*, to make an excuse. Per. *giriftan*, to take. *ʻUẓr* is Arb. **155, 156.**

2. *Áṅ tha-ra ne-y-il-í*, he won't excuse you (he thee not–will–let–off). Kur. *hílán, hishtin.* **103.**

Excuse oneself, to : *Aulá áṅ-híá baʻẓ phedha phodha khutha ki ma-na kal n-eṅ*, at first he excused himself by saying that he did not know (at–first him–by much here there was–made that me–to information not–is). To hum and haw. **155, 156.**

Executioner, an : *Bádsháh-e saghar-burokh ath*, he was the king's executioner (the–king–of the–executioner he–was). From *saghar*, the head, and *buragh, buritha*, to cut. *Burokh* is, of course, the noun of agency. **117.**

> In Muhammadan countries the *qází* or judge is at liberty to call upon anyone to see his sentence carried out, be it beheading, stoning, or the more common cutting off of a limb. Were this healthy method adopted in England we should have fewer ghouls attending our courts.

Exercise, to : *Gudá juzain-í charain-í*, afterwards exercise her (then cause–to–go–her cause–to–move–about–her). Speaking

of a mare. These are the imperatives of the causals got from *juzagh* and *charagh*. **150, 158a.**

Exertion : *Áṅ ba'ẓ gath khutho dar-khapta*, he escaped after considerable exertion (he much exertion having–made escaped). Lit. out–fell. Escaped from drowning. *Gath, gath*. **110, 121, 181.**

Exhort, to : *Má áṅ-híar ba'ẓ naṣíhat dátha ki hachho ma khaṅ*, I exhorted him not to do so (me–by him–to much advice was–given that thus not act). Exhortation, advice, admonition. Also with *khanagh*. Arb. **116, 155, 156, 201.**

Exigency : *Ẓarúrat wakht-a*, in a case of exigency. This will generally express all that is required. **17.**

Exorbitant : *Gíst rúpiyá ba'ẓ eṅ*, twenty rupees is exorbitant (twenty rupees much is). Arb.

Exorcise, to : *Gudá má áṅ-hí chakhá dam janagh khaptagh-áṅ*, then I started to exorcise him (then I him–of on the–breath to–strike began). Per. *dam zadan*. To breathe on one. **174.**

Expanse : *Dem-a má áf yá maz'eṅ phráhádh dítha*, in front of us we saw a large expanse of water (in–front us–by water–of a large expanse was–seen). Lit. breadth. Per. **44, 155, 156.**

Expect, to : *Thau kha-í dag hílainagh-eṅ*, whom are you expecting ? (Thou whom–of the–road expecting–art ?) *Hílainagh, hílaintha*, to wait for, expect, look out for the coming of. **84, 106.**

2. *Ma shá-í intiẓár khanagh-etháṅ*, I was expecting you (I you–of the–expectation making–was). Looking out for one. From the Arb. *naẓara*, to fix the look upon. **107.**

Expectorate, to : *Áṅ dighár-a khangar khuth*, he used to expectorate on the floor (he the–floor–on expectoration used–to–make). Sin. *kháṅgár, kháṅgáro*. **114.**

Expedient : *Shá-í chana odha ravagh munásib n-eṅ*, you do not consider it expedient to go there (you–of the–opinion–in there to–go expedient not–is). Proper, suitable, pertinent. Arb.

Expedition, a military : *Nawáṅ urd bí*, there may be an expedition (perhaps an expedition will–take–place). Lit. an army will be. The word comes from the Tur. In India we find it in the term *Urdú*.

Expedition, promptitude : *Wath-í kár ashtáfí-a khaṅ*, do your work with expedition (yourself–of the–work expedition–with do).

Expeditiously. An abstract noun in the ablative case used adverbially. Per. *shitábí.* **116.**

Expel, to: *Yá áṅ-híar khash yá ma-na khash,* either expel him or expel me (either him expel or me expel). *Khashagh, khashta,* to expel, turn out, discharge. Per. **116.**

2. *Badshah-á ḥukm khuṯha ki áṅ-hí kaunsh mundo khaṅ,* the king ordered him to be expelled (the–king–by an–order was–made that him–of the–shoes upside–down make). A peculiar idiom that has arisen round a superstition. *Kaunsh, kaush.* Per., Pakh., etc. **116, 155, 156.**

Expend, to: *Thau chikar-e rúpiyá kharch khuṯha,* how much have you expended? (Thee–by how–many rupees spent have–been–made?) Use the sing. *Kharch, ḥarch,* is not confined to money. Per. **155, 156.**

Expenditure: *Kharch ba'ẓ na bí,* the expenditure will not be great (the–expenditure much not will–be). Expense. Per. **103.**

Expense, outlay: *Kharch ma wath phur khan-áṅ,* I shall bear the expense myself (the–expense I myself complete shall–make). It is frequently pronounced *ḥarch.* Per. **103.**

Experience: *Áṅ-háṅra jang tajruba hachí n-eṅ,* they have no experience of warfare (them–to war–of experience any not–is). A corr. of the Arabic-Persian *tajriba.* **202.**

Experience, to gain: *Kharde rosh phaḍha má 'amal gir-úṅ,* we shall gain experience after a few days (a–few days after we practice shall–gain). Lit. shall take. From the Arb. root *'amila,* to practise, act. **103.**

Experienced: *Áṅ tajruba-kár-e mard eṅ,* he is an experienced person (he an–experienced man is). Tested at work. Arb. **41.**

Expire, to: *Jhaṭ-e-a phaḍha áṅ-hí sáh dar-khapta, murtha,* he expired a moment later (a–moment after him–of the–breath issued he–died). *Sáh,* breath, and *dar-khafagh,* to issue. The second verb adds emphasis to the statement. Per. **110.**

Explain, to: *E jumla ma-na poh-khaṅ,* explain this sentence to me (this sentence me–to understood make). *Poh,* understanding. Pakh. *poh,* wise, knowing; *pohawul,* to explain, acquaint. **116.**

2. *Ḥair, ma tha-ra poh-khanain-án-í,* very well, I shall explain it to you (very–well I thee–to shall–cause–to–be–understood–it). The causal of *khanagh. Ḍasagh, ḍasitha,* to point out, explain. Sin. *ḍasaṇu.* **150, 158a.**

3. *Thau sahrá khaṅ ki e gálwar chi rang-a bítha*, explain how the affair occurred (thou clear make that this matter what way–in took–place). From the Arb. root *ẓahara*. **110, 116.**

Explode, to : *Bale, wázhá, thewagh-e uḍartho shutha*, yes, sir, the whole exploded (yes sir the–whole having–flown went). *Uḍragh, uḍartha*, to fly; *uḍartho ravagh*, to explode, blow up. Sin. *uḍirṇu*, Hin. *uṛná*, to fly. **41, 110, 121, 181.**

Explore, to : *Má ákhtagh-úṅ juddav pholagh-a*, we have come to explore the cave (we have–come the–cave to–explore). *Pholagh, pholtha*, to search ; explore. Sin. *pholhaṇu*, to search. **110, 119.**

Export, to : *Kaḍaha kaḍaha thí deh-a dán shashtagh-í bíagh-e*, sometimes we have to export grain (sometimes sometimes other countries–to grain to–send becoming–is). *Má-r*, us–to, is understood. *Shashtagh, shashtátha*, to send. **106, 203.**

Expose, to : *Jind-ár sahrá ma khaṅ*, do not expose yourself (yourself exposed not make). To the enemy. *Sahrá* may be used of the abstract and concrete. Arb. *ẓahara*. **93, 116.**

Expose one, to : *Gwash, ma chi khan-áṅ, tha-í ḥál-a de-áṅ na de-áṅ*, say, what am I to do ? Am I to expose you or not ? (Say I what may–do ? Thee–of the–particulars I–may–give not I–may–give ?) *Khas-í ḥál-a deagh*, to tell on anyone, expose anyone. **116, 131.**

Extend, to : *Bhit ikhtar dír rav-í*, will the wall extend so far ? (The–wall so far will–go ?) *Rawagh, rapta, shutha*, to go. Per. *raftan*, to go. **103.**

2. *Ma drázh khan-án-í*, I shall extend it (I extended shall make–it). Lit. long. Per. **103, 158a.**

Extensive : *Rást-e dast-a yá giyáf-e maidán eṅ*, on the right lies an extensive plain (the–right hand–on an–extensive plain is). Lit. waste, barren, desolate. *Phráh-e maidán*, a broad plain. Zend, *vivápa*. **41.**

Extent : *Ikar*, to this extent ; *chikar*, to what extent ? These are merely corrs. of *íṅ qadr* and *chi qadr*. Persian-Arabic compounds.

Exterminate, to : *'Álam barbád khanagh shá-í iráda eṅ*, is it your intention to exterminate the people ? (The–people exterminated to–make you–of the–determination is ?) Lit. on the wind to make. A Per. compound.

Extinguish, to: *Gudá malang-á ás khashta,* then Malang extinguished the fire (then Malang–by the–fire was–drawn). *Khashagh, khashta.* Per. *kashídan.* **155, 156.**

2. *Ba-rau, diwá thos,* go and extinguish the lamp (go the lamp extinguish). *Thosagh, thostha, thostha, thosta.* The intrans. form is *thusagh, thustha,* to go out of itself. Hin. **116.**

Extirpate, to: *Hudhá tha-í pár khash-íth,* may God extirpate you! (God thee–of the–root may–extirpate!) Draw. It is the contingent future used jussively. Sin. *pára,* a root. Per. *kashídan,* to draw. **116, 131.**

Extol, to: *Inna, áṅ shá-í ṣifat khanagh-etha,* on the contrary, he was extolling you (no he you–of the–praise making–was). *Sarainagh, saraintha,* the Hin. *saráhná,* is heard. From the Arb. **107.**

Extort, to: *Áṅ go zor-a paisav gir-í,* does he extort money? (He with force money takes?) *Go* is the Per. *bá. Paisav,* a pice, is the Hin. *paisá.* **131.**

Extortion: *Ma 'sh-án e jufá eṅ,* I call it extortion (I say this extortion is). Oppression, violence. From the Arb. root *jafá.*

Extract, draw out, to: *Mihrwání khutho ma-í díp-a azh haw-e kuttigh khash,* kindly extract this thorn from my thumb (kindness having–made me–of the–thumb from this thorn extract). Draw. *Khashagh, khashta.* Per. **116, 121, 181.**

Extraordinary: *Albat, 'ajab eṅ,* it is certainly extraordinary (certainly extraordinary it–is). Weaker is the Per. *be-dastúr,* unusual. From the Arb. *'ajiba,* to be astonished.

Extremely: *Ma sakhía ná-duráh athán,* I was extremely ill (I very ill was). From the Per.

Exultation: *E shádhí wakht n-eṅ,* this is no time for exultation (this exultation–of the–time not–is). *Shádmání,* exultation, rejoicing. Per. *shádí.*

Eyeball: *Áṅ-hí dídokh-áṅ ne-y-athant,* he had no eyeballs (him–of eyeballs not–were). Per.

Eyebrow: *Phír bí, áṅ-hí barwán-áṅ sweth anti,* he must be an old man, his eyebrows are white (an–old–man he–will–be him–of the–eyebrows white are). *Barwán,* an eyebrow. San. *bhrú,* an eyebrow.

Eyelash: *Ch-esh-áṅ chandí wath-í phimbli-áṅ khas-phiren-ant,* some of these pluck out their eyelashes (from–these some

themselves–of the–eyelashes pluck-out). Sin. *pimbiṇí*, Hin. *papní*. **131.**

Eyelid : *Saghar-burokh-á áṅ-hí har do chimák chákith-ant*, the executioner cut off both his eyelids (the-executioner–by him–of each two eyelids cut–were). **117, 155, 156.**

2. *Mar ki má dítha áṅ-hí chham-kos ne-y-athant*, the man I saw had no eyelids (the–man that me–by was–seen him–of eyelids not were). They had been cut off by the executioner. The reference is to the upper *and* lower lids. **83.**

Eye of a needle, the : *Haw-e sishin-a dukh n-eṅ*, this needle has no eye (this needle–of eye not–is). *Dukh*, trouble, and *dukh*, the eye or *trouble-giving part* of a needle. Lah. *duk*, the eye of a needle.

Eyes, with my own : *Má wath-í chham-áṅ go tha-ra dítha*, I saw you with my own eyes (me–by myself–of the–eyes with thee was–seen). We have heard *má wath-í chham-áṅ go tha-ra dítho-m*. **58, 155, 156.**

Eyesight : *Shá-í dídhav jawán eṅ*, is your eyesight good ? (You–of the–eyesight good is ?) Per. **44.**

F

Face, the : *Phír-e ath ki dem-a dánagh ákhta-í,* a certain old man had a boil on his face (a–certain–old–man was that face–on a–boil came–his). *Dem,* the face. The final *í,* his, is the pronominal of the 3rd pers. sing., and refers back to *dem.* Zen. *daema,* the face. **158a.**

Face, to : *Wath-í dem ma-í phalaw-a khaṅ,* face me (thyself–of the–face me–of the–direction–in make). And similarly of any other direction. **116.**

Face to face : *Be-y-á, haw-e ḥálwar dem-a dem khan-úṅ,* come along, let us have thi matter out face to face (come this matter face to face let–us–make). The first *dem* only is inflected. Per. *dím.* **17, 131.**

Fact, a : *Bale, wázhá, ḥaqq-e ḥál eṅ,* yes, sir, it is a fact (yes sir a–true statement it–is). Arb. **41.**

2. *Ma-na ḍas, e rást eṅ,* tell me, is this a fact ? (Me–to say this true is ?) *Bale, rást eṅ,* yes, it is a fact. *Rást,* true. From the Per. **204.**

3. *Qáẓí-ar phílav-e ḥál gwash,* lay all the facts before the judge (the–judge–to the–whole facts tell). Particulars, circumstances. **116.**

Fact, as a matter of : *Bale, azh sai gíst mardum-áṅ ziyáda murtho shuthagh-ant,* as a matter of fact more than sixty people died (indeed than three score men more having–died went). In this sense *bale,* like the Per. *balki,* indeed, in fact, etc., does not begin a sentence. It is used to introduce an afterthought, or a qualification of what has just been said. **110.**

Fact, a solemn : *Saughan en, má wath-í bachh-ar phaja ne-y-ártha,* it is a solemn fact, I did not recognize my own son (an–oath is me–by myself–of the–son recognized not–was–brought). Note how the negative splits up the verb. Per. *saugand.*

Fade, to : *Phúl ḥush-ant,* the flowers are fading (the–flowers wither). *Ḥushagh, ḥushta.* Per. *khushk.* **131.**

2. *Inna, áṅ-hí rang na dar-khaf-í*, no, it will not fade (no it–of the–colour not out–will–fall). **103.**

Fail, as rain, to : *Phesh-a haur-á na gwárta*, first of all the rain failed us (first the–rain–by not it–was–rained). *Gwáragh, gwártha, gwártha*, to rain. In the example given, however, it is a transitive form *gwáragh, gwárta*, that is used. This is generally the case. *Gwárish*, rain. Dames appears to connect the word with the Per. verb *bárídan*, to rain. In Pakh. we have *oredal*. **155, 156.**

Fail, become deficient, to : *Áf kham bíagh-etha*, the water had begun to fail (the–water less becoming–was). Per. *kam* and *búdan*. **107.**

Fail, decline, to : *Ma ro har ro ẓa'íf bíagh-áṅ*, I am failing day by day (I day every day weak becoming–am). Arb. **106.**

Failure : *Odha shá-í murád phílav na bí*, you will meet with failure there (there you–of the–object fulfilled not will–be). **103.**

Faint, to : *Ná-durúh thustha*, did the patient faint ? Literal. *Thusagh, thustha, thustha, thusta*, to faint from the effects of a blow, sickness, intoxication, etc. Hin. **110.**

2. *Chitká e rang-a ath ki ba'ẓ sipah buḍith-ant*, the heat was so great that many of the sepoys fainted (the–heat–of–the–sun this kind–of was that many sepoys fainted). *Buḍagh, buḍitha, buḍtha*. The primary meaning is "to be drowned". Sin. *buḍaṇu*. **110.**

Fair, handsome : *Inna, áṅ sharr-e mar ath*, on the contrary, he was a handsome man (no he a–handsome man was). Good-looking. A corr. of the Per. *shírín* we suppose it. **41.**

Fair, market : *Ma-í ṣaláḥ eṅ ki jalsa dáíṅ áṅ-háṅra er-khan-áṅ*, my intention is to keep them until the fair (me–of the–intention is that the–fair until them I–should–keep). *Jalsa*, a meeting, an assembly, a fair, where there is buying and selling, but *melá, tamásha, sawád*, a fair got up for amusement only. Arb. *jalasa*, to sit down. **131.**

Fairs are generally held during the festivals *'ídu-'l-fitr* and *'ídu-'ẓ-ẓuhá*. Horse and cattle fairs are held annually at Sibi and Quetta, in February and September respectively.

Faith, belief : *Yak-e ímán eṅ*, there is only one faith (one–only faith is). Note the force of the *e* after *yak*. The Baloch is by no means hopelessly bigoted. All round he cares little for religion. Arb. **41.**

Faithful : *Namak-ḥalál dí eṅ*, he is faithful as well (faithful also he–is). True to his salt. Of servants and dependents. A Persian-Arabic compound.

2. *Bíng wafá-dár-e jánwar eṅ*, the dog is a faithful animal (the–dog a faithful animal is). *Namak-ḥalál* cannot be used here, but *wafá-dár may* be used of servants. An Arabic-Persian compound. **41.**

Faithfulness : Use *namak-ḥálálí* and *wafá-dárí* as shown under " faithful ".

Faithless, faithlessness : *Namak-ḥarám, be-wafá*, faithless, ungrateful ; *namak-ḥarámí, be-wafá'í*, faithlessness, ingratitude. *Ḥarám* is the opposite of *ḥalál*. *Be-ímán*, lit., without faith, is frequently used for *namak-ḥarám*.

Falcon, a : *Shá-í sardár sháhín er-khan-ant*, do your chiefs keep falcons ? (You–of the–chiefs falcons keep ?) The royal falcon. Per. **131.**

Fall, as rain, to : *Dánkoh haur-á hachí na gwárta*, no rain has fallen as yet (yet rain–by any not has–been–rained). *Gwáragh, gwárta*. It is generally considered a transitive verb. Per. *bárídan*. **155, 156.**

Fall, as snow, to : *Chilav-a ba'ẓ bawar mastha*, heavy snow fell during the winter (the–winter–during much snow fell). The primary meaning of *madhagh, mastha*, is " to freeze ". But it is often used in the sense given here. Dames derives it from the Per. *mastan*.

Fall, night, to : *Gudá rosh shaf bítha*, then night fell (then day night became). In the East, and especially in Balochistán, there is practically no twilight. **110.**

2. *Gudá rosh er-khapto shutha*, then night fell (then day down–having–fallen went). Probably in no language in the world can it be put so succinctly and at the same time so descriptively. **110.**

Fall, to : *Mazár hand-a murtho khapta*, the tiger fell dead on the spot (the–tiger the–place–on having–died fell). *Khafagh, khapta*, to fall. Kur. *kaftin*, etc. **121, 181.**

Fall ill, to : *Gudá ma-í phith ná-duráh bítho shutha*, next my father fell ill. The difference between *bítha* and *bítho shutha* is the same as that between *hu'á* and *ho gayá* in the Urdú and Hindí languages.

Fall into one's hands, to : *Sai gíst qaizí má-í lashkar-ár dast-a ákhtagh-ant*, sixty prisoners fell into our hands (three

twenty prisoners us–of the–force–to the–hands–into came). A somewhat peculiar construction.

2. *Gudá ma duzhman dast–a ákhtagh-áṅ*, then I fell into the hands of the enemy (then I the–enemy–of the–hands–into came). We may hear *dast* used. **110.**

Fall on one's face, to : *Ma dem-a gardán bíthagh-áṅ*, I fell on my face (I the–face–on falling became). *Áṅ saghar-a gardán bítha*, he fell on his head. *Gardán* is from the Per. **110.**

Fall out, quarrel, to : *Ar pha wath-áṅ phíṭ-ant gudá chi*, and if they fall out ? (If among themselves they–should–fall–out then what ?) *Phíṭagh*, *phíṭatha*, to fall out, quarrel. Sin. *phaṭaṇu*, to have a difference. Hin. *phaṭná*, to be split, rent, etc. **131.**

Fallow, to let land lie : *Imbara ma haw-e sai khishár-áṅra sáhí de-áṅ*, this year I shall let these three fields lie fallow (this year I these three fields–to breathing–time shall–give). Simple man ! *Sáhí dighár*, fallow-land. **201.**

False : *Áṅ ghalaṭ eṅ*, that is false (that a–mistake is). A gentle way of putting it. *Darogh-e sháhid*, a false witness. *Ghalaṭ* comes from the Arb.

2. *Ma tha-ra daroghband khutha khan-áṅ*, I can prove you false, I can prove that what you say is untrue (I thee false made can–make). *Daroghband*, *daroghvand*, false, lying. Per. *durúgh*, false, and *bandan*, to bind. **168.**

False charge, to make a : *Áṅ-híá ma-í phith sara doshí gwashta darogh*, he has made a false charge against my father (him–by me–of the–father against guilty was–said falsely). *Dosh*, a fault ; *doshí*, faulty. From the San. through the Hin. **155, 156.**

> According to Jewish jurisprudence a false witness was liable to receive the punishment of the offence which he endeavoured by lying to prove. The Muslims have not gone so far. Among them a false witness may be scourged, or imprisoned, or both.

False statement, to make a : *Thau wath-í phith dem-a darogh bastha*, you have made a false statement to your father (thee–by yourself–of the–father–of the–face–to a–falsehood has–been–fastened). *Darogh bandagh*, *darogh bastha*, to lie, make a false statement. Per. *durúgh*, a lie, and *bandan*, to bind, fasten. **155, 156.**

Fame : *Ḍas ma-na, námúdh chi chí eṅ*, tell me, what is fame ?

(Tell me fame what thing is ?) *Námúdh, námúz,* is the Per. *námús.*

Family : *Áṅ-hí kahul-ár chi bítha,* and what happened to his family ? (Him–of the–family–to what happened ?) *Kahul, kahol,* family, children. *Logh,* house, may be used in this sense. Sin. *kulu,* Hin. *kul,* family. **204.**

2. *Áṅ dí lodí khándán-a azh ath,* he also belonged to the Lodí family (he also the–Lodi family from was). *Lodí* and *khándán* are in apposition. For *khána-dán.* A Per. compound.

Famine, a : *Gudá kál khapta,* then there was a famine (then a–famine fell). *Kál,* a famine, scarcity. Hin. *kál,* Sin. *kálu,* a famine, want, scarcity. **110.**

2. *Bale, má-r chí-e dukál umaid eṅ,* in fact, we anticipate something like a famine (in–fact us–to a–slight famine–of expectation is). *Dukál,* famine, want, scarcity. Sin. *ḍukáru,* Hin. *dukál,* scarcity, famine, but lit., bad time. **204.**

3. *Gudá giráni bítha,* then there was a famine (then dearness became). A homely term heard all over India. Per. **110.**

Famines are infrequent, scarcity frequent, the reason being that much of the cultivation depends on irrigation of one kind or another.

Famous : *Gushante áṅ mashhúr go-bar eṅ,* they tell me she is a famous prize-winner (they–saying–are she a–famous prize-winner is). *Mashhúr,* famous, renowned : of man or beast. The Baloch incorrectly pronounces the word as if written *mashúr.* Arb. *shahara,* to spread abroad.

2. *Har dú nám-e-grám-e mard athant,* both were famous men (each two famous men were). *Grám-e* has no meaning apart from that given to it by *nám-e.* Per. **41.**

Fan, a : *Chhorav shutha wath-í logh-a, jhall-a khai jant,* the boy has gone home ; who is to move the fan ? (The–boy has–gone himself–of the–house–to the–fan who may–strike ?) *Jhall,* a fan, *paṅkhá.* It is used with *janagh,* to strike. Sin. *jhallí,* a fan. **130.**

Fancy, notion, whim : *Maroshí maṅ dil-a chi wahm khutha-í,* what fancy has got hold of him to-day ? (To-day in his–mind what fancy has–been–made–him–by ?) *Wahm* is an Arb. word. **158a.**

Fancy, to : *Kitháṅ-ra tha-í dil loṭagh-eṅ,* which do you fancy ? (Which thee–of the–heart desiring–is ?) *Loṭagh, loṭtha.* It is generally used with *dil,* as shown here. Hin. *loṭná.* **106.**

Far : *'S-ham-edha hachí dír n-eň*, it is not so very far from here (from–even–here so far it–not–is). *Dír*, far, distant. *Hach, hech*, any ; *hachí, hechí*, anything. Per. *dúr*, far.

Fare, hire : *Ḥair, ma wath bhárá de-áň*, let it go at that, I shall pay the hire myself (very–well I myself the–hire shall–give). Sin. *bháṛo*, Hin. *bháṛá*. **103.**

Fare, railway : *Tha-ra wath-í phagár deagh bítha*, did you have to pay your own railway fare ? (Thee–to thyself–of the–railway–fare to–give became ?) A peculiar use of the Sindhí-Panjábí term, *pagháru, paghár*, pay. **203.**

Fare, to : *Odha shá-r cho bítha*, how did you fare there ? (There you–to what happened ?) **204.**

Farewell, to bid one : *Azh thau mokalainagh-a ákhta*, he has come to bid you farewell (from thee to–take–leave he–has–come). From the Sin. *mokala*, leave. **119.**

Farm, to : *Har do bráth khishár-a khishagh-ant*, both brothers farm (each two brothers crops cultivating–are). *Khishár*, cultivation ; *khishagh, khishta*, to cultivate. Per. *kishtan*, to till, *kisht-kárí*, agriculture. **106.**

Farmer, a : *Ráhak ne-y-ath*, he was not a farmer (a–farmer not–he–was). *Ráhak*, a farmer, cultivator. *Ráhak* is a Multání plural, and means " ploughman ". In that language the sing. is *rohuk*.

Farming : *Chiár-umí khishár khishagh-e, ma-í srenbandí khanagh-e*, the fourth helps me in farming (the–fourth crops cultivating–is me–of the–help he–making–is). Note how one statement has been changed into two. On this model a number of similar useful sentences can be made up. **106.**

Farrier, a : *Na'l-band negha bar-í*, take her to the farrier (the–farrier to take–her). A mare. An Arabic-Persian compound. **158a.**

Far-seeing, far-sighted : *Áň-hí phith dír-zánagh-e mard ne-y-ath*, his father was not a far-seeing person (him–of the–father far-knowing man not–was). *Dír-zánagh*, wise, far-seeing. Zen. *zna*. (Dames). Hin. *jánná*, to know. Kur. *zánín*, to know. **41.**

Far side, on the : *Khaur ánega yak maz'eň drashk asteň*, there is a large tree on the far side of the stream (the–stream–of that direction–in a–large tree is). *Ánega, áňgo*, thither, that direction. A combination of *áň* + *go*. **44.**

Farther : *Ma-í túfak azh tha-í túfak dír jant*, my gun carries farther than yours (me–of the–gun than (from) thee–of the–gun far strikes). Per. *dur*. *Azh* is the Per. *az*. **130.**

Farthing, a : *Áṅ-híá ma-na yak biṭo dí na dátha*, he did not give me a single farthing (him–by me–to one four-anna-piece even not was–given). Note this use of *biṭo*, a four-anna bit. **155, 156.**

2. *Áṅ-híá ma-na yak-e kowd na dátha*, he did not give me a single farthing (him–by me–to a–single farthing not was–given). Lit. one small shell, cowrie. Hin. *kauṛí*. **155, 156.**

Fascinate, to : *Thau áṅ-híar díwánagh khutha*, you have fascinated him (thee–by him mad has–been–made). *Ma shá-î chakhá miṛagh-áṅ*, I am fascinated by you (I you–of on dying–am). Per. *dívánah*. **155, 156.**

Fashion : *Edha pha haw-e dastúr eṅ*, here it is after this fashion (here after even–this fashion it–is). *Dastúr*, manner, fashion, custom. Per. *dastúr*, manner, custom.

2. *Pha haw-áṅ rang-a na bítha*, it did not happen after that fashion (in that manner not it–took–place). *Wájh-a* may generally take the place of *rang-a*. *Rang* may be Per. or Hin. **110.**

Fast, fastest : *Dosten mádhin shághar eṅ*, is Dosten's mare the fastest ? (Dosten–of the–mare fast is ?) San. *shíghra*, quick, swift.

Fast, fasts : *Haw-áṅ 'álam roshagh-áṅ na dáragh-ant*, those people do not observe the fasts (those people the–fasts not keeping–are). We may use the sing. *Roshagh*, a fast. Per. *roza*. **106.**

Fasts are or may be observed (1) during the thirty days of the month Ramaẓán ; (2) on the tenth of the month Muḥarram ; (3) during the first six days following the *'idu-'l-fitr*. There are, of course, other fasts, but they are more or less voluntary, and seldom kept by the layman.

Fast, firmly fixed : *Áṅ jálí láf-a khapto sogav bítha*, he fell into the net and was held fast (he the–net–into having–fallen fast became). Sin. *sogho*. **121, 181.**

Fast, quick : *Áṅ-hí mádhin hachí thashokh n-eṅ*, his mare is not at all fast (him–of the–mare any galloper not–is). Goer. From *thashagh*, *thakhta*. We often hear it pronounced *thshokh*. **117.**

Fasten, to : *Gokh-áṅ kha-íá basthagh-ant*, who has fastened up the cows ? (The–cows whom–by fastened–have been ?) *Bandagh*, *bastha*, to tie, fasten. Per. *bastan*, to fasten, bind. **155, 156.**

2. *Áṅ-hí dumb-a yá dez band-eth*, fasten a pot to its tail (it–of the–tail–to a pot fasten). The empty kerosine oil tin becomes *ṭín*. **116.**

Fat, grease : *Haw-e gozhd sar-a phígh chí-e n-eṅ*, there is no fat at all on this meat (this meat on fat the–least not–is). *Phígh*, fat, grease. Per. *píh*, fat. **91.**

Fat, plump : *Wakht-a ki dán-a reṅv-a wárt lándav b-íth*, when he comes to eat grain and grass he will grow fat (the–time–at that grain grass he–will–eat fat he–will–become). *Lándav*, fat, plump, in good condition. *Wárt* and *bíth* are contingent futures. Per. *luṅbah, lumbah*, fat. **131.**

Fate : *Har rang-a mard naṣíb bí*, whatever is in a man's fate that will happen (every manner–in a–man–of the–fate will–be). The sentence is elliptical. *Naṣíb* comes from the Arb.

2. *Khas-e-ar wath-í qismat málim n-eṅ*, no one knows his fate (anyone–to himself–of the–fate known not–is). *Qismat hálwar eṅ*, it is a matter of fate. *Anísháqh*, what is written on the forehead, fate. From the Arb. through the Per. **204.**

Fate would have it, as : *Rosh-e ḥudhá'í bítho haw-áṅ mard haw-áṅ zál thartho ákhtaqh-áṅ ḥalq-e-a*, as fate would have it that same man and woman returned one day to the village (one–day the–divine–will having–become that–same man that–same woman having–returned came the–village–to). *Ḥudhá'í*, divine will, divine decree : an abstract noun. But, *ḥudhá-í*, of God. Per. *khudá*, God.

Father : *Tha-í phith di rav-í*, will your father go as well ? (Thee–of the–father also will–go ?) *Phith, pith*, father. Per. *pidar*, father. It is nearly always the intonation of the voice that denotes whether a question has been asked or a statement made. **103.**

Father-in-law : *E ma-í wasrik eṅ*, this is my father-in-law (this me–of the–father-in-law is). *Wasrik, wasarik*, father-in-law : the father of one's husband or wife. Per. *khusur*, Pakh. *skhar*, father-in-law.

Fathom, a : *Áṅ-hí juhlí sar bú'á eṅ*, it is three fathoms in depth (it–of the–depth three fathoms is). Probably a corr. of the Per. *bám*. Kur. *báwishk*.

Fathom, ascertain the depth of, to : *Khas-ę-á áṅ-hí juhlí málim khutha*, has anyone fathomed it ? (Anyone–by it–of the–

depth known has–been–made ?) Arb. *zail*, Kur. *qolí*. **90, 155, 156.**

Fatigue : *Matagh savav-a bí*, it must be due to fatigue (fatigue–of the–cause–through it–will–be). An infinitive used substantively. Per. *mándan, mándagí*.

Fault : *Má hachí gunáh na khutha*, I have committed no fault (me–by any fault not has–been–committed). Or, *ma-na hachí gunáh n-eň*, me–to any fault not–is. We may hear *gunás*. *Be-gunáh*, faultless, blameless. Per. **91, 155, 156.**

2. *Áň-hí níáňwáň chi 'aiv-e gindagh-eň*, what particular fault do you see in him ? (Him–of in what particular–fault you–seeing–are ?) *'Aiv*, a fault, flaw. *Áň-hí* may also refer to " her " or " it ". Arb. *'aib*, a fault, defect, blemish. **106.**

Fault, to be at : *'Uzr áň-hí chakhá n-eň*, he is not at fault (excuse him–of on not–is). He has not got to excuse himself for doing wrong. *'Uzr*, excuse, apology, comes from the Arb.

Favour, a : *Go má yá nekhí khaň*, do me one favour (with me one good–turn do). Less frequently *nekhí*. Per. *nekí*. **116.**

Favour, to : *Áň-háň leví-ání níáňwáň nokarí vash khanagh-áň*, they favour service in the levies (they the–levies–of in service approved making–are). *Vash*, approved, liked, etc., *vash khanagh*, to approve, like ; favour ; prefer. Per. *khush*, pleasant, etc. **106.**

Favour, to show one : *Ba-ro-eth, naváň shá-í chakhá khush bí*, go, he may probably show you some favour (go perhaps you–of on pleased he–may–be). And being pleased may give you something or other. Per. **116.**

Fawn, a : *Thau haw-áň kamálú khá'ulu gindagh-eň*, do you see that beautiful fawn ? (Thou that beautiful fawn seeing–art ?) *Roṛ*, a fawn. **106.**

Fear : *Chí-e thurs n-eň*, there is not the least fear (the–least fear not–is). Per. *tars*. **91.**

Feast, a : *Naváň má-r ziyáfat dáth*, he may give us a feast (perhaps us–to a–feast he–may–give). Banquet. Also but less frequently with *khanagh* as a nominal compound. From the Arb. through the Per. **130, 201.**

2. *'Íd*, the annual Muhammadan festival ; *sháhí whard, maz'en whard*, a banquet, feast ; *márí, sír*, a marriage feast ; *seh, sih*, the feast given on the third day after a funeral.

Feast one, to : *Sai rosh-áň ma-í mihmání khutha-í*, he feasted us for three days (three days us–of the–entertainment was–

made–him–by). *Mihmání*, entertainment, entertaining. *Sai rosh* is more usual. Per. **155, 156, 158a.**

Feather, a : *Áṅ-hí phar-áṅ ma phaṭ*, do not pluck out its feathers (it–of the–feathers not pluck–out). *Phar*, a feather. Another common word is *khamb*. Per. *par*, Sin. *khambu*, a feather. **116.**

Fed : *Oḏha tha-ra kha-íá whard waraintha*, who fed you while there ? (There thee–to whom–by food was–caused–to–be–eaten ?) *Warainagh, waraintha*. Per. **150.**

Feeble : *Ma ẓa'íf-e phír-e áṅ*, I am a feeble old man (I a–feeble old–man am). Frail, infirm, weak. Arb. **41.**

Feed, to : *Gharíb-áṅra naghan warainagh-etha*, he was feeding the poor (the–poor–to bread he–feeding–was). *Warainagh, waraintha*, to feed, is the causal of *waragh, wártha*, to eat. May be used when speaking of men or animals. **107, 150.**

2. *Eḏha má reṅv, bho, ḫushk-e uspust, nariyán-áṅra deagh-úṅ*, here we feed our horses on grass, bhoosa, and dry lucerne (here we grass bhoosa dry lucerne horses–to giving–are). **41, 106.**

Feel, perceive, to : *Shá-r gwahar giragh-e*, do you feel the cold ? (You the–cold seizing–is ?) We may say in reply, *bale, ma-na gwahar lag-í*, yes, me–to the–cold attaches. *Lagagh, lagitha*, from the Hin. *lagná*. **106.**

Feeling, emotion : *Wath-í phith mauth ḫál ashkhutho áṅ-híá chí-e gham na khutha*, he did not show the least signs of feeling when he heard of his father's death (himself–of the–father–of the–death–of the–particulars having–heard him–by the–least grief not was–shown). Lit. made. *Gham* comes from the Arb. through the Per. **155, 156.**

Feign, pretend, to : *Áṅ-híá ṭhagí khutha ki ma díwánagh áṅ*, he feigned to be mad (him–by pretence was–made that I mad am). *Ṭhagí, ṭagí*. Sin. Hin. **155, 156.**

Fell : *Gudá rosh shaf bítha*, then night fell (then day night became). Similarly we have, *shaf rosh bítha*, morning broke. The beauty and descriptive accuracy of these expressions can be appreciated by those of us who have travelled in the country : there is practically no twilight in Balochistán.

2. *Áṅ saghar-a gardán bítha*, he fell on his head (he his–head–on falling became). Per. **110.**

Fell a tree, to : *Kha-íá haw-e drashk draṭhitha*, who felled

this tree? (Whom–by this tree has–been–felled?) *Draṭhagh, draṭhiṭha.* Probably confined to this sense. **155, 156.**

Felloe of a wheel: *Haw-e phíto be-sek eṅ*, this felloe is weak (this felloe weak is). Sin. *phítho*, the wheel of a cart.

Fellow, associate: We may use *sangati*, derived from the Sindhí-Hindí, or *ambráh*, the Per. *ham-ráh.*

2. *Áṅ chi rang-a mard eṅ*, what sort of fellow is he? (He what kind–of man is?) *Mard* is Per.

Felt: *Áṅ nawaḍh-a azh juṛeṭha*, it is made of felt (it felt from is–made). *Nawaḍh, nawad*, is the Per. *namad* and Hin. *namdá.* **110.**

Felt, perceived: *Pheshí rosh-a gwahar-á ma-na gipta*, I felt the cold the first day (the–first day–on the–cold–by me was–caught). *Giragh, gipta.* Per. *giriftan.* **155, 156.**

Female: *Mádhagh eṅ*, is it a female? *Bale, mádhagh-e gurkh eṅ*, yes, it is a female wolf (yes a–female wolf it–is). Per. *mádah.* **41.**

Fence, a: *Áṅ-hí chiár-e chund-a yá loṛhá dí asteṅ*, there is a fence also all round it (it–of the–four sides–on a fence also is). *Loṛhá*, a fence: generally of cut brushwood, as seen almost everywhere in India. Sin. *loṛho*, a fence. In Hin. we have *loṛhiyá*, a hem.

Fence, to: *Ní ma áṅ-híar yá loṛhá de-áṅ*, I shall now fence it in (now I it–to a fence shall–give). The idiom is *loṛhá deagh, loṛhá dáṭha*, to give a fence (to anything). **201.**

Fern, ferns: *Haw-áṅ siyáh-áf kandí-a ba'ẓ zaikhá astáṅ*, there are lots of ferns on the bank of that stream (that stream–of the–bank–on numerous ferns are).

Ferry, a: *Má bozhí-paṭan band khuṭha*, we closed the ferry (us–by the–ferry closed was–made). *Bozhí*, a boat, comes from the Arb., and *paṭan*, a ferry, from the Sin. *paṭaṇu.* **155, 156.**

Fertile: *Ma-í digháṛ hachí bár-war n-eṅ*, my land is not at all fertile (me–of the–land at–all fertile not–is). A Persian compound. Its use is not frequent. *Bághchá-e digháṛ*, fertile land, garden-like land. **91.**

Fervent, zealous: *Yak gálwar eṅ, áṅ sar-garm n-eṅ*, there is one thing, he is not zealous (one matter is he zealous not–is). Ardent, enthusiastic, eager. Lit. head-hot. Per.

Festal: *Haw-e 'íd wakht-a*, on this festal occasion (this

feast–of the–time–at). The feast held at the Muhammadan Easter: the *'ídu-'l-fitr*. Arb. **17.**

Festival, a: *Sír*, a marriage festival; *'íd*, the annual religious festival of all Muhammadans; *ẓiyáfat*, *sháhi whard*, any feast or festival.

The principal Muhammadan festivals are (1) the *'ídu-'l-fitr*; (2) the *'ídu-'ẓ-ẓuḥá*; (3) the *shab-i-barát*; (4) the *nau-roz*; (5) the *ákhir-i-chahár shamba*; (6) the *lailatu-r-raghá'ib*; and (7) the *maulúd*, or birthday of Muhammad.

Fetch, to: *Má wath-í bachh áṅ-hí nemgha shashtátha ki áṅ-hía be-y-ár mashe áṅ derav-a shuthagh-etha*, I sent my son to fetch him, but he had left for Dera Ismail Khán (me–by myself–of the–son him–of before was–sent that him bring but he Dera Ismail Khán–to gone–had). *Áragh*, *árthа*, to bring. From the Per. **112.**

Fetch a price, to: *Shá-í mádhin-á chi bhá bokhta*, what did your mare fetch? (You–of the–mare–by what price was–fetched?) Lit. was–opened. The sentence is idiomatic. E. Tur. *bosh*, loose, etc.

Fetch water, to: *Hájí-ání sánga maṭ doh-íth*, let him fetch water for the pilgrims (the–pilgrims for water-pots let–him–carry). *Dohagh*, *dohitha*, and less frequently *dogh*, *dotha*, to carry or fetch water. In this sense it is generally preceded by *maṭ*, a water-pot. Sin. *ḍho'iṇu*, Hin. *ḍhoná*, to carry, bear, etc. **131.**

Fetter, fetters: *Gudá áṅ-hí nel bokhtagh-ant-ish*, then they struck off his fetters (then him–of the–fetters were undone–them–by). *Nel*, a fetter; chain. Sin. *nelu*, a fetter. It may, however, be the Arb. *na'l*. **158a.**

Feud, a: *Bugtí-ání buzdár-ání jherav ḥair bítha*, has the feud between the Bugtís and Buzdárs been settled? (The–Bugtís–of the–Buzdárs–of the–feud peace has–become?) *Jherav*, *jherá*, a quarrel; feud. Sin. *jhero*, a quarrel. Hin. *chheṛá*, provocation; *chheṛná*, to provoke. **110.**

2. *Hau, sá'íṅ, áṅ-hání lálánguro jang ḥair bítha*, yes, sir, their feud has been settled (yes sir them–of the–disagreement war settled has–become). *Lálánguro jang*, a slight feud, not amounting to open warfare. The first is from the Sin. and the second from the Per.

Feudatory force: *Áṅ sarkárí uls sipah eṅ*, he is a sepoy belonging to the government feudatory force (he the–govern-

ment militia–of a–sepoy is). We are told that *uls*, *ulus*, is a corr. of the Eng. word "allowance". Pakh. *ulús*, a clan: from the Tur.

Fever: *Áṅ-híar thaf-á gipta*, he has got fever (him fever–by has–been–caught). *Thaf*, fever. It is here in the agentive case before *gipta*. Per. *tap*, fever; heat; ardour. **155, 156.**

2. *Ma-na ḥauf-á gipta*, I am suffering from severe fever (me severe–fever has–caught). Severe fever, violent fever; leprosy. We take it that the word comes from the Persian-Arabic *khauf*, fear, dread. **155, 156.**

Few: *Siwá kharde kharde khawinjar edha hachí shikár n-eṅ*, there is no game here with the exception of a few partridges (except a–few a–few partridges here any game not–is). Very few. Per. **91.**

2. *Kham-e hanjar dí astán*, there are also a few water-fowl to be had (a–few water-fowl also are). Per. *kam*.

3. *Charo khamen-e namásh paṛhant*, only a few say their prayers (only a–few their–prayers read). Per. *kam*. **131.**

Fiddle, a: *Inna, ma wath-í saríndah shawakta na khan-áṅ*, no, I cannot sell my fiddle (no I myself–of the–fiddle sold not can–make). The *saríndah*, *sarinde*, is the Baloch fiddle. It has seven strings of sheep's gut and is played with a bow made of horse-hair. Sin. *surundo*, a violin, fiddle. **168.**

2. In connection with the fiddle the following terms are worth noting: *chábuk*, a bow; *kundo*, the body; *dobar*, the shaft; *kundí*, the curved head of the shaft; *laṭún*, the pegs in the shaft; *rodár*, the strings.

Field, a: *Khishár ma-í jind-egh n-eṅ*, the field is not my own (the–crop me–of myself–of not–is). *Zamigh* and *zamín* are also heard, but the meaning is not quite the same. Per. **17, 93.**

Field of battle: *Zí ma maṇrána gindagh-a shuthagh-áṅ*, yesterday I went to see the field of battle (yesterday I the–field–of–battle to–see went). From the Sin. *riṇu* and Hin. *raṇ*. **119.**

Fierce: *Chi thursainokh-e mar*, what a fierce individual! The noun of agency used adjectively. *Amír ṣáḥib phith ḥon-lawáshagh-e mar ath*, the Amír's father was a fierce individual. Tyrannous, but lit. blood-drinking. A Persian-Arabic compound. **117.**

Fiery, hot-tempered: *Maroshí maṅ dag-a ma-na yá zahr-e phír-e tretṭha*, I met a fiery old gentleman on the road to-day

(to-day on the–road me–to an angry old–man met). But *ás-e*, fiery, when the reference is to " fire ". Arb. *qahr*. **206.**

Fife, a : *Shafánkh nar sáz-khanagh-etha*, the shepherd was playing a fife (the–shepherd a fife playing–was). *Nar*, a small fife, and *giroh*, a large fife. The Hin. *nal*. **107.**

Fifteen : *Kull phánzdah athant*, there were fifteen in all (altogether fifteen were). Per.

Fifth : *E phanchumí rosh eṅ ki shutha*, this is the fifth day since he went (this the–fifth day is that he–went). *Phanch*, five, *phanchumí*, fifth. Per. *panj*, five. **52.**

Fifth, a : *Ma phanjak gir-áṅ*, I shall take a fifth (I a–fifth–part shall–take). *Ak* is a diminutive ending. Per.

Fifty : *Má phanjáh gannitha*, I counted fifty (me–by fifty were counted). Use the sing. Per. **155, 156.**

Fig, figs : *E kohí anjír ant*, these are wild figs (these mountain figs are). *Anjír, hanjír, hinjír, hunjír*. This method of placing *h* before an initial vowel appears to come from the Kur.

Fight, a : *Gudá maz'eṅ jang bítha*, then a stiff fight took place (then a–big battle took place). *Jang*, a fight, battle. Per. *jang*, battle, combat. **44.**

Fight, to : *Do duz ákhto go má miṛathagh-ant*, two thieves came and fought with me (two thieves having–come with me fought). *Miṛagh, miṛatha*, to fight.

2. *Áṅ-háṅ ba-khúbí go ráhzaní-a jang khutha*, they fought with the utmost valour (them–by well with desperateness battle was–made). *Jang khanagh*, to fight, do battle, would be used when speaking of troops. Per. **155, 156.**

3. *E do mar dag sar-a pha wath-áṅ miṛá'í khanagh-ethant*, these two men were fighting on the road (these two men the–road on between themselves a–fight making–were). Deal with them. **107.**

4. *Má zahm-a na jan-úṅ*, we shall not fight (we the–sword not shall–strike). *Zahm-a janagh*, to fight ; draw the sword. **103.**

Fighter, a : *Áṅ-hí bráth sakh-e zahm-janokh ath*, his brother was a great fighter (him–of the–brother a–stubborn fighter was). Lit. sword-striker. **41, 117.**

Fighting : *E pahrá sakhía miṛagh bí*, there will be stiff fighting this time (this time severe fighting will–take–place). The infinitive used substantively. **118.**

2. *Má maṅ kham-e miṛá'ĭ qalát zítho gipta,* we took the fort after very little fighting (us–by with little fighting the–fort having–seized was–taken). **155, 156.**

Figure, shape: Use *bálá<u>dh</u>,* the Kur. *bálá,* or *shakl, ṣúrat,* both of which are derived from the Arb. through the Per. *Shakl áṅ-hí jawán n-eṅ,* I do not like his figure (the–figure him–of good not–is).

File, the tool: *Haw-e sauhán kár lá'iq n-eṅ,* this file is of no use (this file work fit–for not–is). *Sauhán janag<u>h</u>,* to file. Per. *súhán, súhán zadan.*

Fill, to: *Azh má phur na bí<u>th</u>a,* we could not fill it (by us filled not it–became). *Phur bíag<u>h</u>,* to be filled. An instance of an intransitive taking the place of a transitive verb.

2. *Esh-íar phar chi phur khu<u>th</u>a na khan-eṅ,* why cannot you fill it? (It for why full made not you–can–make?) *Phur khanag<u>h</u>, phur khu<u>th</u>a,* to fill. Sin. *púro,* Hin. *púrá,* full, filled. **168.**

Filled with: *Thewag<u>h</u>-e hír-áṅ sharáv-a phur-íg<u>h</u>a ath<u>a</u>nt,* all the vessels were filled with wine (all the–vessels wine–with full were). From *phur,* full. Per. *pur,* Sin. *púro,* Hin. *púrá,* full.

Filly, a: *Bihán ba-kho eṅ, maroshí má na dí<u>th</u>a-í,* where is the filly? I have not seen it to-day (the–filly where is to-day me–by not has–been–seen–it?) *Bihán,* a filly. Mul. *bihán,* a filly. **155, 156, 158a.**

Filth: *Khas-e e gand bar-í<u>th</u>,* see that someone takes away this filth (someone this filth let–take–away). Per. **131.**

Filthy, dirty: *Gind, ma-í koṭav <u>kh</u>áz-go eṅ,* look, my room is filthy (look me–of the–room filthy is). Per. *<u>kh</u>áz.*

Finally: *Áḥir-a áṅ-híe ba'ẓ wámdár bi<u>th</u>ag<u>h</u>-áṅ,* finally I came to owe him a great deal (last–at him–of greatly indebted I–became). *Áhir-a,* at last, finally. Arb. *u<u>kh</u>ur,* end, what is last. **77, 78.**

Find, to: *Tha-ra túfak ba-kho tre<u>tth</u>a,* where did you find the gun? (Thee–to the–gun where was–found?) *Treṭag<u>h</u>, treṭ<u>th</u>a,* to meet, encounter; be found, received, etc. In many respects it corresponds to the Hin. verb. *milná.* **206.**

2. *Sai rosh má haw-áṅ túfak pholi<u>th</u>a, dast ne-y-á<u>kh</u>ta,* I searched three whole days for that gun, but did not find it (three days me–by that gun was–searched–for the–hand it–not–came). *Dast á<u>gh</u>,* to come to hand, find. Per. **110.**

3. *Má zántha ki áṅ-híá rást gwashta*, I find he told the truth (me–by it–has–been–found that him–by the–truth was–spoken). *Zánagh*, *zántha*, to know. We might have said *ma ṣaḥíḥ bíthagh-áṅ*, etc. Kur. *zánín*. **155, 156.**

Finding, verdict : *Ma-í gwashtí na gir-ant*, they won't accept my finding (me–of the–finding not they–take). Lit. the saying. From *gwashagh*, to say. Per. **131.**

Find out, to : *Thau chi rang-a málim khutha*, how did you find out ? (Thee–by what way–in known has–been–made ?) The object, what has been found out, will be placed before *málim*. Arb. *ma'lúm*, known. **155, 156.**

2. *Thau e ḥálwar-a chi rang-a ṣaḥíḥ bíthagh-eṅ*, how did you find this out ? (Thou this matter–with what way–in acquainted became ?) Arb. **110.**

3. *Phursaintho ma-na paṭ de ki edha chikhtar dán mil-í*, find out and let me know how much grain can be had here (having–caused–inquiry–to–be–made me–to information give that here how–much grain may–be–got). *Phursagh*, *phursitha*, to ask, *phursainagh*, *phursaintha*, to have inquiry made, ask through the medium of another. Per. *pursídan*, to ask. **131.**

Fine : *Thewagh-e dag jawán eṅ*, it is a fine road all the way (the–whole road good is). *Jawá'eṅ dag eṅ*, it is a good road. Per. **44.**

Fine, a : *Shá-í chana chaṭí gwas bí*, you think a fine will be sufficient ? (You–of the–opinion–in a–fine enough will–be ?) Sin. *chaṭí*, Lah. *chaṭṭí*. **103.**

Fine, impose a fine, to : *Jirgáh áṅ-hí shar' gieshto phanch sadh rúpiyá chaṭí bastha*, a *jirgah* tried him, and fined him five hundred rupees, he was tried by a *jirgah* and fined five hundred rupees (a–*jirgáh*–by him–of justice having–decided five hundred rupees fine was–fastened). *Chaṭí bandagh*, *chaṭí bastha*, to impose a fine. Sin. *chaṭí*, a fine. Per. *bandan*, to bind, fasten. **155, 156.**

2. *Nawáṅ tha-í sara chaṭí band-í*, he may probably fine you (perhaps thee–of with a–fine he–may–bind). The genitive case followed by *sara* followed by *bandagh*, *bastha*. **131.**

Fine, splendid, etc. : *Iṅgo be-y-á, ma tha-ra yá jawá'eṅ sawád phedár-áṅ*, come here and I will show you a fine sight (here come I thee–to a–fine sight will–show). *Jawán*, good, fine, splendid. Before a noun it generally becomes *jawá'eṅ*. **44.**

2. *Shá-í phith sakh-e mard ath*, your father was a fine man

(you–of the–father a–fine man was). Less frequently *sak, sak-e.* Generally as regards physique. Per. **41.**

Finger, fingers : *Chukí,* a finger ; *murdánagh,* the fingers ; *díp,* the thumb ; *sháh-murdán,* the forefinger ; *nizánaghí murdán,* the middle finger ; *zarí,* the ring or third finger ; *chúch,* the little finger.

Finish, to : *Áṅ wakht ki bas khat gudá ma tha-ra ḍas-áṅ,* I will let you know when he has finished (that time that a–finish he–will–make then I thee–to will–point–out). *Bas khanagh,* to put an end to. In Balochí the word generally becomes *gwas.* Per. **130.**

2. *Maroshí ma esh-íar phílav khan-áṅ,* I shall finish it to-day (to-day I it finished shall–make). Complete, completed. Sin. *púro,* Hin. *púra.* **103.**

Finished, ended : *Tha-í rosh kuṭṭhiy-ant,* your days are finished (thee–of the–days finished–are). This is your last hour. *Kuṭagh, kuṭiṭha,* to be finished. Sin. *kuṭaṇu,* to fall short ; Hin. *kaṭná,* to be cut off. **122.**

2. *Bale, áṅ kár baráwar bíṭha,* yes, that piece of work is finished (yes that work finished is). The Per. *barábar* used idiomatically. **110.**

3. *Borchí gushagh-e ki árth mokiṭha,* the cook tells me the flour is finished (the–cook saying–is that the–flour is–finished). *Mokagh, mokiṭha.* This should probably be *mukagh, mukiṭha,* for the intrans. form and *mokagh, mokiṭha,* for the trans. Pan. *mukná,* to come to an end, *mukâ'uṇá,* to finish, bring to an end. **106, 110.**

4. *Táṅ, shar' bíṭho shuṭha,* then the case is finished ? (Then the–case having–been is–gone ?) Or, as we say in Urdú, *ho gayá.* **121, 181.**

Fir, the tree : *Áṅ kiṭháṅ drashk eṅ, chír,* what tree is that ? A fir ? (That what tree is ? A–fir ?) *Chír, chíl,* the *pinus longifolia.* Hin. **86.**

Fire : *Ba-rau, gind, ás thusṭha ki balagh-e,* go and see if the fire has gone out, or if it be burning (go see the–fire has–gone–out or it–burning–is). *Ás,* fire. Per. *átish,* fire. **106, 110, 116.**

Fire, shoot, to : *Áṅ ásk-ára túfak jan,* fire at that deer (that deer–at the–gun strike). *Túfak janagh, túfak jaṭha,* to fire, shoot. "At" is in such sentences represented by the case ending. Per. *tufang,* a musket, and *zadán,* to strike. **116.**

Fire, to set on : *Gushante ki áṅ-híá wat̲h-í log̲h-ár ás dát̲ha,* they tell me he set fire to his own house (they–saying–are that him–by himself–of the–house–to fire was given). *Ás deag̲h,* to set on fire. From the Per. *átish,* fire, and *dádan,* to give. **201.**

Firebrand, a : *Áṅ phakká ás-deok̲h eṅ,* he is a regular firebrand (he a–perfect firebrand is). One who inflames the passions. *Ṭánḍí,* a firebrand, live coal, is the Sin. *ṭándo.* **117.**

Fired, as a gun, to be : *Túfak chi rang-a buk̲hta,* how did the gun come to be fired ? (The–gun what way–in was–fired ?) Lit. went off. The verb is *bushkag̲h, buk̲hta.* E. Tur. *bosh,* loose. **110.**

Firefly, a : *Haw-e ṭinḍiní-áṅ shaf-a dar-khaf-ant,* these fireflies appear at night (these fireflies night–at out–come). Also *shab-chirág̲h,* night-lamp. Sin. *ṭándáṇo.* **131.**

Fireplace, a : *Dez chul nazík̲h er-khaṅ,* put the pot near the fireplace (the–pot the–fireplace near down–make). Or, *ás hand,* fire–of the–place. That made of three stones or three bricks is termed *khud̲hag̲h. Chul, chúl,* is traceable in Sin., Hin., Lah., etc. **116.**

Firm : *Gind ki phezdár sogav eṅ,* see if the pole is firm (look that the–pole firm is). Sin. *sogho.* **116.**

Firmament, the : *Maṅ 'arshí-a nind-í,* His abode is in the firmament (in the–firmament He dwells). Arb. *'arsh,* the ninth sphere or heaven where the throne of God is said to be. **131.**

First : *Áṅ-hí olí zál murt̲ha bí,* his first wife must be dead (him–of the–first wife dead will–be). From the Arb. *awwal,* first.

2. *Phesh-a shwá-í ḥál gir-áṅ,* I shall first hear what you have to say (first you–of the–particulars I–will–take). Per. *pesh,* before, etc. **103.**

3. *Thau sar-e rosh-a chi khut̲ha,* what did you do on the first day ? (Thee–by the–first day–on what was–done ?) A Persian substantive converted into an adjective by the addition of *e.* This is by no means uncommon. **41, 155, 156.**

First, at : *Áṅ-híá aulá gwashta ma ná-duráh áṅ,* at first he said he was unwell (him–by at–first it–was–said I unwell am). *Aulá, olá,* at first, formerly. Arb. *awwal,* first. **155, 156.**

First, the : *Pheshí-á na khut̲ha, dohmí-á hau khut̲ha,* the first said " no ", the second " yes " (the–first–by " no " was–made the–second–by " yes " was–made). *Na khanag̲h,* to say " no ",

and *hau khanagh*, to say "yes". *Phesh*, first; *pheshí*, former, first. *Pheshí-á* is the adjective used substantively in the agentive case. **155, 156.**

First, to come in: *Tha-ra kal eṅ har khas-a phesh-a khaí ákhta*, do you know who came in first? (Thee–to information is every one first who came?) For *azh har khas-a*, etc. Speaking of a race. **204.**

2. *Ḥaidar mádhin gwasta*, Haidar's mare came in first (Haidar–of the–mare passed). Passed all the others. *Guzagh*, *gwasta*, to pass. Per. **110.**

First class: *Thau aṣulá ganokh eṅ*, you are a first-class fool (thou an–utter fool art). Arb. *aṣl*.

Fish, a: *Ma-na phanch máhí milethagh-áṅ, do maz'eṅ saí ksá'eṅ*, I caught five fish, two big and three small (me–to five fish received–were two big three small). *Máhí*, a fish, is Per. **44, 206.**

Fish, to: *Thewagh-e rosh máhí gir-ána gir-ána ma khaur-a bítho shuthagh-áṅ*, I followed the stream, fishing all the way (all day fish catching catching I the–hill–torrent–by having–been went). Repeat the participle to show continued action. *Máhí giragh*, to fish. Per. *máhí*, a fish, and *giriftan*, to catch. **110, 120.**

2. *Bángah-á máhí-áṅ janagh-a rav-eṅ*, will you go out fishing in the morning? (In–the-morning fish to–strike you–will–go?) This would probably mean catching fish by spearing them. **119.**

Fisherman, a: *Yá medh-e nishta má-í ḥalq-a*, a certain fisherman lived in our village (a fisherman lived us–of the–village–in). *Medh*, a fisherman; boatman. Sin. *meu*, etc. **110.**

2. *Rosh-e máhí-khash-e-á daryá jatha síh, shutho mán-ákhta máhí-ára*, one day a fisherman cast his hook into the river and caught a fish (one–day a–fisherman–by the–river–in was–cast his–hook having–gone it–became–attached a–fish–to). The hook did. *Máhí-girokh* is still another word. **8, 155, 156.**

Fish-hook, a: *Ma-í kunde ma shamush*, do not forget my fish-hook (me–of the–fish-hook not forget). *Kunde*, a fish-hook. Sin. *kuṅdhí*, a fish-hook. Hin. *kunḍá*, a hook; gen. term. **116.**

Fist, the: *Wath-í musht but*, close your fist (thyself–of the–fist close). Per. *musht*, Sin. *muṭhi*. **116.**

Fit for: *Márí ki asteṅ bádsháh dá'igh eṅ*, the palace which is

there is fit for a king (the–palace that is a–king worthy–of is). *Dá'íg̲h*, fit for, worthy of, suitable to. Infrequent.

2. *E hand ghalag̲h-tháshí lá'iq n-eṅ*, this is not a place fit to gallop in, this is no place to gallop (this place horse-racing fit–for not–is). Generally but incorrectly pronounced *lá'ik*. Arb. *láqa*, to be fit, etc., *lá'iq*, fit, appropriate.

3. *Yak do hand-a chí-e sor-e áf asteṅ, mashe áṅ waraḡ̲-íg̲h n-eṅ*, there is brackish water in one or two places, but it is not fit to drink (one two places–in some brackish water is but it drinking–of not–is). Almost all verbs may be used similarly. The signification will generally be found to be fitness, suitability, etc. **17, 41.**

4. *E hachí kár-a n-eṅ*, this is not fit for anything (this any use–of not–is). This is useless. May be used of persons. Per. *hech*, and *kár*. **91.**

5. *Haw-e khenú lev khanag̲h sánga jawán n-en*, this ball is not fit to play with (this ball play to–make for good not–is). But *jawá'eṅ khenú eṅ*, it is a good ball, the ball is quite suitable. Per. **44.**

Five : *Phanch shash ákhtag̲h-áṅ*, five or six came, about five came. Per. **110.**

Fives : *Sai phanch pháṅzdah ant*, three fives are fifteen. Or *sai dhaka phanch*, etc.

Fix, settle, to : *Wat̲h-í bhá khan-íth̲*, let him fix his own price (himself–of the–price let–him–make). *Bhá, bahá khanag̲h*, to make or fix a price. But *khat* is more usual. **131.**

2. *Má phesh-a bhá khut̲ha*, I fixed the price beforehand (me–by beforehand the–price was–made). Per. **155, 156.**

Fixed, as a date, to be : *Má ashkhutha ki sír ṭhiṭh muqarrar bit̲ha*, I have heard that the date of the marriage has been fixed (me–by it–has–been–heard that the–marriage–of the–date fixed has–become). *Muqarrar bíag̲h*, to be fixed, and *muqarrar khanag̲h*, to fix. It is pronounced by the Baloch as if written *mukarrar*. Arb. *qarra*, to persist, etc. **110.**

Fixed, to be : *Tha-í hand maṅ dozhah-a juṛit̲ha*, your abode has been fixed in hell (thee–of the–place in hell has–been–fixed). D. *Juṛagh, juṛit̲ha*, to be made, etc. Sin. *juṛaṇu*, to be made; Hin. *juṛná*, to be got, etc. **110.**

Flag, a : *Ma jhandá tháṅ hand-a kharo khan-áṅ*, where shall I put up the flag ? (I the–flag what place–in standing shall–

make ?) *Bairáq*, a flag. Sin. *jhando*, *bairák*. Hin. *jhandá*. Per. *bairáq*, etc. Kur. *bayáq*. **88, 103.**

Flagon, a : *Sharáv do ḍong be-y-ár*, bring two flagons of wine (wine–of two flagons bring). *Ḍong*, *dong*, *dung*. Pan. *ḍongá*, etc., a deep vessel. **116, 124.**

Flame : *Diwo ohí ziyáda burz eṅ*, the flame of the lamp is too high (the–lamp–of the–flame too high is). *Ohí*, and less frequently *ohíl*, a flame ; generally that of a lamp or candle. Sin. *ulo*, a flame.

Flamingo, the : *Áṅ lakarí-ání jahár eṅ*, is that a flock of flamingoes ? (That flamingoes–of a–flock is ?) The term appears to be got from the Hin. *lakaṛ*, *lakṛí*, etc., a stick. The bird has a very long neck, which when stretched out resembles a stick. **17.**

Flank : *Duzhman má-í chap-e pahnál chakhá khapta*, the enemy suddenly attacked our left flank (the–enemy us–of the–left flank on fell). Of an army. Per. *pahlú*, Sin. *páso*. **110.**

Flash, as lightning, to : *Haur gwáragh-etha*, *girokh chinkagh-etha*, the rain was coming down and the lightning flashing (the–rain raining–was the–lightning crashing–was). With *girokh* we may use either of two verbs, *chinkagh*, *chinketha*, or *chilkagh*, *chilketha*. Hin. *chanakná*, to burst, crack, and *chilakná*, to shine, glitter. **106.**

Flash in the pan, to : *Hudhá'í bítha*, *túfak-á lab chaṭṭha*, as luck would have it the gun flashed in the pan (divine–decree became the–gun–by the–pan was–licked). *Chaṭagh*, *chaṭṭha*. Sin. *chaṭaṇu*, Hin. *cháṭná*. Per. *lab*, the lip, edge, margin, etc. **155, 156.**

Flash of lightning, like a : *Haw-e wájh-a ki girokh janth hachho ashtáfí-a shutha-í*, he went off like a flash of lightning (this manner–in that lightning strikes such quickness–with went–he). **158a.**

Flask, a : *Anmácha*, *hambácha*, *nál-dán*, a flask for holding powder ; *thír-dán*, a flask for holding bullets. Sin. *hambácho*. *Nál-dán* and *thír-dán* are Per. compounds.

Flat, level : *Savav ham-esh eṅ ki dighár baráwar n-eṅ*, the reason is the ground is not flat (the–reason this is that the–ground level not–is). *Baráwar-e sing*, a flat stone. *Phráh*, broad, is sometimes used in this sense. Per.

Flatter, to : *Ma-í khushámad ma khaṅ*, do not flatter me (me–

of the–flattery not make). *Khushámad*, flattery. Per. *khwush + ámad*. **116.**

2. *Ma-í cháplúsí ma khaṅ*, don't try to flatter me, don't try to wheedle me. *Cháplús*, a flatterer. Per. **116.**

Flaw, a : *Ma áṅ-hí níáṅwáṅ hachí ʻaiv dítha na khan-áṅ.* I cannot see any flaw in it (I it–of in any flaw seen not can–make). Potential compound. *ʻAiv*, flaw, fault, blemish. Arb. *ʻaib*, a defect, fault. **168.**

Flax : *Azh san-a juṛetha bí*, it must be made of flax (from flax made it–will–be). Hin.

Flay, to : *Thau jánwar phost khashagh zánagh-eṅ*, do you know how to flay an animal ? (Thou an–animal–of the–skin to–draw knowing–art ?) *Phost* and *khashagh* come from the Per. **106.**

Flea, a : *Maṅ haw-án koṭav-a baʻẓ kálrá athant*, there were numerous fleas in the room (in that room numerous fleas were). In the South we may hear *kak*, the Per. *kahk*, *kaik*, used. Sin. *káríṛo*.

Flee, to : *Duzhman shingo-shángo ḍriktho shuthagh-áṅ*, the enemy fled in all directions (the–enemy here–there having–fled went). *Drikagh*, *ḍriktha*, to flee, bolt, run away hastily. The *ḍ* is not always sounded hard. **110, 121, 181.**

2. *Bale, gur khutha-í*, yes, he fled (yes, flight was–made–him–by). *Gur*, running, fleeing. Per. *guríz*, *gurez*, flight. **155, 156, 158a.**

3. *Phadátha má*, I fled (it–was–fled me–by). *Phadeagh, phadátha*. It is nearly always used transitively, and appears to be made up of *phaḍha + deagh*. **155, 156.**

Fleece, a : *Thau pazh-áṅ chi khanagh-eṅ*, what do you do with the fleeces ? (Thou the–fleeces what doing–art ?) Discard " with ". Per. *pashm*. **106.**

Fleet, of ships, a : *Angrezí baḥr*, the English fleet, the British fleet. It is an Arb. word.

Fleet, swift : *Hau, áṅ sakhía thashokh eṅ*, yes, he is very fleet (yes he very fleet is). *Thashokh*, a goer, one who can put his feet down. The noun of agency got from *thashagh*. Of men and animals, but generally the latter. **117.**

Flesh : *Baʻẓ mardum gozhd na war-ant*, many men do not eat flesh (many men flesh not eat). Throughout their lives. Per. *gúsht*, Kur. *guosht*. **131.**

Flight, to put to : *Áṅ-háṅra má zíthe khen-úṅ*, we shall quickly

put them to flight (them we quickly shall–put–to–flight). *Khenagh, khentha.* Mayer.

Flight, to take to : *Mashe áṅ musáfir gur-khutha,* but the traveller took to flight (but that traveller flight–made). One would expect the agentive case before *khutha.* But that does not appear to be the usage. Per. *guríz, gurez,* flight ; *gurikhtan, gurekhtan,* to flee.

2. *Gudá gunjisk bál gipto shutha,* on which the sparrow took to flight (then the–sparrow wing having–taken went). The idiom when speaking of birds. Per. *bál,* wing, and *giriftan,* to take. **110, 121, 181.**

Flinch, to : *Áṅ-hí ták na khapta,* he did not flinch (him–of the–glance not fell). Idiom. *Ták* is Hin. **110.**

Flint : *Ás-khoh wájh-a sak eṅ,* it is as hard as flint (flint like hard it–is). Lit. fire-stone. *Azh-ghizh,* flint and steel. Per.

Float, to : *Mayat luṛ-ána ákhta áf chakhá,* the body came floating along on the water (the–dead–body floating came the–water on). *Luṛagh, luṛitha,* to float, but *luragh, luritha,* to creep, and *laṛagh, laṛitha,* to fall backwards. Sin. *luṛhaṇu,* to float. Hin. *luṛhná,* to roll. **120.**

2. *Má baʿẓ ḥíl khutha, bozhí na ṭilhitha,* we made every effort, but the boat would not float (us–by many efforts were–made the–boat not moved). The primary meaning of *ṭilhagh, ṭilhitha,* is " to move ", but when speaking of shipping it may be used in the sense shown here. Also with soft *t* : *tilhagh, tilhitha.* Hin. *ṭalná,* to move.

Flock of birds, a : *Áṅ chi ath, murgh-ání jahár,* was that a flock of birds ? (That what was ? Birds–of a–flock ?) Sin. *jhári.* **17.**

Flock of goats, a : *Tha-í ramigh ma-í bágh náṅwán charagh-eth,* your flock of goats was grazing in my garden (thee–of the–flock–of–goats me–of the–garden in grazing–was). *Ramigh, ramagh,* a flock of goats. Per. *ramah,* a flock of goats, sheep, etc. **107.**

Flock of kids, a : *Ma-í zah-gal-a ba-kho baragh-eṅ,* where are you taking my flock of kids to ? (Me–of the–flock–of–kids to–where thou–art–taking–away ?) *Zah-gal,* a flock of kids. **106.**

Flock of lambs, a : *Haw-e sweth-rísh-e ma-í gwarphar cháren-i,* this old grey-beard looks after my flock of lambs (this grey-beard me–of the–flock–of–lambs grazes). *Gwarphar,* a

flock of lambs, and *gwarakh*, a lamb. Per. *barrah*, a lamb. The initial *b* has become an initial *g*. There are many similar examples. **131.**

Flock of sheep, a : *Haw-áṅ mehar kha-íg̲h eṅ*, to whom does that flock of sheep belong ? (That flock–of–sheep whom–of is ?) Also, but less frequently, *megar* and *megarím*. **84.**

Flog, to : *Áṅ ma-í chhorav-ar go tázhánag̲h-a janag̲h-et̲ha*, he was flogging my boy (he me–of the–boy with a–whip striking–was). *Go lath-a janag̲h*, to beat or flog with a stick. *Go* is generally left to be understood. Per. *táziyánah* and *zadan*. **107.**

Flood, a : *Narí daryá níáṅwáṅ ba'z ubhár bít̲ha*, a heavy flood came down the Narí river (the Narí river in a–great rising took–place). *Ubhár*, a rising, swelling. Used with the word *daryá*, a river, it can only mean " a flood ". From the San. through the Hin. **110.**

2. *Áṅ rosh-a daryá níáṅwáṅ por ákh̲ta*, the river was in flood that day (that day–on the–river in a–flood–had–come). *Por*, a flood. Sin. *bọṛi*, a flood, flooding, overflowing. **110.**

3. *Haw-áṅ gálwar núḥ ṭúfán wak̲h̲t-a bít̲ha bí*, that must have occurred at the time of the flood (that affair Noah–of the–flood–of the–time–at occurred will–be). Arb. **17.**

Flooded : *Buḍag̲h-e khishár ḥaráv bít̲hag̲h-áṅ*, the flooded crops were ruined (the–flooded crops ruined became). Lit. drowned. *Buḍag̲h*, *buḍit̲ha*. Sin. *buḍaṇu*. **110.**

Floor : There appears to be no better word than *diq̲hár*, ground, the ground. Just in the same way *zamín*, ground, is used for " floor " in Urdú. The point is there are no " floors " in the East in our sense of the term.

Flour : *Imbara árth sakhía girán eṅ*, flour is very dear this year (this year flour very dear is). *Árth*, flour. Per. *árd*, flour. In both languages the reference is to " coarse flour " only.

2. *Maiḍhav azh hindústán-a kh-á-í*, flour comes from India (flour from India comes). Per. *maida*, Hin. *maidá*, Sin. *maido*. **131, 141.**

Flourishing : *Shá-í kár pha rashef eṅ*, is your business flourishing ? *Pha* comes from the Pak̲h., and *rashef* from the Arb.

Flow, to : *Ba'z haur-á gwárta, khaur-áṅ jawán-íkh̲a bahit̲hag̲h-ant*, much rain fell, and the hill torrents flowed in grand style (much rain–by it–was–rained the–hill–torrents well flowed).

Bahagh, bahitha, to flow. Sin. *vahaṇu,* Hin. *bahná,* to flow. **110, 155, 156.**

Flower, a : *Haw-e phúl-e ba-kho dast khapta,* where did you get this flower ? (This flower where hand fell ?) *Phúl,* a flower. *Dast khafagh,* to be found, got, come to hand. Hin. **8, 110.**

2. *Haw-e hingo nám tha-ra málim eṅ,* do you know the name of this flower ? (This flower–of the–name thee–to known is ?) Mayer gives *hingalo.* **204.**

Flowing : *Azh zakhm-a ḥon bah-ána ravagh-etha,* blood was flowing from the wound (from the–wound blood flowing going–was). The present participle. **107.**

Flute, a : *Shafánkh nar sáz-khanagh-etha,* the shepherd was playing a flute (the–shepherd a–flute playing–was). The Hin. *nal,* anything hollow, a reed. **107.**

Fly, a : *Haw-e mahisk-áṅ jhall-a jan,* drive away these flies (these flies a–fan–with strike). *Mahisk,* a fly ; gen. term. *Gidh-mahisk,* the house-fly ; *ásk-mahisk,* the blow-fly ; *bíng-mahisk,* the dog-fly. There are others. Sin. *makhi,* Hin. *makhí,* Per. *magas,* Zen. *makhshí,* a fly. **116.**

Fly, to : *Thau ma-í sháhín bál gir-ána ditha,* have you seen my falcon flying ? (Thee–by me–of the–falcon wing taking has–been seen ?) *Bál giragh, bál gipta,* to fly, take wing. Per. *bál,* arm, pinion ; *giriftan,* to take, seize. **120, 155, 156.**

Fly, to let : *Thau esh-íar phar chi bál giragh na deagh-eṅ,* why don't you let it fly away ? (Thou it–to for what wing to–take not giving–art ?) Speaking of a struggling bird. Per. *bál,* wing, and *dádan,* to give. **106.**

Fly away, to : *Gorágh bál gipto shutha,* the crow flew away (the–crow wing having–taken went). Per. **110, 121, 181.**

2. *Murgh uḍartho shutha,* the bird flew away (the–bird having–flown went). *Uḍragh, uḍartha, uḍartha.* The letter *d* may be soft. Sin. *uḍiraṇu.* **110, 121, 181.**

Fly away with, to : *Iblís tha-í pár khash-íth,* may the devil fly away with you ! (The–devil thee–of thee–root draw !) May the devil uproot you ! A curse. *Pár* is the Sin. *páṛa.* **116, 131.**

Foal, a : *Bale, jawá'eṅ khuragh eṅ,* yes, it is a splendid foal (yes a–good foal it–is). *Khuragh,* a foal, colt, but *kharagh, khragh,* edge, bank, border. Per. *kurrah,* a foal. **44.**

Foal, to be in : *Shá-í mádhin maighí eṅ*, is your mare in foal ? (You–of the–mare in–foal is ?) *Hau, áfsin eṅ*, yes, she is in foal. Both words are well understood.

Foam : *Áṅ-hí joṛ-ání chakhá baʿẓ jhag ath*, there was a lot of foam on his lips (him–of the–lips on much foam was). Sin. *jhaga*, Hin. *jhág*.

Fodder : *Má ákhtagh-úṅ sursád bhá giragh-a pha*, we have come to buy fodder (we have–come fodder price take to). *Sursád*, fodder provisions. *Pha*, for, to, for the purpose, may precede or follow the verb. Sin. *sursát*, fodder. (Dames.) **119.**

Foe : *Áṅ khas-í duzhman ne-y-ath*, he was not the foe of anyone (he anyone–of the–enemy not–was). *Siyál*, an enemy, a personal enemy. *Thau duzhman dítha*, have you seen the enemy ? Here *siyál* cannot be used. Per. *dushman*, Kur. *dizhmin*. **90.**

Fog, a : *Ma díthlo savav-a gár bíthagh-áṅ*, I got lost on account of the fog (I the–fog–of account–on lost–became). Fog, mist. *Muzh*, mist, dust. **110.**

Fog, to be in a : *Áṅ maṅ shash o phanj bítha ki níṅ ma chi khan-áṅ*, he was in a fog as to what he should do (he in six and five became that now I what shall–do). Idiom. **103, 110.**

Fold : *Yak-e chíár eṅ ki yak-e phanch*, is it fourfold or fivefold ? And so with other numbers. Twofold is, however, *dúrá* or *dohrá*, which is Urdú.

Fold, to : *Hau, tah khan-í*, yes, fold it. Of clothes, cloths, etc. Per. *tah*, fold.

2. *Ma esh-íar do-tál khan-áṅ*, may I fold it ? (I it two-fold may–make ?) *Tál*, and less frequently *tal*. **131.**

Folding : *Charokh-e galo ḥaláṣ bíthagh-eṭháṅ*, the folding doors had become worn out (the–folding doors worn–out become–were). The noun of agency used adjectively. *Charagh*, to wander, move about. **112, 117.**

Foliage : *Kull thákh gár bíthagh-ethant*, all the foliage had disappeared (all the–leaves lost become–were). Prior to our visit. **112.**

Folk : *Tha-ra kal n-en ki jihán chi gush-í*, don't you know what folk are saying ? (Thee–to information not–is that the–world what says ?) We have the same idiom in English : What will the world say ? The Arb. *ʿálam* is used in a similar sense. Per. *jahán*. **131, 204.**

Follow, as a road, to : *Ma khaur-a bítho shuthagh-áṅ*, I followed the ravine (the–ravine–by having–been I–went). On this model many similar useful phrases can be formed. The object followed is put in the ablative case. It is the Urdú idiom. **110, 121, 181.**

Follow, to : *Ma-í phadha andara be-y-á*, follow mé inside (me–of after inside come). *Khas-e-a phadha ágh*, to follow anyone, come after anyone. **116, 141.**

2. *Sardar áṅ-hí rand-a shutha, go túfak-a jatho khushta-í*, the chief followed him and shot him (the–chief him–of the–traces–on went with a–gun having–struck killed–him). *Áṅ-hí rand-a ba-rau*, follow him, be off after him. Sin. *randu*, a road, path. **158a.**

3. *Áṅ-híá ki rosh bítha rand zurtha*, when morning broke he followed the tracks (him–by when day became the–trace was–taken–up). *Zíragh, zurtha*, to raise, lift. **155, 156.**

Following, on the : *Phadhí rosh-a bádsháh murtho shutha*, the king died the following day (the–following day–on the–king having–died went). *Phadhí*, following, next, may also mean "last" : *phadhí sál-a*, last year, during last year.

2. *Thí shaf-a áṅ ne-y-ákhta*, he did not come the following night (the–next night–on not–he–came). *Thí*, other, another, here means "following", "next". Kur. **110, 141.**

3. *Bángah-á phagena avzár ráhí bítha*, the cavalry set out early the following morning. In both these examples the context will be required to give the sense. **110.**

Folly, foolishness : *Áṅ-hí be-'aqlí savav ham-esh bí*, this must be the reason of his folly (him–of the–foolishness–of the–cause even–this will–be). *Be-'aqlí*, folly, foolishness, silliness. *Áṅ be-'aql bí*, he must be silly. Per. *be*, without, and Arb. *'aql*, wisdom, sense. **71.**

2. *Má e rang-a khorá'í kaḍaha na dítha*, I have never seen such folly (me–by this kind–of folly ever not has–been–seen). Lit. blindness. *Nádání* and *be-wuqúfí* are in use. Per. *kúrí*. **155, 156.**

Foment, encourage, to : *Áṅ jadal khanainagh-etha*, he was fomenting strife (he strife causing–to–be–made–was). *Khan-ainagh, khanaintha* is the causal got from *khanagh, khutha*, to do. Per. **107, 150.**

Foment, to apply warm lotions : *Tha-ra wath-í zakhm sekagh*

bí, you will have to foment the wound (thee–to yourself–of the–wound to–foment will–be). *Sekagh*, *sektha*, *sektha*. Sin. *sekaṇu*, Hin. *seṅkná*. **203.**

Fond of, to be : *Thau ma-na sakhía vash eṅ*, I am very fond of you (thou me–to very dear (pleasing) art). The Per. *khwush*. The Arb. *ʻazíz* would have done here. **204.**

2. *Haw-áṅ shaʻr ma-í dil-ár sakhía mán-ákhta*, I became very fond of that song (that song me–of the–heart–to greatly came). Greatly appealed to me. **206.**

Food : *Whard wártho ákhta*, he has had his food (food having–eaten he–has–come). *Whard*, food. From the root of the Per. verb *khwurdan*, to eat. Dames derives it from the Zen. *zaretha*.

2. *Ṭám-a ba-war*, eat your food (your–food eat). The pronoun *wath-í* is not required. *Ṭám*, food, is the Arb. *ṭaʻám*, food, victuals. **116.**

Fool, a : *Ráhak ganokh bí, maṅ dirá áf baʻẓ eṅ*, the cultivator must be a fool, there is much water in the river (the–cultivator a–fool must–be in the–river water much is). *Ganokh*, a fool, an idiot.

2. *Thau wath be-wuqúf eṅ*, you are a fool yourself (thou thyself a–fool art). A Persian-Arabic compound.

Foolish : *Shá-í mámá ná-zánokh-e mar bí*, your uncle must be a foolish person (you–of the–uncle a–foolish man will–be). The noun of agency got from *zánagh*, *zántha*, to know. *Nádhán*, *nádán*, *be-wuqúf*, foolish. Kur. *zánín*, to know. *Ná-zán*, ignorant. **117.**

Foolishly, to act : *Ma-í chana thau khoráʻí khutha*, I think you acted foolishly (me–of the–opinion–in thee–by folly has–been–committed). *Khor*, blind, *khoráʻí*, blindness ; folly. Per. **155, 156.**

Foolishness : *Tha-í be-wuqúfí eṅ ki ma-í túfak gár bítha*, it is through your foolishness that my gun got lost (thee–of the–foolishness it–is that me–of the–gun lost became). *Be* obtains in Per. and Hin. Arb. *wuqúf*, understanding, knowledge. **110.**

Foot, the : *Thau gushagh-eṅ tha-í phádh dor khanagh-e*, you tell me your foot pains you (thou saying–art thee–of the–foot pain making–is). *Phádh*, the foot. Sin. *páʻo*. Hin. *páʻoṅ*. Per. *pá*, the foot. **106.**

Foot of the hills, at : *Jang bítha nughur-a*, the battle took

place at the foot of the hills (the–fight took–place the–skirt–of–the–hills–at). *Nughur* or *noghar*. **110.**

2. *Áṅ koh-áni buna yá dag eṅ*, there is a road at the foot of those hills (those hills–of under a road is). *Bun*, bottom, root; *bun-a*, at the root of.

Footpath, a: *Áṅ ki chap-e dast-a asteṅ áṅ aṣulá rung-ráh asteṅ*, that on the left is merely a footpath (that which the–left hand–on is that merely a–footpath is). *Rung-ráh, rúng-rah*, a footpath, a hill track; a road in name only. Per. *rang*, colour, manner, etc., and *ráh*, a way.

Fop, a: *Áṅ phakká gwáthorí eṅ*, he is a regular fop. A regular "wind-bag" would be more literal. Per. *bád*, wind, air.

For: *Má sadh rúpiyá dátha esh-í sánga*, I gave one hundred rupees for this (me–by one–hundred rupees were–given this–of for). There is no need to put the verb in the pl. *Esh-í sánga chikhtar dátha-í*, how much did he give for this? Pakh. *tsangah*, Sin. *sánga*. **155, 156.**

2. *Áṅ-híá shutho yá nar-e gipta pha phanch rúpiyá*, he went and bought a flute for five rupees (him–by having–gone a flute was–bought for five rupees). Here *pha* stands for our word "for". Pakh. **155, 156.**

3. *Wath-í asp-a chi bhá gir-eṅ*, what will you take for your horse? (Yourself–of the–horse–for what price you–will–take?) **103.**

4. *Go ma-í túfak-a mattain-í*, exchange it for my gun (for my gun exchange–it). Lit. with. *Go* is the Per. *bá*. **158a.**

5. *Má esh-íar go phanch rúpiyá gipta*, I bought it for five rupees (me–by it for five rupees was–bought). Lit. taken. *Giragh, gipta*, is the Per. *giriftan* and Kur. *girtin*. **155, 156.**

6. *Ma phar thau bhá girán-í*, I shall buy it for you (I for thee shall–buy–it). Less frequently *par* is heard. **103, 158a.**

7. *Mard pha námúz miṛ-í*, a man will fight for fame (a–man for fame will–fight). *Pha* comes from the Pakh. **103.**

8. *Má túfak sadh rúpiyá sara án-híar dátha*, I gave him the gun for one hundred rupees (me–by the–gun one hundred rupees for him–to was–given). This is the Pakh. *sarah*. **201.**

9. *Áṅ-híá sarkar ba'ẓ nokarí khutha*, he did much service for the government (him–by the–government–of much service was–done). Lit. made. **23, 155, 156.**

For, during a certain time: *Phanjáh sál tá'íṅ ham-e rang-e*

haur ne-y-ákhta, we have not had such rain for fifty years (fifty years up–to this–very kind–of rain not has–come). This is the Hin. postposition *ta'íṅ*, *tá'íṅ*, to, up to. In Balochí it may be used to translate such words as "for", "since", "during", etc. **141.**

2. *Yá sál-e-a daṅ thaukh-a na khutha-í*, he never spoke for a whole year (one year for speech not was–made–him–by). *Daṅ*, till, to, up to, for, etc., is simply a modified form of *dá'íṅ*, which hails from the Hin. **155, 156, 158a.**

Forage : *Ma-í mádhin sánga chí-e sursád paidá khutha khan-eṅ*, can you procure a little forage for my mare ? (Me–of the–mare for a–little forage procured made you–can–make ?) Sin. *sursáta*. **168.**

Forbid, to : *Má tha-ra manâ'í dátha na dátha*, did I forbid you or did I not ? (Me–by thee–to prohibition was–given not was–given ?) Did not I tell you not to (go, etc.) ? This is the Hindí form of the Arb. *manáhí*, things forbidden. **201.**

2. *Kha-íá tha-ra ravagh-a azh man' khutha*, who forbade you to go ? (Whom–by thee going from prevented was–made ?) From the Arb. **84, 155, 156.**

Force : *Ikhtar-e zor-a ma de*, do not use so much force (this–much force not give). Per. **91, 116.**

Forced labour : *Má-í mulk-a begár na b-íth*, there is no such thing as forced labour in our country (us–of the–country–in forced–labour not occurs). *Be-gár* is a Per. compound. **131.**

Forced marches, to go by : *Phauzh lad-bozh-a khan-ána mizil-áṅ gir-ána, shutha*, the troops went by forced marches (the–army lading–unlading making stages taking went). From *laḍagh*, *laḍatha*, to lade, and *bozhagh*, *bokhta*, to untie. **120.**

Forceps : *Go zambur-a khash-í*, pull it out with the forceps (with the–forceps pull–out–it). Hin., etc. **158a.**

Forcibly : *Ma-í logh-a go zor-a andar-a ákhta*, he forcibly entered my house (me–of the–house with force inside he came). *Go zor-a*, with force, forcibly. Per. *zor*, *zúr*, force, violence. **110, 141.**

Ford, a : *Má-í piyádhagh-e lashkar azh gozhagh-a dar-khapta*, our infantry crossed by the ford (us–of the–foot army from the–ford out–fell). *Gozhagh*, a ford. *Guzhagh-e hand* is also heard. Per. *guẓar*, *guẓar-gah*. **110.**

Forearm, the : *Wa<u>th</u>-í ḍaulá ma-na phe-dár,* show me your forearm (thyself–of the–forearm me–to show). *Dast,* the hand, is sometimes used in the sense of " forearm ". In fact, it includes the arm as far as the elbow, just as *phá<u>dh</u>,* the foot, includes the leg as far as the knee. **201.**

Forefather, forefathers : *Má-í phi<u>th</u>-phírú haw-e, rang-a khushta<u>th</u>-ant-ish,* our forefathers used to kill them in the very same way (us–of the–forefathers this–very way–in used–to–kill–them). *Dáde-potar,* forefathers. The first comes from the Per. and the second from the Hin. **114, 158a.**

Forefinger, the : *Bachh sháh-murdán-ar cho bí<u>th</u>a,* what has happened to the child's forefinger ? (The–child–of the–forefinger–to what has–happened ?) Lit. royal-finger. **204.**

Forefoot : *Inna, rást-e demí-phá<u>dh</u> gind,* no, look at the off-forefoot (no the–right forefoot look–at). It is got from *dem* and *phá<u>dh</u>,* both of which come from the Per. **41, 116.**

Forehead, the : *Ma-í aníshag<u>h</u>-a likhthiy-e haw-áṅ rang-a bí,* only that which is written on my forehead will happen to me (me–of the–forehead–on written–is that manner–in it–will–be). The belief of the Fatalist. *Aníshag<u>h</u>,* the forehead ; fate, fortune. Per. *anúshah,* blessed, fortunate, etc. **122.**

Foreign : *Afg<u>h</u>ánistán gevi mulk eṅ,* Afgánistán is a foreign country (Afgánistán a–foreign country is). Foreign, hostile. Also, *ge<u>dh</u>í.* It may be a corr. of the Per. *begánah, b* having become *g.*

Foreigner, a : *Go begán-e mard-áṅ thau<u>kh</u> ma khaṅ,* do not talk to foreigners (with strange men speech not make). *Begán,* strange ; foreign. We may use the adjective substantively and say, *go begán-áṅ,* etc. Per. *bígánah,* a stranger. **116.**

Foremost : *Malang maṅ sar-a a<u>th</u>,* Malang was foremost (Malang at the–head was). Per.

Forenoon : *E ḥádisa goel-a bí<u>th</u>a,* did this accident happen in the forenoon ? (This accident the–forenoon–in happened ?) Breakfast time, between 8 and 9 a.m. *Hau, cthán-a bí<u>th</u>a,* yes, it occurred in the forenoon. **17, 110.**

Foreskin : *Musalmán khol na b-íth,* a Muhammadan has no foreskin (a–Muhammadan–of a–foreskin not is). *Bí<u>th</u>,* not *eṅ.* Sin. *kholo.* **131.**

Forest, a : *Har do-e yá bazz-e la<u>dh</u> níáṅwáṅ gár bí<u>th</u>ag<u>h</u>-áṅ,*

both of them got lost in a dense forest (each two a–dense forest in lost became). *Ladh*, a forest, jungle. *Lákar* and *lákarí* are also heard. **110.**

Forestall, to : *Lekin duzhman phesh-a azh shuthagh-etha*, but the enemy had forestalled us (but the–enemy before from gone–had). And similarly with other verbs, trans. and intrans. *Phesh-a* may be used without *azh*. **112.**

Forge, a : *Lohár dúkán tháṅ hand-a eṅ*, where is the forge ? (The–blacksmith of the–shop what place–in is ?) *Lohár* is Hin., but *dúkán*, Per. **88.**

Forge, shape, to : *Ma na'l garíthagh-áṅ*, I am forging a shoe (I a–shoe forging am). Making. *Garíthagh*, *garíthitha*. The Hin. *ghaṛná*. **106.**

Forgery : *Dost, ja'l-sází-a azh shíwar bí*, my friend, beware of forgery (friend forgery against on–the–alert be). *Ja'l-sáz*, a forger. An Arabic-Persian compound.

Forget, to : *Ma shamushagh-a ne-y-áṅ*, I am not the person to forget (I forgetting–of not–am). *Shamushagh*, *shamushta*, to forget. Also *shamusagh*, *shamusta*. Per. *farámoshídan*, to forget. **118.**

2. *Ádam khán shamushokh n-eṅ*, Ádam Khán is not a person likely to forget (Ádam Khán a–forgetter not is). The noun of agency. **117.**

3. *Ma bhulthagh-áṅ, má áṅ-háṅra na gwashta*, I forgot, I did not tell them (I forgot me–by them–to not it–was–said). Infrequent. It is the Hin. *bhúlná*, and apparently conforms to the rule for that verb in not admitting the use of the agentive case before it. **110, 155, 156.**

4. *Tha-í gír ma-na ne-y-ákhta*, I forgot all about you (thee–of the–remembrance me to not–came). Kur. *bír* : *b* has become *g* according to rule. **141.**

5. *Tha-ra shamus-e na*, don't forget. Douie. *Shamus* is apparently used here as a substantive, with the *e* of unity added for greater emphasis : thee–to forgetfulness not (be).

6. *Ma azh dag-a rullithagh-áṅ*, I forgot the road (I from the–road wandered). *Rullagh*, *rullitha*. Sin. *rulaṇu*, to wander. **110.**

Forgive, to : *Haw-e gunáh ma-na bashk eṅ*, do you forgive me this time ? (This fault me–to forgiven is ?) *Bale, haw-e gunáh tha-ra bashk eṅ*, yes, I forgive you this time. *Bashkagh*,

bashkátha, to give, bestow : as a gift. From the Per. *bakhshídan*. **204.**

Forgiven, to be : *Thau mu'áfí loṭagh-eň*, do you wish to be forgiven ? (Thou pardon desiring–art ?) *Mu'áfí* comes from the Arb., and *loṭagh* from the Hin. *loṭná*. **106.**

Forgot : *Má wath-í topu shamushta*, I forgot my hat (me–by myself–of the–hat was–forgotten). *Shamushagh, shamushta*, to forget. **155, 156.**

Fork, pitchfork, a : *Dú-shákha*, one with two prongs ; *sai-shákha*, one with three prongs ; *chí'ár-shákha*, one with four prongs. Per.

Form, shape : *Áň-hí shakl ma-na pasand n-eň*, I do not like the form (it–of the–shape me–to pleasing not–is). Shape, figure ; appearance. *Ḍaul* and *báládh* are other terms. Per. *shakl* ; Kur. *bálá* ; Hin. *ḍaul*. **204.**

Formed, to be : *Hachho haw-e tuman bítho shuthagh-ant*, and thus the present clans were formed (thus these clans having–become went). Douie. **110, 121, 181.**

Former, the : *Marrí-áň bugtí-áň wa pha wath-áň jang khutha, marrí-áň bugtí-ání chí-e mard khushta*, the Marrís and the Bugtís had a fight among themselves, and the former killed several of the latter (the–Marrís the–Bugtís–by a–fight was–made the–Marrís–by the–Bugtís–of some men were–killed). Repeat the names of the parties. *Khushta*, the sing. is in accordance with Balochí idiom, but we *may* use the pl. **155, 156.**

2. *Ma-na aulí wám khadhe d-eň*, when will you redeem the former debt ? (Me–to the–first debt when thou–wilt–give ?) From the Arb. *awwal*. **103.**

3. *Pheshí-á gwashta, aulí-á gwashta*, the former said, the first said. From the Per. and Arb. respectively. **155, 156.**

Formerly : *Aulá áň pindokh ath*, formerly he was a beggar (first–at he a–beggar was). From the Arb. *awwal*.

2. *Phesh-a áň bá'ẓ bhágyá ath*, formerly he was very wealthy (first at he very rich was). Per. *pesh*.

Fornication : *Áň-hí chál-chalan choň nekh bí, áň ro har ro ziná khat*, how can his character be good ? He indulges in fornication daily (him of the–character how good will–be ? He day every day fornication commits). *Ziná*, fornication, *ziná khanagh*, to commit fornication. Arb. **130.**

Forsake, to : *Wath-í zál-ar me-y-il de,* do not forsake your wife (yourself–of the–wife not leave give). *Ilagh deagh, ishto dátha.* Kur. *hílán,* to leave. Per. *dádan,* Kur. *dán,* to give. **116.**

Fort, a : *Inna, nokh-e qalát má na dítha,* no, we did not see the new fort (no us–by the–new fort not was–seen). Arb. *qal'at.* **41, 155, 156.**

2. *Halq nazíkh-a yá ksá'eň thul ath,* there was a small fort near the village (the–village near a–small fort was). Also *koṭ.* From the latter we have derived the name Quetta. Lah. and Hin. respectively. **44.**

Forthcoming : *Maň á'okh-e melá ma tha-ra gind-áň,* I shall see you at the forthcoming fair (at the–coming fair I thee shall–see). Or, *mil-áň, treṭ-an,* shall meet. The noun of agency got from *ágh, ákhta, átka,* to come. Per. **103, 117.**

Fortunate : *Phesh-a ma-í bakht ath,* at first I was fortunate (at–first me–of good–fortune was). At first I succeeded. *Bakht,* fortune, luck, etc. Per.

2. *Thau vash qismat-e mar eň,* you are a fortunate individual (thou a–happy fate–of man art). The Per. *khwush* and Arb. *qismat.* The Persian-Hindí compound *bakht-wálá,* is heard. **41.**

Fortune : *Bakht khas-í dag na hilain-í,* Fortune, as a rule, does not wait for anyone (Fortune anyone–of the–road not watches). *Bakht,* fortune, good fortune. Per.

Fortune, wealth : *Odha má ba'ẓ mál paidá khutha,* I made a fortune there (there me–by much wealth produced was–made). *Mál* is an inclusive term. In Kur. it stands for " house ". **155, 156.**

Fortune-teller, a : *Haw-e ramalí-a azh phurs-úň,* let us ask this fortune-teller (this fortune-teller from let–us–ask). Arb. **131.**

Forty : *Chihil lerav jatho burthagh-ant-ish,* they carried off forty camels (forty camels having–struck were–carried–off–them–by). *Chihil,* forty. The first short vowel is scarcely heard : *chhil.* Per. **155, 156, 158a.**

2. *Do gíst rosh phadha,* after forty days (two twenty days after). Per.

3. *Thau do gíst duz qiṣṣav ashkhutha,* have you heard the

story of the forty thieves ? Not *duz-áni*, the pl. after the numeral. **155, 156.**

Forward : *Avzár dem-a shuthagh-etha*, the cavalry had gone forward (the-cavalry forward gone–was). *Dem-a, deňv-a*, the–front–to. Per. **112.**

2. *Yá gám dem-a be-y-á*, take one step forward (one step forward come). **116, 141.**

Fossil, fossils : *Má esh-áňra goskarí gush-úň*, we call them fossils (we these–to fossils say). But this word may mean nothing more than "crystals". The most suitable translation will be got by using a phrase.

Foster, nourish, to : *Máth miragh phadha kha-íá áň-híar páltha*, who fostered him after the death of his mother ? (The–mother–of the–death after whom–by him was–fostered ?) *Pálagh, páltha*. Hin. *páln*á. **84, 155, 156.**

Foster-brother, a : *Áň ma-í bráth n-eň, ma-í gwar-bráth eň*, he is not my brother, but my foster-brother (he me–of the–brother not–is me -of the–foster-brother he–is). Lit. breast-brother. *Gwar* is the Per. *bar*, breast.

Foul : *Azh haw-e cháth-a gandagh-e bo kh-á-í*, there is a foul smell coming from this well (from this well a–foul smell coming–is). Per. **141.**

Found, lay the basis of, to : *Haw-áň-híá derav-a vasm khutha*, it was he who founded Dera Ghází Khán (him–by Dera Ghází Khán settled was made). *Vasm, wasam, wasm*. From the Hin. through the Sin. **155, 156.**

Found, to be : *Tháň hand-a dast ákhta*, where was it found (what place–in hand–to it–came ?) *Dast ágh, dast ákhta*, to be found, come to hand. Both words are from the Per. **88, 141.**

Foundation : *Bunyád áň-hí sogav n-eň*, the foundation is not firm (the–foundation it–of firm not–is). *Phakká-e bunyád*, a solid foundation. Per.

Foundation, to lay a : *Kha-íá áň-hí á'ero bastha*, who laid the foundation ? (Whom–by it–of the–foundation was–laid ?) Lit. fastened. Pakh. *ára*. **84, 155, 156.**

Founder, to, as a horse : *Khard-e rosh phadha áň-híá lang khutha*, it foundered after a few days (a–few days after it–by lameness was made). Mayer gives us the verb *valagh, valatha*. We are unable to trace it. Per. **155, 156.**

Founder, to, as a ship : *Gushante ki jaház dubitha*, I am told the ship foundered (they–say that the–ship sank). *Dubagh*, *dubitha* ; *buḍagh*, *buḍitha*. Sin. *buḍaṇu*, Hin. *ḍúbná*. **110.**

2. *Inna*, *áṅ gharq na bítha*, no, it did not founder (no it engulfed not became). *Gharq* is Arb. **110.**

Fountain, spring, a : *Haw-áṅ koh dáman-a sai chushma astáṅ*, there are three springs at the foot of that hill (that hill-of the–foot–at three springs are). *Chushma*, *chamagh*, *mand*, *mund*. Per. *chashma*.

Four : *Má odha chíár-e mard díthagh-ant*, I saw four men there (me–by there four men were–seen). Many Baloches would use *dítha*, the sing. Per. **155, 156.**

Fours : *Sai chíár dwázdah ant*, three fours are twelve. Or *sai dhaka chíár*, etc.

Fourteen : *Chí'árdah rosh phadha*, after fourteen days. *Rosh* is kept in the sing. form. Further, *chí'árdah-e*, would be unusual if not wrong.

Fourteenth : *Bale*, *maroshí chí'árdumí asteṅ*, yes, to-day is the fourteenth (yes to-day the–fourteenth is). Per. **52.**

2. *Áṅ-híá chíárdah lambar sikh-ání do ambráh khushtagh-ant*, he killed two sepoys belonging to the fourteenth Sikhs (him–by fourteen number Sikhs of two servants were–killed). We use the *cardinal* numbers when we speak of a certain regiment. It is the same in Urdú, etc. **155, 156.**

Fourth, a : *Chíár-ak ma-na de*, give me a fourth (a–fourth me–to give). *Yak chíár-ak* would have been better : give me one-fourth. *Chíár*, four ; *chíár-ak*, a fourth. Per. *chahár*, four. **116, 201.**

Fourth, the : *Chí'árumí-ar cho bítha*, what happened to the fourth ? (The–fourth–to what happened ?) Here the ordinal is used substantively. This is quite in order. Almost any adjective may be so used. We have the same thing in English. Per. **52, 204.**

Fowl, a : *Chí-e khurús gipta na khan-eṅ*, cannot you buy some fowls ? (Some fowls taken not thou–canst–make ?) *Khúrus*, *khurús*, a cock ; fowl. *Murgh* and *kukur* are alternatives. Per. *khurús*, a cock. **168.**

Fox, a : *Rophask n-eṅ*, *gurkh asteṅ*, it is not a fox, it is a wolf (a–fox not–it–is a–wolf it–is). *Rophask*, a fox. We also hear

ropar, *ronar*, and *lombar* used. In the South *roba* may be heard. Per. *rúbáh*, *rubáh*, *rúbah*, a fox.

Fragile : *Áṅ prushokh-e chí eṅ*, *dár n-eṅ*, it is a fragile thing, not a piece of wood (it a–breaking thing is wood not–it–is). *Prushagh*, *prushta*. *Prushokh* is the noun of agency used adjectively. Hin. *phoṛná*. **117.**

Fragment, a : *Gaphall*, the Sin. *gapalu*, a fragment, piece, morsel, generally refers to food, but by no means exclusively so. *Bor-jor*, fragments, pieces, appears to be a general term. *Bor-jor khanagh*, to break into pieces. *Bor* comes from the Pan. *bhorná*. *Jor* we consider a meaningless rhyming appositive.

Fragrance : *Haw-e phúl-áni náz-bo eṅ*, it is the fragrance of these flowers (these flowers–of the–fragrance it–is). *Náz-bo-e phúl*, a fragrant flower. Less frequently *nán-bo*. Per. **17.**

Frail : *Shíwar bí*, *prushokh-e chí eṅ*, have a care, it is a frail article (alert be a–breaking article it–is). An article easily broken. The noun of agency of *prushagh* used adjectively. Hin. *phoṛná*. **117.**

2. *Níṅ áṅ ẓa'íf-e phír eṅ*, he is now a frail old man (now he, a–frail old–man is). Arb. **41.**

Framework : Use *ḍoḍ*, the primary meaning of which is "skeleton", "bones". Thus we may say, *beṛiyak ḍoḍ eṅ*, it is the framework of a small boat. From the Pan.

Francolin : *Haw-áṅ khawinjar n-eṅ*, *áṅ siyáh-gwar eṅ*, that is not a partridge, that is a francolin (that a–partridge–not is that a–francolin is). Lit. black-breast. These two birds are very much alike. Per. *siyáh-bar*. *Bar* becomes *gwar*.

Frankincense : *Lubán lafẓ ma na poh-bíagh-áṅ*, I do not understand the word frankincense (frankincense the–word I not understanding–am). Arb. **106.**

Fraud : *Ma-í chana e ṭhagí eṅ*, I consider it fraud (me–of the–opinion–in this fraud is). Cheating. *Bhána*, subterfuge, blind. *Dhoká*, deceit, deception. Hin. *ṭhagí*, *dhokhá*. Per. *bahánah*.

Free, exempt from subjection : *Aẓh haw-áṅ rosh-a má-í jind chuṭitha*, from that day we became free (from that–very day us–of the–body was-set–free). *Chuṭagh*, *chuṭitha*, to be liberated, etc. *Jind* is here the substantive, not the pronoun. Hin. *chhuṭná*, to be set free. **93.**

2. *Pindokh ázád-e mar b-áṅ*, beggars are a free people

(beggars free men are). At all times. Sometimes pronounced *ázáth*. Per. **131.**

Free, to be set : *Thewagh-áṅ bukhtagh-ant*, they have all been set free (all set–free–are). From *bushkagh*, *buskagh*, *bukhta*, to be let go. E. Tur. *bosh*, loose. **110.**

Free, to set : *Ma wath tha-ra ḥaláṣ khan-áṅ*, I shall set you free myself (I myself thee free shall–make). From the Arb. root *khalaṣ* through the Per. *khaláṣ*. **103.**

Freedom : *Sai sál phadha ḥaláṣí gipta-ish*, three years afterwards they obtained their freedom (three years after release was–taken–them–by). From the Arb. root *khalaṣ* through the Per. *khaláṣ*. **155, 156, 158a.**

Free from care : *Shá-í mihrváni eṅ, níṅ má heminí-a úṅ*, thank you, we are now free from all anxiety (you–of the–kindness it–is now we free–from anxiety are). Per. *eminí*, security, etc.

Freely : *Muft ma-na miletha, muft ma tha-ra deagh-áṅ*, freely I have received, freely I give (freely me–to it–was–received freely I thee–to giving–am). Gratis. *Ḥaláṣí-a, ázádí-a*, freely, are abstract nouns in the ablative case used adverbially. These are not preceded by go. Per. **201, 206.**

Freight, cargo : *Thewagh-e bár gharq bítha*, the whole of the freight was lost (the–whole cargo lost became). Went to the bottom. *Jaház bár*, a ship's freight, a ship's cargo. Per. **110.**

Freight, charge for carriage : *Malik-áṅra bhárá deagh bí*, the owners will have to pay the freight (the–owners–to the–freight to–give will–be). Sin. *bháṛo*, Hin. *bháṛá*. **203.**

Fresh : *Nokh-e ḥál má hachí ne-y-ashkhutha*, I have heard no fresh news (fresh news me–by not–has–been–heard). *Nokh* may be used of the abstract and concrete. **41, 91, 155, 156.**

2. *E zaghar-e shír eṅ*, is this fresh milk ? (This fresh milk is ?) We are told that *zaghar* is restricted to this use. We do not think so. Sin. *sajaru*. **41.**

3. *Maroshi maṅ gwáth-a nambí eṅ*, there is a fresh feeling in the air to-day (to-day in the–air a–fresh–feeling is). The delicious feeling experienced after rain in the East. Per. *nam*.

Fret, to : *Áṅ-híar gwash ki dukhí ma b-eth*, ask him not to fret (him–to say that grieved not be). Sorrowful, sad. Hin. **116.**

2. *Wath-í ján-ar ma tufain*, do not fret yourself (yourself–

of the person not-worry). This verb *tufainagh* appears to be derived from the Arb. root *fanid*, to be delirious, etc., through the Per. *taffannud*, regretting, etc.

Friday : *Ma kitháṅ rosh rav-áṅ, ma jum'a rav-áṅ*, on what day shall I leave ? I shall leave on Friday (I what day–on shall–go ? I Friday–on shall–go). By the Baloch it is pronounced *jumá*. Arb. **103.**

Friday is the Muhammadan Sabbath. It is held to have been the day on which Adam died. The Resurrection will take place on a Friday, according to the Traditions.

Friendly : *Haw-áṅ ki dost b-áṅ*, those who may be friendly (those who friends may–be). Don't shoot them, etc. **131.**

Friendly, a : *Túfak ma jan, e ḥair-e mard eṅ*, do not fire, he is a friendly (your–gun not strike he a–peaceable man is). He is not of the enemy. *Ḥair*, peace, *ḥair-e*, of peace. From the Arb. *khair*, good, etc. **41, 116.**

Friendly with, to be : *Chákur bachh go dosten jinkh-a dostí ath*, Chákur's son was friendly with Dosten's daughter (Chákur–of the–son–of with Dosten–of the–daughter friendship was). *Dost*, a friend ; *dostí*, friendship.

2. *Gudá bí-ána bí-ána saudágar jinkh dozwáh bítha-i*, as time went on the merchant's daughter grew friendly with him (then becoming becoming the–merchant–of the–daughter friendly became–him–to). The Balochí idiom is " friendly to ". *Dozwáh*, friendly, not hostile. Per. *dústánah, dostána*, friendly. **120, 158a.**

Friendship : *Thau phar chi yárí khutha go áṅ-hía*, why did you strike up friendship with him ? (Thee–by for what friendship was–made with him ?) Per. **155, 156.**

Friends with, to make : *Mahl-a dár, ma dostí khan-áṅ go áṅ-hía*, have patience, I will make friends with him (patience have I friendship will–make with him). And so win our ends. Per. **103.**

Fright, a : *Áṅ sakhía thursitha*, he got a great fright (he greatly feared). *Thursagh, thursitha*. Per. *tarsídan*. **110.**

Frighten, to : *Áṅ har ro kh-á-íth ma-na darkho dáth, ki ma tha-ra jan-áṅ*, he comes every day and frightens me, telling me that he will beat me (he every day comes me–to a–fright gives that I thee will–beat). *Darkho, durkho*, fright, frightening. Sin. *ḍahakáru*, fright. **141, 103.**

2. *Laghor, tha-ra áṅ ksá'eṅ chhorav-á thursaintha*, you coward ! That small boy has frightened you (coward thee that small boy–

by has–been–frightened). *Thursainagh, thursaintha,* to frighten. Per. *tarsídan* to fear, *tarsánídan* to frighten. **44, 155, 156.**

Frightened, to be : *Má albat shor zurtha,* undoubtedly I was frightened (me–by undoubtedly fright was–taken). *Shor,* fear, fright ; *shor ziragh, shor zurtha,* to take fright, be frightened. *Shor* is Per. **155, 156.**

2. *Áṅ mard thursitha ki nawáṅ ma-na jant,* the man became frightened lest he should strike him (that man feared that perhaps me he–may strike). *Thursagh, thursitha,* to fear, be frightened. We have more than once heard *thursitha* used with a subject in the agentive. Per. *tarsídan,* to fear. **130.**

Fringe : *Jhálar,* a fringe, is the general term ; *makherná,* the fringe attached to the head-stall of a horse to keep the flies away ; *jhálar-dár,* fringed. Sin. *jhálari,* Hin. *jhálar, makherá.* The suffix *dár* is Per.

Frisky : *Áṅ bokagh khafagh-e,* he is beginning to be frisky (he to–be–frisky beginning–is). Lit. falling–is. *Bokagh, bokitha.* Coined from the Pan. *bok,* a he-goat. "To act the goat," as we say. We have heard it used of humans. **174.**

Frog, a : *Ba'ẓ mardum ḍeḍiro war-ant,* many people eat frogs (many people frogs eat). Sin. *ḍeḍaru, ḍeḍiru.* **131.**

From : *Wath-í cháth-ání sara khishár hachí na bíagh-e,* do you not get any cultivation from your wells ? (Your–selves–of the–wells from cultivation any not becoming–is ?) *Sara* has here the force of "from". Its primary meaning is, however, almost the opposite to this : on, with, at, etc. Pakh. **91, 106.**

2. *Azh, ash, chi,* all mean "from", and come from the Per. *az,* Kur. *izh.* These are frequently shortened : *'sh-edha,* from here ; *'sh-odha,* from there ; *ch-esh-ia,* from this, etc.

Front, in : *Dem-a avzár-áṅ raptagh-ant mir-ána,* in front the cavalry went on fighting. *Dem,* face, front ; *dem-a,* in front. Per. *dím,* the face, countenance, cheek. **172.**

2. *Gudá ma-í dem-a nishta,* then he sat down in front of me (then me–of in–front he–sat–down). *Dem* is here a substantive pure and simple ; *ma-i dem-a,* in–the–presence of–me. *Logh dem-a,* in front of the house. The pronoun inflects always, the noun seldom. **110.**

3. *Kitháṅ lashkar sar-a eṅ,* which regiment is in front ? (which regiment the–head–at is ?) *Saghar,* head, is not used in this sense. Per. **86.**

4. *Dar-khapta sháhzáda agá ḍíhav-e*, a leopard got up in front of the prince (issued the–prince–of before a–leopard). *Agá*, in front of, before, is the Hin. *áge*. Of infrequent use. **110.**

Frost : *Doshí pálo khapta*, there was frost last night (last night frost fell). Hin. *pálá*, Sin. *páro*. **110.**

Frost-bitten : *Gwahar-jathagh-e chukí ma-na phe-dár*, show me the frost-bitten finger (the–frost-bitten finger me–to show). Lit. cold-struck. *Phe-dár* or *phen-dár*. Arb. *bárid*. **122.**

Froth : *Kavurk ma war*, do not drink the froth (the–froth not drink). *Kavurk, kafurak*. Pakh. *kaf*, Per. *kaf*. **116.**

Frozen : *Jhaṭ-e masthagh-e áf gind*, just look at the frozen water (a–moment the–frozen water look–at). *Madhagh, mastha, mastagh, masta*. Dames derives it from the Per. *mastan*. **116, 122.**

Fruit : *Zí ma shuthagh-áṅ bázár níáṅwáṅ chí-e mewa giragh-a wath-í sánga*, I went to the bazaar yesterday to buy some fruit for myself (yesterday I went the–bazaar into some fruit to–buy myself–of for). *Mewa, bar*, fruit ; generally dry fruit, but not necessarily so. Per. *mívah, mewa, bar*, fruit. **119.**

The principal fruits of the country are grapes, apples, peaches, apricots, almonds, pomegranates, plums, cherries, and quinces. These are grown chiefly in the uplands. Exports are on the increase.

Fruitless, unprofitable : *Ma 'sh-áṅ shá-í odha ravagh be-síth bí*, I say your going there will be fruitless (I say you–of there the–going fruitless will–be). Lit. without profit. Per. **118.**

Fry, to : *Máhí má wath talitha*, I fried the fish myself (the–fish me–by self was–fried). *Talagh, talitha, traragh, traritha. Brejagh, bretka*, to fry in oil. Hin. *talná*. Per. *biryán*, roasted, etc. **155, 156.**

Fuel : *Haw-áṅ ḥalq 'álam tha-ra bálan de-ant*, the people of that village will give you fuel (that village–of the–people thee–to fuel will–give). *Edha bálagh-í dár hachí n-eṅ*, there is no fuel here. Pan. *bálan*, Hin. *bálná*, to burn, etc. **103.**

Fulfil, to : *Hudhá shá-í dil murád phílav khat*, may God fulfil your heart's desire (God you–of the–heart–of the–desire fulfilled may–make). Do not use the pl. when speaking of the Deity to a Muhammadan. There is one God only, say they. **131.**

Fulfilled, to be : *Shá-í murád phílav bítha*, has your wish been fulfilled ? (You–of the–object fulfilled has–become ?) Completed, finished. Sin. *púro*, Hin. *púrá*. **110.**

Full, in, fully : *Ma-na rást-e ḥál de, phílav-ena,* tell me the truth in full (me–to the–true particulars give fully). Also *phílavía.* The adverbial form got from *phílav, phíla,* full, complete. Sin. and Hin. **201.**

Full, to be : *Ba'ẓ haur-á gwárta, e savav-a ḍor dí gar dí phur bíthagh-áṅ,* it has been raining heavily, in consequence all the tanks and ponds are full (much rain–by it–has–been–rained this reason–for the–tanks also the–ponds also full–have–become). *Phur,* full. Per. *pur,* full. **155, 156.**

Fulness of time, in the : *Phílav-e rosh-áṅ bachh bítha áṅ-híára,* in the fulness of time a son was born to him (full days–in a–son became him–to). *Phílav, phíla,* complete, etc. Sin. *púro,* Hin. *púra.* The letter *r* becomes *l.* **41, 110, 204.**

Funeral : *Áṅ maqím-a shutha,* he has gone to the funeral (he the–funeral–to has–gone). More correctly, grave. *Tadfín* and *janázah* are used in this sense. For *muqím,* which comes from the Arb. root *qám,* to remain, etc. **17, 110.**

Funeral service : *Mullá fátiḥa de-ant,* the priests read the funeral service (the–priests the–funeral–service give). The opening chapter of the Qorán. From the Arb. through the Per. **131.**

Furious, to become : *Chákur-ár zahr mán-ákhta,* Chákur became furious (Chákur–to great–anger became). *Mán-ágh, mán-ákhta,* is generally preceded by the dative. Arb. *qahr,* violent grief or anger. **204.**

Furlong, a : *'Sh-edha do sadh o gist gám,* a furlong from here (from–here two hundred and twenty yards). Lit. paces. Per.

Furnace, a : *Má bhaṭṭ láf-a phirentha-í,* I threw it into the furnace (me–by the furnace into was–thrown–it). Hin. *bhaṭ.* **155, 156, 158a.**

Furnished : *Koṭav árásta ne-y-ath,* the room was not furnished (the–room furnished not–was). Or, *maṅ koṭav sámán ne-y-ath,* in the–room furniture not–was. Both *árásta* and *sámán* come from the Per.

Furniture : *Khas-e-á sámán duzitha,* someone stole the furniture (someone–by the–furniture was–stolen). *Maddí-bunagh,* baggage, effects, is at times used in the sense of "furniture". Per. **8, 90, 155, 156.**

Furrow, a : *Maṅ oṛ-a khapta-í,* he fell in the furrow (in the–

furrow fell–he). *Sidhá or-a khash*, draw a straight furrow, make a straight furrow. Sin. *oṛa*. **110, 158a.**

Further, a little : *Kham-e dír yak druhání dast ákhta*, a little further on we came across a pistol (a–little distance–at a pistol hand–into came). *Kham*, little, and *dír*, distant, far. Both words are from the Per. **41.**

Further side, on the : *Áṅ-hí logh daryá ánega asteṅ*, his house is on the further side of the river (him–of the–house the–river–of that–direction–in is). *Ánego, áṅgo*, thither, in that direction. From *áṅ* + *go*.

Fury, anger, passion : *Gudá áṅ-híá zahr gipta*, then he worked himself into a fury (then him–by anger was–taken). The Arb. *qahr*, which also is in use. **77, 155, 156.**

Furze : *Áṅ-hí chakhá chí ḥushk-e shezirk dár*, place some dry furze over it (it–of on some dry furze place). **41, 116.**

Future, in : *Ma thí bar-e e rang-a kár na khan-áṅ*, I shall not do so in future (I another occasion–on this kind–of work not shall–do). *Thí* comes from the Kur., and *bar* from the Per. **103.**

2. *'Sh-edh phadha ma-í logh-a me-y-á*, don't come to my house in future. *Ma 'sh-edh phesh-a na kh-a-áṅ*, I shall not come in future. Note this use of *phesh, phesh-a*. The Per. *áyandah* is heard. **116, 141.**

G

Gain, profit : *Azh odha ravagh-a tha-ra chi síth bí*, what will you gain by going there ? (From there going thee–to what gain will–be ?) Advantage. Less frequently *sít*, *sút*. *Ḥáṣil* and *naf'* are in use. The first comes from the Per., and the last two from the Arb. **118.**

Gain a victory, to : *Shá-r málim eṅ ki kha-íá sobh gipta*, do you know who gained the victory ? (You–to known it–is that whom–by the–victory was–gained ?) Lit. taken. Arb. and Per. respectively. **204.**

Gain one's object, to : *Áṅ-híá wath-í maṭbal jatha*, did he gain his object ? (Him–by himself–of the–object was–gained ?) Lit. struck. For *maṭlab*, which also is heard. From the Arb.

Gall, sore, a : *Shá-í mádhiṅ muddav-a ksá'eṅ resh eṅ*, there is a small gall on your mare's back (you–of the–mare–of the–back–on a–small gall is). But *muddav*, the Sin. *maddu*, may itself mean " a saddle gall ". *Resh* is Per. **44.**

Gall, the : *Zahrah*, *pit*, of men or animals ; *zahrik*, *zahrak*, the gall-bladder. *Pit* is the Hin. *pittá* ; *zahrik*, *zahrak*, etc., come from the Per.

Gallant, a : *Malang áṅ-hí yár ath*, Malang was her gallant (Malang her–of the–lover was). Per.

Gallant, chivalrous : *Yár bahádhur-e mar na b-áṅ*, gallants are not always gallant fellows (lovers brave men not are). As a rule. Per. **41, 116, 131.**

Galled : *Resh-bíthagh-e mádhiṅ-ar zen ma band*, do not saddle the mare that is galled (the–galled mare–to the–saddle not fasten). Per. *resh*, a sore, and *búdan*, to be, become. **117.**

Gallop, at a : *Avzár ḍrag-áná man-ákhta*, the horseman came up at a gallop (the–horseman galloping came). The present or imperfect participle of *ḍragagh*, *ḍragetha*, to gallop, canter. The *ḍ* is sometimes softened to *d*. From the Sin. **120.**

Gallop, to, int. : *Nariyán thash-ána rapta,* the horse went on galloping (the–horse galloping went–on). *Thashagh, thakhta,* to gallop, run. Per. *tákhtan,* to run, hasten, etc. **120.**

2. *Avzár thákhto shutha,* the horseman galloped off. The meaning is, having galloped his horse. That is why we have used the trans. verb. **121, 181.**

Gallop, to, tran.: *Áṅ-híá wath-í nariyán ḍrikaintho duzhman phadha burtha,* he galloped after the enemy (him–by himself–of the–horse having–caused–to–gallop the–enemy after–was–carried–away). An intensive compound. *Ḍrikainagh, ḍrikaintha,* to cause to jump or bound forward ; *baragh, burtha,* to carry away. **150.**

2. *Má tha-ra esh-íar thásh-ána dítha,* I saw you galloping her (me–by thee her galloping was–seen). *Tháshagh, thákhta.* Per. *tákhtan.* **120.**

Galloper, a : *Shá-í mádhin jawá'eṅ thashokh n-eṅ,* your mare is not a good galloper (you–of the–mare a–good galloper not–is). The noun of agency. **117.**

Gallows, a : *Dohmí dár phar thau ath,* the second gallows was for you (the–second wood for thee was). *Dár* primarily means " wood ". Here it signifies the pointed stake or stick on which erring humans were impaled. A synonymous term is *súlhí* from the Hin. *súlí.* Per. *dár,* a stake, gibbet, beam.

Galls, tamarisk : *Haw-e sákúr má-í níl-sáz kár-a kh-ár-ant,* our dyers use these tamarisk galls (these tamarisk–galls us–of the–dyers use–into bring). **124.**

Gamble, to : *Haw-áṅ ki sharṭ janth ma áṅ-híar khush-áṅ,* I shall kill the one who gambles (he that a–bet may–strike I him shall–kill). *Sharṭ janagh, sharṭ jatha,* to bet ; *sharṭ zíragh, sharṭ zurtha,* to take up a bet. *Sharṭ* is Arb. **130.**

Gambler, a : *Sai bráth sar-janár athant,* the three brothers were gamblers (the–three brothers gamblers were). We borrow the word from Mayer.

Gambling is strictly forbidden in the Qorán, so much so that the evidence of a gambler may be refused in a Muslim court of law.

Game : *Tha-í deh-a chí-e shikár asteṅ,* is there any game in your country ? (Thee–of the–country–in any game is ?) *Shikár,* game, shooting. The reply might be, *bale, chí-e chí-e,* yes, just a little. From the Per.

2. *Mashe haw-áṅ rosh chí washkí na dar-khapta,* but no game

was put up that day (but that day any game not issued). *Washkí*, game, but lit., the male of any beast of the chase. Arb. *waḥshí*, a wild beast.

3. *Phesh-a má-í deh-a ṣaiḏh ba'ẓ aṯh*, formerly there was abundance of game in our country (formerly us–of the–country–in much game was). *Ṣaiḏh* and *shikár* refer to game which can be eaten, while *rastar* includes all animals that cannot be eaten. *Washkí* is an inclusive term. *Ṣaiḏh* comes from the Arb.

Game, a : *Bázi má katiṯha*, I won the game (the–game me–by was–won). *Kataġh*, *katiṯha*, *kattha*. We may sometimes hear the corrupted form *gwází* used. Per. **23, 155, 156.**

2. *Shá-í 'álam kiṯháṅ lev khan-ant*, what games do your people play ? (You–of the–people what games make ?) *Lev* appears to come from the Arb. *la`iba*, to play, sport. **86.**

Gape, stare, to : *Qaram-sákh*, *waṯh-í daf dirṯho phar chi ma-í phalaw-a gindaġh-eṅ*, you blackguard ! What are you gaping at me for ? (Blackguard ! Yourself–of the–mouth having–torn for what me–of the–direction–in thou–looking–art ?) *Daf dirṯho gindaġh*. Per. *darídan*. **106, 121, 181.**

Gape, yawn, to : *Chukh gwasaġh khafaġh-e*, the child is beginning to yawn (the–child to–yawn falling–is). *Gwasaġh*, *gwasiṯha* ; *gwánsaġh*, *gwánsṯha*. Kur. *báwishk*, a yawn. *Gw* has taken the place of *b*. **174.**

Garden, a : *Juz-úṅ, áṅ-hí bágh gind-úṅ*, let us go and see his garden (let–us–go him–of the–garden let–us–see). *Bágh*, a garden. Per. **116, 131.**

Gardener, a : *Báġhbán-ár gwán' jan ki iṅgo be-y-á*, shout to the gardener to come here (the–gardener–to a–shout strike that here come). *Báġhbán*, *baġhbán*, and in the South, *baġhpán*, a gardener. Per.

Gargle, to : *Go haw-e darmán-a har ro waṯh-í daf galúrí khaṅ*, gargle your mouth every day with this medicine (with this medicine every day thyself–of the–mouth–of the–gargling make). Rinsing, gargling ; a gargle. Sin. *gurụro*.

Garlic : *E thom eṅ ki phimáz eṅ*, is this garlic or an onion ? (This garlic is or an onion is ?) Originally from the Arb., but now common to Sin. and Pan.

Garment, garments : *Haw-e jar-áṅ kha-íġh astáṅ*, whose are these garments ? (These garments whom–of are ?) The sing. will generally suffice. *Jalishk*, small garments. The Kur. *jillik*,

jil. *Jar* comes from the Pakh. *chirṛa*, the Hin. *chíthṛá*, a rag, tatter. **84.**

Garner, granary : *Má dítha, dán-koṭav-a dán hachí n-eṅ*, I have looked there, there is no grain in the granary (me by–it–has–been–seen the–grain–room–in grain any not–is). This would be of stone or brick or mud. *Khuleh*, a garner made of earth, and *bindav*, a garner made of matting. *Dán-koṭav* is a Persian-Hindí compound.

Garnish, to : Use the Hin. derived *sambarainagh, sambaraintha*, and for " garnished " the Per. *árásta. Zeb deagh*, to adorn, etc.

Gasp, to: *Mar-khushokh-á phadátha, avzár phaṛkitho phaṛkitho, murtha*, the murderer fled, and the rider gasped and died (the–murderer by it–was–fled the–rider having–gasped having–gasped died). Repeat the participle when the sense requires it : a dying man generally gasps more than once. *Phaṛkagh, phaṛkitha*, to gasp ; flutter. Sin. *phaṛakṇu*, to gasp. Hin. *phaṛakná*, to flutter convulsively. **117, 121, 181.**

Gate, a : *Azh galo-a bítho shutha*, he went out by the gate (from the–gate having–been he–went). *Galo*, a gate, door. *Wárdaf* and *galí* are also heard. Hin. *galí*, a narrow pass, narrow lane. **121, 181.**

Gather, to : *Juz chí-e dár chin be-y-ár ki má ás ro-khan-úṅ*, go and gather some wood that we may light a fire (go some wood gather bring that we a–fire lit–may–make). *Chinagh, chitha*, to gather, collect, pick up. Per. *chídan*, to gather, collect. But Sin. *chiṇṇu*, Hin. *chunná*, to gather. **116, 131.**

2. *Ma-í mard dár muchh khanagh-a shuthagh-etha*, my husband had gone to gather wood (me–of the–man wood to–gather gone–was). *Muchh khanagh*, to collect, gather : of men or things. Sin. *muchu*, a heap. **119.**

Gathering, assembly : *E majlis khadhe thán hand-a bí*, when and where is this gathering to take place ? (This gathering when what place–in will–be ?) *Majlis*, a gathering, an assembly. From an Arb. root *jalasa*, to sit down. **88.**

2. *Mel bí derav-a*, the gathering will take place in Dera Ghází Khán. Literal. *Muchhí* is used in the same sense. Sin. *melu* and *muchu*.

Gaze, to : *Chhorav jinkh shuthagh-ant gind-ána yak-áptiya*, the boy and girl remained gazing at each other (the–boy the–girl went–on looking–at each–other). *Gindagh, dítha*, to see ;

look at. This use of *shuthagh-ant*, is worth noting ; *shuthagh-ant khand-ána*, they went on laughing. Per. *dídan*, to see. **120, 172.**

2. *Thau thákh gipto ma-í zál phalaw-a phar chi gindagh-etheň*, why were you gazing at my wife ? (Thou thy gaze having–fixed (taken) me–of the–wife–of the–direction–in for what looking–wert ?) Hin. *ták*, gaze, stare. **107.**

Gazelle, a : *Jání man-í, shá-í chham ásk chham wájh-a astáň*, my love, your eyes are like those of a gazelle (love mine you–of the–eyes a–gazelle–of the–eyes like are). Very beautiful, indeed. Kur. *ásk, ásik.*

Geld, to : *Imbara ma áň-hí gund khashain-áň*, I shall have him gelded this year. Plain enough, surely. We may hear *gwáthagh, gwáthitha*, and *gwátho khanagh*. Kur. *gun*, Per. *kashídan* and *bád*. **150.**

Gelding, a : *Má wath-í har do gwáthagh shawakhtagh-ant*, I have sold both of my geldings (me–by myself–of each two geldings have–been–sold). From *gwáth*, wind, air, the Per. *bád*. **23, 155, 156.**

Gelt : *Áň gwáthí eň ki gundí*, is he gelt or an entire ? These are adjectives. The first is from the Per. *bád*, and the second from the Kur. *gun*.

Genealogy : *Baloch-ání phírí khas-e-ar chí-e kal n-eň*, no one has the least knowledge of Baloch genealogy (the–Baloches–of the–genealogy–of anyone–to the–least knowledge not–is). Per. **204.**

General, a : *Janerl monson ṣáḥib lashkar-á áň-háň máň-rikhta*, the troops under General Monson attacked them (General Monson–of the–troops–by them–on an–attack–was–made). *Janerl*, and less frequently, *janrel*. Some writers use the soft *g*. The verb must be kept in the sing. Eng. **23, 155, 156.**

Generally, as a rule : *Má geshtar hachho khanagh-úň*, we generally do so (we generally thus acting–are). The Per. *bíshtar, beshtar*, commonly, generally. **106.**

2. *Akṣar-a hachho biagh-e*, it generally so happens (generally thus it–becoming–is). *B-íth* would have been an improvement. Arb. **106, 116, 131.**

Generation, generations : *Thewagh-e phusht-áň azh ibrahím-a dá'úd dá'íň chíárdah phusht-áň paidá bíthagh-ant*, all the generations from Abraham to David are fourteen generations (all the–generations from Abraham David until fourteen

generations born became). N.T. *Phusht*, a generation ; the back. Per. *pusht*. **110.**

2. *Azh phírí-áṅ haw-áṅ baqqál-a go ma-í dáth-gipt asteṅ*, I have been dealing with that merchant for generations (from generations that merchant with me–of giving–taking is). Per.

Generosity : *Áṅ-hání sakhâwat láshik asteṅ*, their generosity is worthy of praise (them–of the–generosity praiseworthy is). From the Arb. through the Per.

Generous : *Thau rást gushagh-eṅ, sakhía nangar-e 'álam ant*, you are right, they are a very generous people (yes thou true speaking–art a–very generous people they–are). *Nangar*, generous, hospitable. We take it that this is none other than the term *nangar*, a baker, the man who provides bread. To be hospitable or generous in Balochistán one has to give bread, food, that is. Per. *nán*, bread, *nán-wá'í*, a baker. **41.**

Gentle, quiet : *Ma thurs, áṅ sakhía aṣíl eṅ*, don't be afraid, he is perfectly quiet (not fear he very quiet is). Speaking of a horse. In the case of humans, use *sharíf*, of good family. *Ashráf*, a gentleman. Both terms come from the Arb. **116.**

Gently : *Narm-ígha gwash, áṅ tha-í phith eṅ*, speak gently, he is your father (softly speak he thee–of the–father is). *Narm*, soft, gentle ; *narm-ígha*, softly, gently, in subdued tones. Per. *narm*, soft.

Genuine : *Ḥál tahqíq eṅ*, is the news genuine ? (The–news genuine is ?) True, proved after inquiry. *Phutur-e balochí*, pure Balochí, genuine Balochí. The first is from the Arb., the second from the Hin.

Germinate, to : *Áṅ khadhe rudh-í*, when will it germinate ? *Áṅ khadhe rudhagh khaf-í*, when will it begin to germinate ? *Rudhagh, rustagh, rustha, rusta*. Per. *rustan*, Kur. *rú'ín*. **103.**

Get, let us : *Nawáṅ haur gwár-í, haw-e puhal shera b-úṅ*, it will probably rain, let us get under this bridge (perhaps rain may–rain even–this bridge under let–us–be). *B-úṅ*, let–us–be, not *juz-úṅ*, let us go. The point is they were on the bridge. This we know from the presence of *haw-e*, this very.

Get, to : *Má e nariyán azh mír khán-a gipta*, I got this horse from Mír Khán (me–by this horse from Mír Khán has–been–taken). *Giragh, gipta*. Per. *giriftan*, Kur. *girtin*. **23, 153, 156.**

2. *Má-r hav-ikar zar azh kho dast khaf-í*, where shall we get

so much money ? (Us–to so–much money from where the–hand will–fall ?) *Dast-khafagh*, the two words are read together. That is why *dast* remains uninflected. **103.**

3. *Ḍas, ma-na tháṅ hand-a dast kh-á-í*, tell me, where can I get it ? (Point–out me–to what place–in hand it–will–come ?) The idiom and explanation are those just given. *Ágh, ákhta, átka.* **124, 141.**

4. *E reṅv azh kho árth-e*, where did you get this grass ? (This grass from where has–been–brought–you–by ?) *Aragh, ártha.* Per. *áwardan.* **158a.**

5. *Bázár-a jawá'eṅ bar asteṅ*, you can get good fruit in the bazaar (the–bazaar–in good fruit is). **44.**

6. *Ma azh sardár-a chí-e tha-ra gir-áṅ de-áṅ*, I shall get you a little from the chief (I from the–chief a–little thee–to shall–take shall–give). The Per. *giriftan* and *dádan.* Kur. *girtin, dán, dá'ín.* **103.**

Get along with you ! *Áṅ-híá ma-na gwashta gwas khaṅ*, he told me to get along (him–by me–to it–was–said end make). Lit. sufficient make. You have said quite enough, etc. The Per. *bas.*

Get off, dismount, to : *Áṅ wath-í mádhin-a phar chi er-bítha*, why did he get off ? (He himself–of the–mare–from for what down–became ?) The Per. *zír* and *búdan.*

Get out, to : *Áṅ-háṅra ḥukm de ki dar-khaf*, order them to get out (them–to an–order give that out–get). Lit. out–fall. *Dar-khafagh, dar-khapta. Dír ba-rau, dír bí*, get away ! Be off ! Kur. *kaftin*, etc., to fall. **201.**

Get up, rise, to : *An wath kharo bítho ákhta*, he got up and came himself (he himself standing having–become came). *Kharo bíagh*, to arise, get up. *Kharo bí*, stand up, get up. Hin. *kharā*, standing. **121, 181.**

Ghí : The Baloch uses the Per. word *roghan. Ghí* may be heard in the South, however.

Ghost, a : *Má chinta khutha ki e ṣúrat eṅ*, I thought it was a ghost (me–by thought was–made that this a–ghost is). *Ṣúrat*, form, figure, etc. The word may have this meaning in Balochí. From the Arb. through the Per. **23, 155, 156.**

Ghoul, a : The Arb. term *ghúl* may be used. *Drosham, shikil, ṣúrat*, an apparition, a ghost. The *ghúl* or ghoul is said to live in grave-yards, woods, etc., and to devour human beings.

Giant, a : *Cho burz-e mar*, what a giant ! All three words come from the Per. **41.**

There is said to have been at one time a giant named 'Új. He was a contemporary of Adam, and lived on until some time after the birth of Moses ! The Flood did not inconvenience him in the least, the water reaching up to his knees only. This is probably the origin of the name Og (Gog and Magog).

Giddy : *Ma-í sar larzagh khapta*, I began to feel giddy (me–of the–head to–tremble began). *Áṅ sar-larzokh eṅ*, he is giddy. *Sar-larzokhí*, giddiness. *Larzagh*, *larzitha*. Per. *larzídan*. **174.**

Gift, a : *Ma nadhar mundo na giragh-áṅ*, I never accept gifts (I gifts at–all not taking–am). *Gir-áṅ* might have been used. The Arb. *nazr*, a gift from an inferior to a superior. **106.**

2. *Tha-ra bashk eṅ*, I give it to you as a gift (thee–to a–gift it–is). I do not want anything for it. *Dádh*, a gift given to a minstrel or singer ; *dáj*, a marriage gift or dowry. Per. **201.**

Ginger : *Chi waragh-eṅ, sund*, what are you eating ? Ginger ? (What thou–eating–art ? Ginger ?) Sin. *suṅdhi*, Hin. *soṅṭh*.

Gird, to : *Wath-í saren band, na, ma tha-ra gind-áṅ*, gird yourself, or I shall see what I can do for you (thyself–of the–loins fasten not I thee shall–see). *Saren bandagh*, to lend a helping hand. Per. *surín*, and *bastan*.

Girdle, a : *Shá-í saren-band buskagh-e*, your girdle is getting loose (you–of the–girdle loose–becoming–is). *Áhanjagh*, a sash. Per.

Gird oneself with arms, to : *Zíthe hathyár bastho go má phajía be-y-á*, gird yourself with arms quickly and come along with me (quickly arms having–fastened with me with come). *Bandagh*, *bastha*, to fasten. Per. *bastan*, to bind, tie, fasten. **121, 181.**

Girl, a : *Janikh-ání gudh wath-í ján-a dátha-í*, he disguised himself as a girl (girls–of the–clothes himself–of the–person–on were–given–him–by). *Janikh*, *jinikh*, *jinkh*, etc. Pakh. *jina'í*, etc. Note the idiomatic use of the pl. **158a.**

2. *Chhorav khandagh-etha, chhorí gregh-etha*, the boy was laughing and the girl crying (the–boy laughing–was the–girl crying–was). *Chhorí*, a girl. Hin. *chhokrí*, *chhokrí*, a girl. Sin. *chhokrí*, a girl. **107.**

Girth, a : *Haw-e tang ba'ẓ gwand eṅ*, this girth is much too short (this girth very short is). The straps at the end of the girth are termed *khash* : that which is used to draw or tighten. They are usually in the shape of thongs. Per.

Give, to : *Ma tha-ra na de-án-í*, I shall not give it to you (I thee–to not shall–give–it). *Deagh, dátha*. Per. *dádan*, Kur. *dán, dá'ín*. **201.**

2. *Áṅ-híá ma-na bashkátha-í*, he gave it to me (him–by me–to was–given–it). *Bashkagh, bashkátha*. Usually in the sense of giving gratuitously. Per. *bakhshídan*. **158a, 201.**

Give and take : *E dáth-gipt ḥálwar n-eṅ*, this is not a matter of give and take (this give–take–of a–matter not–is). Per. *dádan* and *giriftan*, Kur. *dán, dá'ín*, and *girtin*.

Give back, to : *Ma túfak tharaintho na de-áṅ*, I shall not give back the rifle (I the–rifle having–returned not shall give). *Tharainagh, tharaintha*. The trans. got from *tharagh, thartha*, to return.

Give in, to : *Saimí rosh-a duzhman baghá bítha*, the third day the enemy gave in (the–third day–on the–enemy running–away became). We connect *baghá* with the Hin. *bhagoṛá*, a deserter, and *bhagáná*, to cause to flee.

Give up, deliver, to : *Ma qaizí na de-áṅ, khas-e-ar*, I shall not give up the prisoner to anyone (I the–prisoner not shall–give anyone–to). *Deagh, dátha*. Per. *dádan*, Kur. *dán, dá'ín*. **8, 90, 201.**

Give up, leave off, to : *Má sharáv ishto dátha*, I have given up drink (me–by drink having–left has–been–given). *Ilagh deagh, ishto dátha*. Per. *hishtan* and *dádan*. Kur. *hílán, hishtin*, and *dán, dá'ín*.

2. *Níṅ ma pha wath-áṅ miṛá'í ishto dátha*, we have now given up fighting (now us–by among ourselves fighting having–abandoned has–been–given). Of the abstract and concrete.

Glad : *Bale, ma ba'z vash b-áṅ*, yes, I shall be very glad (yes I very glad shall–be). *Vash, whash*, glad, happy, pleased. Probably from the Per. *khwush, khush*. **103.**

Glance, to : *Jhaṭ-e e phalaw-a gind*, just cast a glance here (a–moment this direction–in look). *Gindagh, dítha*. Per. *dídan*, Kur. *dítin*. **116.**

2. *Ma-í phalaw-a yá nadhar khaṅ*, just glance towards me (me–of the–direction–in one glance make). Arb. *naẓara*, to look at. **116.**

Glare : *Azh ro-táf-a shíwar bí*, beware of the glare (against the–glare on–the–alert be). Lit. sun-heat. *Chiṭká* is a useful

alternative. The first is a Per. compound. *Chiṭká* is the Hin. *chaṭká*, a parching sun.

Glass : *Shíshagh eṅ, prushokh-e chí eṅ*, it is glass, it will easily break (glass it–is a–breaking thing it–is). Have a care. Per. *shíshah*. **117.**

Glean, to : *Chukh-chorí dí zál-kár dí hoshagh-áṅ muchh khanagh-ethant*, the women and children were busy gleaning the ears of corn (the–children also the–women also the–ears–of corn collected making–were). *Muchh* comes from the Sin. **107.**

Glitter, to : *Áṅ-háni zahm chilkagh-ethant*, their swords were glittering (them–of the–swords glittering–were). As they rode by. *Chilkagh, chilkitha. Chimkokh-e zahm*, a glittering sword. Sin. *chilkaṇu*, Hin. *chilakná*. **107.**

Gloom, darkness : *Thahárí bí-ána bí-ána ba'ẓ bítha*, the gloom gradually increased (the–darkness becoming becoming much became). Per. *tár*, etc. **120.**

Gloom, depression : *Munjhá'í bí-ána bí-ána ba'ẓ bítha*, the gloom gradually increased (the–gloom becoming becoming much became). *Munjhá*, depressed, *munjhá'í*, depression, gloom. From the Sin. **120.**

Gloomy, sad, depressed : *Phar chi e rang-a munjhá*, why so gloomy ? (For what this manner–in sad ?) *Munjhá* is used for most part when reference is made to one's appearance. It comes to us from the Sin. Mayer gives us *báṛá bíagh*, to be gloomy, sad of face.

Glory : *Námúdh, námúz, nám o námús*, glory, renown, but *ronagh, raunaq*, glory, splendour. The first is from the Per. and the second from the Arb.

Glue : *Chí-e les kár-a na kh-á-í*, won't a little glue do ? (A–little glue use–into not will–come ?) *Kár-a* when so used stands for *maṅ kár-a. Tamban*, glue. Hin. *les*, Sin. *thambhaṇu*. **141.**

Glued, to be : *Yá hand-a chi, ma 'sh-áṅ chamburthiy-ethant*, together, indeed ! I tell you they were glued together (one place–in what ! I say they–glued–together–were). *Chamburagh, chamburtha*. Sin. *chamburaṇu*.

Glutton, a : *Haw-áṅ láfo láf ser bítha*, has that glutton had enough ? (That glutton–of the–belly full has–become ?) *Guznagh*, a glutton. *Láf* is found in Per. and E. Tur. : idle boasting. **110.**

Gnash, to : *Wath-í dathán ma jan*, you need not gnash your

teeth (thyself–of the–teeth not strike). We have heard *drushagh* used in this sense. It is surely incorrect. **116.**

Gnat, gnats : *Ahár-a phurí-áṅ sakhía dukh-khanokh b-áṅ*, in summer the gnats are very troublesome (summer–in the–gnats very troublesome are). Always. Probably from the Sin. *phuṛí*, something very small, a drop. **117, 131.**

Gnaw, to : *Bíng-gal haḍ chund-ant, mushk jar kuṭr-ant*, dogs gnaw bones and mice gnaw clothing (dogs bones gnaw mice clothing gnaw). That is their custom. *Chundagh, chunditha, kuṭragh, kuṭirtha*. Sin. *chaḅáraṇu, kutaraṇu*. **116, 131.**

Go, let me : *Ma-na b'il de ki rav-áṅ*, let me go (me let–go give that I–may–go). *Ilagh-deagh, ishto-dátha*, to let go. Per., Kur.

Go, to : *Ma rav-áṅ, azh áṅ-hía phol-khan-áṅ*, I shall go and ask him (I shall–go from him I–shall–ask). *Ravagh, rapta, shutha*. The Per. *raftan*. **103.**

2. *Juz-úṅ, whard war-úṅ*, let us go and have our food (let–us–go food let–us–eat). *Juzagh, juzitha*, to go, move. It corresponds to *chalná* in Hin. Here both verbs are in the 1st pers. pl. contingent future. We connect this verb with the Pakh. *dzam*, I go, *dzú*, we go, etc. Kur. *chún*. **116, 131.**

3. *Ma-na mokal eṅ*, have I permission to go ? (Me–to permission–to–go is ?) Sin. *mokala*. **202, 204.**

4. *Malang khadhe shutha*, when did Malang go ? (Malang when went ?) *Shudhagh, shutha*. The infinitive is seldom heard. *Shutha* has come to be associated with *ravagh*. It is a separate and distinct verb, however. Per. *shudan*, to be.

Go aboard, to : *Chukh-chorí jaház chakhá charithagh-áṅ*, have the children gone aboard ? (The–children the–ship on have–gone ?) Ascended. *Chaṛagh, chaṛitha*. Hin. *chaṛhná*. **110.**

Go about, to : *Ganokh wájh-a in-go án-go ma rau*, don't go about like a fool (a–fool like this–direction that–direction not go). *Phedha phodha* is used in a similar way. Per. **116.**

Goat, a : Use the Per. term *buz*. *Kohí buz*, a hill goat, a wild goat.

2. *Sá'íṅ, sher khán-á ma-í phogrí zítha*, sir, Sher Khan has forcibly taken away my goat (sir Sher Khán–by me–of the–goat has–been–forcibly–taken–away). The *phogrí* is a goat given in lieu of wages to a goatherd. It is probably a local term.

Goatherd, a : *Gushagh-e ma-í shwánkh murtho shutha*, he tells me his goatherd is dead (he–saying–is me–of the–goatherd

having–died gone–is). *Shwánkh*, a goatherd, shepherd. Per. *shabán*, a shepherd.

Goats, a flock of : *Áṅ wat̲h-í ramig̲h-ar áf deag̲h-a pha shut̲hag̲h-et̲ha*, he had gone to water his goats (he himself–of the–flock–of–goats–to water give to gone–had). *Ramig̲h*, *ramag̲h*, a flock of goats, is a collective noun, and takes a verb in the sing. Per. *rama*, a flock, herd. **112.**

Go back, to : *Áṅ phar chi tharag̲h-e*, why is he going back ? (He for what returning–is ?) *Tharag̲h*, *thart̲ha*. **106.**

Goblet, a : *Maṅ tás-a wur-resh-í*, pour it into the goblet (into the goblet pour–it). *Tás*, however, is seldom heard. Per. **158a.**

God : *Har ki azh qádir-a kh-á-í ma-na manẓúr eṅ*, whatever comes from God is acceptable (every–thing that from God may–come me–to agreeable is). *Qádir*, *al-qádir*, God, the Almighty. In Balochí the sound is nearly always that of *kádir*. Arb. **204.**

God is called Alláh by every Muhammadan in the world. The term is derived from the Arb. *iláh*, a deity, a god. By prefixing the Arb. article *al*, the, we arrive at The God, The Supreme God. He has ninety and nine names, each of which is descriptive of some particular attribute, e.g. *Ar-rahmán*, The Merciful ; *Ar-rahím*, The Compassionate, etc.

God bless you : *Áṅ ḥair báth̲-e gwashto shut̲ha*, after asking God to bless me he left (he " well remain " having–said went). Borrowed from the Per.

Godly : *Nek-e phír-e ath̲*, he was a godly old fellow (he a–good old man was). Less frequently *nekh* and *nek̲h*. Per. **41.**

Go down, to : *Ma er-rav-áṅ*, I am going down (I down–shall–go). Per. *zer*, *zír*, and *raftan*. Kur. *zhír*. **103.**

God's name, in : *Táṅ bi'smi'lláh*, then do it in God's name. Or *táṅ bi'smi'lláh khaṅ*. Founded on the fact that no Muhammadan will begin a work until he has first invoked the name of God. In Urdú we have the phrase *bi'smi'lláh kab karoge*, when are you going to make a start ? (" In–the–name–of–God " when you–will–make ?)

God's sake, for : *Ma-na ḥudh̲á-í wáṣ̣a chí-e nag̲han de*, for God's sake give me something to eat (me–to God–of for–the–sake some–little bread give). From the Per. *k̲hudá*, God, and *wáṣ̣a*, *wáṣ̣it̲a*, reason, cause, from the Arb. through the Per. **201.**

2. *Ma-na ḥudh̲á-í nám-a dar-bar*, for God's sake save me

(me God–of the–name–in save). Lit. out–convey. Per. *khudá* and *nám*. **116.**

God willing : *Ḥukm ḥudha-í bítha táṅ phadha kh-á-í*, God willing he will return (the–order God–of became then back he–will–come). *Ḥudha*, God, *ḥudha-í*, of God ; heavenly. Arb. *ḥukm*, decree, order. Per. *khudá*, God. **103, 141.**

Going : *Thau rav-eṅ ki na rav-eṅ*, are you going or not ? This is the absolute future, and only the absolute future can be used in this sense. Leave out the last *rav-eṅ* and the sense becomes you are going, are you not ? Per. *raftan*. **103.**

Gold : *Zar gipto shutha-í*, he took the gold and went off (the–gold having–taken went–he). *Zar*, gold ; money. The *í* affixed to the verb is the pronominal of the 3rd person in the nominative case. Per. *zar*, gold ; money ; riches. **158a.**

Golden : *Áṅ-hí nariyán go thangav-e sanj-a sanj bíthiy-ath*, his horse was decked out with golden trappings (him–of the–horse with gold–of saddlery saddled become–was). Not *bíthiya ath*. *Thangav, thango*, gold. Per. *tanka, tanga*, gold.

The Traditions declare it unlawful for a Muhammadan to eat or drink out of vessels of gold.

Goldsmith, a : *Áṅ ḥasan sonárav-e bachh bí*, that must be Ḥasan the goldsmith's son (that Hasan the–goldsmith–of the–son will–be). *Sonárav, sonáro*, a goldsmith. Hasan and *sonárav* are in apposition : that must be the son of Hasan the goldsmith. Sin. *sonáro*, Hin. *sonár, sunár*, a goldsmith.

Gone : *Ḥaidar shutha*, has Haidar gone ? (Haidar has–gone ?) The intonation of the voice should show whether a question has been asked. *Shutha* is the past or perfect participle of *shudhagh*, which is seldom heard. Per. *shudan*, to be. **110.**

Good : *Áṅ ṣáḥib phuṭur-e balochí gushagh-e*, that gentleman speaks good Balochí (that gentleman pure Balochí speaking–is). *Phuṭur*, good, genuine, pure. Generally used in connexion with speech. Sin. *pawitru*, San. through the Hin., *pavitra*, pure, undefiled. **41, 106.**

2. *Inna, má-í mullá nek-e mard eṅ*, no, our *mullá* is a good man (no us–of the–*mullá* a–good man is). As regards piety, morality, etc. Per. **41.**

3. *Áṅ-hía jawá'eṅ bítha gwashta*, he said " good ". By way of reply. In this idiom *jawán* is inflected because a substantive,

kár, etc., is understood after it. We find *jawán* in Hin., Per., and Kur. **44, 155, 156.**

Good, no : *Shá-í túfak gandagh eṅ*, your gun is no good (you–of the–gun worthless is). Rotten. Per.

Good, use : *Tha-í phurz-e jawán-e chí n-eṅ*, your tinder is no good (thee–of the–tinder good any not–is). *Jawán*, good. We have here the adjective with the *e* of unity annexed. Most adjectives, however, can be, and are, used substantively.

Good-bye, to bid: *Azh áṅ-hía mokalainagh-a shuthagh-áṅ*, I went to bid him good-bye (from him to–take–leave I–went). *Azh thau mokalainagh-a ákhtagh-áṅ*, I have come to wish you good-bye. *Mokalainagh*, *mokalaintha*, to take leave. From the Sin. *mokala*. **119.**

Good-looking : *Sharr eṅ*, is she good-looking ? (Good-looking she–is ?) *Bale*, *sharr-e jinkh eṅ*, yes, she is a good-looking girl. Of humans. Per.

Goodman : *Logh-wázhá n-eṅ*, the goodman is not at home (the–house–master not–is). A Baloch lady might give this reply. *Logh* comes from the Hin. through the Pan. and Lah. *Wázhá* is presumed to be the Per. *khwájá*. Kur. *wussá*, a foreman, headman.

Goods : *Maddí-bunagh-ar chi bítha*, what happened to the goods ? (The–goods–to what happened ?) Military baggage, goods carried by a caravan, the goods of an itinerant merchant ; furniture. Sin. *maḍí*, baggage ; Per. *bunah*, *buna*, baggage of an army. **204.**

2. *E mál shawashkagh-a eṅ*, are these goods for sale ? (This property selling–of is ?) *Mál* is an inclusive term, and may mean anything from cattle to money. It comes from the Arb. **118.**

Good turn, kind act, a : *Haw-áṅ rosh-a thau go má nekhí-e khutha*, you did me a good turn that day (that day–on thee–by with–me a–good–act was–done). Per. *nekí*, goodness. **8.**

Go off, as a gun, to : *Má túfak na jatha*, *áṅ hachho bukhta*, I did not fire, the gun went off of itself (me–by the–gun not was–fired (struck) it thus went–off). Lit. opened. *Bushkagh*, *bukhta*. E. Tur. *bosh*, loose. **23, 110, 155, 156.**

Go on, continue, to : *Áṅ ma-na zá de-ána rapta*, he went on abusing me (he me–to abuse giving went–on). *Áṅ sharáv war-ána ravagh-e*, he goes on drinking. The present participle followed by *ravagh*. But *shutha* is not used in this construction. **172.**

Go out, as a fire, etc., to : *Áṅ gushagh-e diwo thustha,* he says the lamp has gone out (he saying–is the–lamp has–gone–out). *Thusagh, thustha,* to go out, become extinguished. Of a lamp or fire. Hin. *thúṅsna,* to press down.

Go out, to : *Ma mundo na dar-khaptagh-áṅ,* I never went out at all. *Gudá ma dar-a shuthagh-áṅ,* then I went out. Per. *dar,* out. Kur. *kaftin,* etc., to fall. *Shutha,* etc., is probably derived from the Per. verb *shudan,* to be. **110.**

Gore, to : *Shá-í sánd-á ma-na ṭakar jatha,* your bull gored me (you–of the–bull–by me–to a–knock was–struck). Hin. *ṭakkar,* butting, etc. Per. *zadan,* to strike. **201.**

2. *Kitháṅ sánd-á shá-í sháh jatha,* what bullock gored you ? (What bullock–by you–of the–horn was–struck ?) This appears to be the idiom when there has been penetration by the horns. There is an ellipsis : you of the body in, etc. **86.**

Gorge, pass, a : *Miṛá'i bítha maṅ char-a,* the fight took place in the gorge (the–fight took–place in the–gorge). A path with precipices on both sides. *Rud* and *han* are alternatives.

Gorge, throat, the : *Nawáṅ shá-í gwashtí áṅ-hí guṭh-a phas-í,* probably what you said will stick in his gorge (perhaps you–of the–saying him–of the–throat–in will–stick). Lit. and fig. Sin. **103.**

Got : *Ikhtar reṅv go má goṅ n-eṅ,* I have not got so much grass (so–much grass with me with not–is). *Go* followed by *goṅ* or *gon.* **91.**

Got, caught : *Áṅ-híára phanch khawinjar phanch hanjar milethaghán,* he got five partridges and five waterfowl (him–to five partridges five waterfowl received–were). *Milagh, miletha,* to receive, get, obtain, may be used in this sense. Hin. *milná,* to get, receive. **206.**

Go up, to : *Chat chakhá chaṛ-úṅ,* let us go up on the roof (the–roof on let–us–ascend). Hin. *chaṛhná.* **116, 131.**

Gourd, a : *Áṅ wal eṅ ki musk eṅ,* is that a gourd or a melon ? (That a–gourd is or a–melon is ?) *Wal, val.* Sin. *wala,* a parasitical plant.

Govern, rule, to : *Gudá áṅ-hí bachh takht sar-a nishta, bádsháhí khapta khanagh-a,* then his son sat on the throne and began to rule (then him–of the–son the–throne on sat rule began to–make). *Bádsháhí,* royal sway, royalty, rule. *Khapta khanagh-a*

is an inceptive compound, in which *khafagh, khapta,* to fall, takes on the meaning of " to begin ". **174.**

Government : *E dighár sarkár-egh eň,* is this government land ? (This land government–of is ?) This word is generally incorrectly pronounced *sirkár.* Per. *sar,* head, and *kár,* business, work. **17.**

2. *Ráj wath band-bozh khan-í,* government will make its own arrangements (government itself arrangements will–make). Also, subject, citizen. Hin. **103.**

Governor : *Áň rosh-áň shams-ud-dín ḥákim ath,* Shams-ud-dín was governor at the time (those days–in Shams-ud-dín the-governor was). *Ḥákim,* a governor, comes from the Arb. through the Per.

2. *Maň haw-áň rosh-a qalát sardár bachh ath,* in those days the governor of Kelát was a child (in those days Kelát–of the–governor a–child was). *Sar* + *dár* : a Per. compound.

Gown, a : *Shá-í kurtí dirthiy-e,* your gown is torn (you–of the–gown torn–is). *Phashk,* a woman's gown. Per. *kurtí,* a coat, etc. **122.**

Grace of God, by the : *Hudhá-í amur ki bítha ma-í phith duráh bítha,* by the grace of God my father recovered (God–of the–command in–that it–became me–of the–father well became). *Amur,* act ; order, command. Arb. *amr,* pl. *umúr,* actions, commands.

2. *Ḥudha faẓl-a go ma dar-khaptagh-áň,* by the grace of God I escaped (God–of the–grace by I out–fell). Escaped from drowning. Arb. **110.**

Gracious, to be : *Áň-híá sakhía mihrwánaghí khutha,* he was extremely gracious towards me (him–by much kindness was–made). Per. **23, 155, 156.**

Gradient : *Gwar-band sakhía sar-zer ath,* the gradient was very steep (the–gradient very steep was). The primary meaning of *gwar-band* is " a pass over hills ". A Per. compound.

Gradual : *Burzagh wár-wárí-a eň,* the ascent is gradual (the–ascent gradual is). Hin. *wár,* time, turn, etc.

Gradually : *Áň khamení-a phílav bítha,* gradually it was completed (it gradually completed became). A little at a time. Per. *kam.*

Grain : *Áň-híára áf de, gudá dán de,* water it and then give it grain (it–to water give then grain give). *Dán,* grain, corn : of any kind. Per. *dána,* grain ; a single grain. **201.**

Grains, scattered : *Dohmí-á gwashta edha chekh-e n-eṅ ki chin-úṅ*, the other replied that there were no grains there to peck (the–other–by it–was–said here grain not–is that we–may–peck). *Chekh*, peckings, grain. **116, 131.**

Gram : *E nohd eṅ, ma jaw loṭagh-áṅ*, this is gram, I want barley (this gram is I barley desiring–am). Also *harrind*. **106.**

Granary, a : *Dán maṅ hambár-a khaṅ*, put the grain in the granary (the–grain in the–granary make). Also *ambár* and *dán-koṭav*. It is a Per. compound. **116.**

Grand, magnificent : *Shán-dár-e nadhar ath*, it was a grand sight (a–magnificent sight it–was). Lit. grandeur-holding. An Arabic-Persian compound. **41.**

Grandchild, a : *Gudá áṅ-hí chugh-zákht-á phágh bastha*, then his grandchild mounted the throne (then him–of the–grandchild–by the–turban was–fastened). Note the idiom. Also *chukh-zákht*, child's son, child's child. **23, 155, 156.**

Granddaughter : *Áṅ-hí sai nawásaghín, do kawásagh, yak-e kurásagh athant*, he had three granddaughters, two great-granddaughters, and one great-great-granddaughter. That is probably as far as we need go.

Grandfather : *Ma-í phíruk-á jathaghant-í lath*, my grandfather beat him with a stick (me–of the–grandfather–by were–struck–him sticks). That *lath* is in the pl. we know from the pl. verb *jathaghant* with which it agrees. Per. **23, 155, 156, 158a.**

2. *Tha-í náno nám chi eṅ*, what is your grandfather's name ? (Thee–of the–grandfather–of the–name what is ?) Or *náná*. Hin. .

Should a father die, leaving his affairs unsettled, the grandfather, if there be one, becomes *ipso facto* executor.

Grandmother : *Phíruk dí nakh dí wath-í wath-í logh-a be-y-'aks-í*, both your grandfather and grandmother will sleep at home (the–grandfather also the–grandmother also themselves–of themselves–of the–house–at will–sleep). *Nakh, nakho*, grandmother. **92.**

2. *Muniyá ma-í ḍáḍí eṅ*, Muniyá is my grandmother (Muniyá me–of the–grandmother is). That is paternal grandmother. Hin. *dádí*.

Grandson : *Ma-í chana áṅ-hí nawásagh hachí n-eṅ*, I do not think he has a grandson (me–of the–opinion–in him–of grandson

any not–is). *Nawásagh, chughzákht, chukhzákht*, a grandson. Per. *nawása*, a daughter's son, and *zá'ídan*, to bring forth. **91.**

Grant, of land, etc., a : *Ní áṅ daryá nazí chí-e dighár loṭagh-e*, he now wants a grant of land near the river (now he the–river–of near some land wanting–is). In this way we get over the difficulty of the word " grant ". **91.**

Granted : *Tha-ra bashk eṅ*, it is granted you (thee–to granted it–is). Which is the same thing as saying " you may have it ". *Bashk* is got from the verb *bashkagh, bashkátha*, to grant, bestow. Per. *bakhshídan*, to grant, give, bestow. **201.**

2. *Mannitha ki áṅ ná-duráh bítha* . . . granted that he was ill . . . (granted that he unwell became . . .). Introductory to the argument that follows. *Mannagh, mannitha*. Hin. *mánná*. **110.**

3. *Shá-í gwashtí rást eṅ, lekin* . . . granted that what you say is correct, there still is . . . (you–of the–saying true is but . . .).

Granted, to be : *Gíst o yak rosh razá ma-na miletha*, I have been granted twenty-one days' leave (twenty and one days' leave me–to has–been–received). *Milagh, miletha*. The Hin. *milná*. In both languages this verb is preceded by the dative case. **206.**

Grape, grapes : *Drákh chikar-e rosh phadha phash-ant*, when will the grapes be ripe ? (The–grapes how–many days after will–ripen ?) The Per. *angúr* may be used. Sin. *ḍákha*, Hin. *dákh*. **89, 103.**

Grapple, to : *Maṅ dag-a pha wath-áṅ mal-miragh-ethant*, they were grappling one another on the top of the road (on the–road among themselves they–wrestling–were). **107.**

2. *Gudá má go zor-a gipta-í*, then I grappled him (then me–by with force was–caught–him). Per. *zor* and *giriftan*. **158a.**

Grasp, to : *Maṅ dast-a gír-í*, grasp it in your hand (in your–hand grasp–it). Per. **158a.**

2. *Haw-áṅ sá'at-a khas-e-á ma-na chatá-khutha*, at the same moment someone grasped me (that–very moment–at someone–by me was–grasped). The meaning is " grasped me in his arms ". A corr. of the Hin. *chhátí*, the breast. **8, 90.**

Grasp one's meaning, to : *Thau poh bíthagh-eṅ*, have you grasped my meaning ? (Thou understanding hast–become ?) *Poh bíagh, poh bítha*. In Pakh. *poh*, understanding, is very common. **110.**

Grass : *Thau chi gushagh-eṅ, bázár níáṅwáṅ reṅv ba'ẓ eṅ,*

what are you talking about ? There is plenty of grass in the bazaar (thou what saying–art the–bazaar in grass in–plenty is). *Reṅv, rem*, grass. The general term for any kind of grass. **106.**

Grass-cutter, a : *Shá-í dotí ná-durâh eṅ*, your grass-cutter is ill (you–of the–grass-cutter ill is). Mayer.

Grateful : *Shukr-guzár b-eth*, be grateful (grateful be). A Per. compound. **116.**

Gratis : *Shá-r muft miletha*, did you get it gratis ? (You–to gratis it–was–received ?) Per. **206.**

Gratitude : *Ma 'sh-áṅ shukr-guzárí murtho shutha*, I tell you gratitude is dead (I say gratitude having–died is–gone). A Per. compound.

Grave, a : *Shwá-í phith gor thâṅ hand-a eṅ*, where is your father's grave ? (You–of the–father–of the–grave what place–in is ?) Per. *gor*, a tomb, grave. **88.**

2. *Edha kadd phaṭ-úṅ*, let us dig a grave here (here a–grave let–us–dig). *Kadd* is the Hin. *khaḍ*, a pit, hole, hollow. *Sámí, gár* (*ghár*), *maqím*, are other words that may be used in the sense of " a grave ". **131.**

> The body is laid in the grave with the head towards Mecca. In different parts of the world graves are dug to admit of this being done. The recess or niche in which the body is placed is termed *laḥd*. Thus in Urdú we have the common expression *mahd se laḥd tak*, from the cradle to the grave.

Grave, serious : *Thau sakhía burd-bár sahrá bíagh-eṅ*, you appear uncommonly grave (thou very grave apparent becoming–art). Lit. bearing–a–burden. A Per. compound. **106.**

Gravel : *Áṅ dag chakhá zawár kinderagh-etha*, he was spreading gravel on the path (he the–path on gravel spreading–was). Lit. pebbles. Also *zavár, sákár, kalshar*. Per. *sanjak*, Sin. *kikirá*, Kur. *zulárí*. **107.**

Gray, grey : *Haw-áṅ proh-e phushtí haidar-egh eṅ*, the gray cloak belongs to Haidar (that gray cloak Haidar–of is). But in the case of live stock " gray " is translated by *savz, sabz* : *thau ma-í savz-e khar dítha*, have you seen my grey donkey ? **17.**

Graze, to, intrans. : *Áṅ-háṅ bun-a gaṭ níáṅwáṅ charagh-etháṅ*, they were grazing below in the ravine (they below the–ravine in grazing–were). *Charagh, charitha*, to graze. From the Sin. **107.**

Graze, to, trans. : *Thí bar-e wath-í ramigh mehar ma-í khishár-a ma charain*, do not graze your sheep and goats in my field a

second time (another occasion–on yourself–of the–flocks–of–goats the–flocks–of–sheep me–of the–field–in not graze). *Charainagh, charaintha*, to graze, from the intrans. form. The orthography of these two verbs varies with the district. Sin. *charaṇu* and *cháraṇu*, Hin. *charná* and *charáná*, intrans. and trans. **150.**

Grazier, a : *Thewagh-e baloch mál-dár ant*, all Baloches are graziers. Lit. cattle-holders, cattle-owners. *Cháṛenokh* would, of course, be more literal.

Grazing : *Shutur pattá-charokh-e jánwar eṅ*, the camel is a grazing animal (the–camel a–grazing animal is). Mayer gives *pattá chárokh*, but this is probably in error. Hin. *pattá*, a leaf, and *charná*, to graze. Kur. *cherín*, to graze, and *cherándin*, to cause to graze. **117.**

Grazing-ground : *Odha mundo na rav-áṅ, ham-odha jídh hachí n-eṅ*, I shall not go there upon any account, there is no grazing-ground there (there certainly not I–shall–go even–there pasture any not–is). *Jídh*, pasture, grazing-ground. Arb. *jaiyid*, arable, fertile, from the root *jáda*, to be of the best quality, etc. **91.**

Grease : *E chark sánga ma-na chí-e phígh be-y-ár de*, bring me some grease for this wheel (this wheel for me–to some grease bring give). *Phígh*, grease, fat. We may use *charpí* as an alternative. Per. *píh*, fat. Hin. *charbí*, fat; grease; tallow. **201.**

Great : *Dosten maz'eṅ duz eṅ*, Dosten is a great thief (Dosten a–great thief is). Or a notorious thief, say. Zen. *mazant*, great, big, large. **44.**

Great deal, a : *Níṅ áṅ ba'ẓ sharáv wárt*, now he drinks a great deal (now he much liquor drinks). Before he did something else. *Ba'ẓ* comes from the Arb., and in Balochí is pronounced *báz*. In one form or another we find it in several languages, including Tur. **131.**

Great man, a : *Haw-áṅ tond khai eṅ*, who is that great man ? (That great man who is ?) The man with the big or conspicuous paunch. Measure a man's wealth by the size of his stomach. Hin.

Greediness : *Tha-í ḥirṣ eṅ ki áṅ na-vash bítha*, it is your greediness that has displeased him (thee–of the–greed it–is that he displeased has–become). Avarice, covetousness. *Jufá*, oppression, injustice. Both words come from the Arb.

Greedy : *Tha-í láf sakhía mazann eṅ*, you are extremely greedy

(thee–of the–belly very big is). Expressive of greed among the poor. **44.**

2. *Sewá rám baqqal sakhía jufá-khor eň*, Sewá Rám the grocer is a very greedy individual (Sewá Rám the–grocer very greedy is). Excessive in his demands. An Arabic-Persian compound.

Green, fresh : *Drashk-áň savz bíagh-ant*, the trees are becoming green (the–trees green becoming–are). *Savz*, green, is the Per. *sabz*. **106.**

2. *Jhaṭ-e maunshar-e khishár-áň gind*, just look at the green fields (a–moment the–green fields look–at). *Maunshar-e khishár*, a verdant field. **41, 116.**

Greet, to : *Hau, áň-híá salám dátho ma-na bháňkur khutha*, yes, he greeted me and embraced me (yes him–by greeting having–given me embracing was–made). The greeting referred to is the *salám-'alai-kum* of the Muslim. **155, 156.**

Greybeard, a : *An sweth-rísh khai eň*, who is that greybeard ? (That grey–beard who is ?) Peh. *shpet*, Per. *safíd*, white. Per. Peh. *rísh*, a beard.

Griddle, a : *Tháfagh n-eň, ás n-eň, ma chi rang-a shwá-í whard phashaiṅ-áň*, there is neither griddle nor fire, how am I to cook your food ? (Griddle not–is fire not–is I what way–in you–of the–food may–cook ?) *Tháfagh*, a griddle, broad iron disc. Per. *tába, tábah*, a frying-pan.

Grief : *Áň-hí gham savav shá-r málim eň*, do you know the cause of his grief ? (Him–of the–grief–of you–to the–cause known is ?) From the Arb. through the Per. **204.**

Grieve, to, intrans. : *Gham ma war, gunáh tha-ígh ne-y-ath*, do not grieve, the fault was not yours (grief not eat the–fault thee–of not–was). We eat our grief out East along with our lunch, but generally after it. **65.**

Grieve, to, trans. : *Thau ma-na ranjenagh-a pha ákhtagh-eň*, have you come to grieve me ? (Thou me grieve to come–art ?) *Ranjenagh, ranjentha*. Per. *ranjídan*. It is not frequent. **119.**

Grieved, to be : *Wazír-á ba'ẓ armán khutha*, the minister was greatly grieved (the–minister–by much regret was–made). Grief for something that has been done and that need not have been done. Per. *armán*, grief, sorrow, regret. **155, 156.**

Grievous : *Áň-hí girán-e ziyán bítha*, he has suffered a grievous loss (him–of a–heavy loss has–taken–place). *Aukhá-e kár*, a

grievous job, a difficult business. *Girán* is Per. *Aukhá* may be traced in the Sin., Lah., and Hin. **41.**

Grind, to : *Esh-ía chikhtar dán drushta*, how much grain has he ground ? (Him–by how–much grain has–been–ground ?) *Drushagh, drushta*, to grind, crush, powder. Sin. **155, 156.**

2. *Jaw khaı dal-í*, who will grind the barley ? (The–barley who will–grind ?) *Dalagh, dalitha*, to grind coarsely. *Hírth khanagh*, to grind small or *finely*. Hin. *dalná*. Per. *khurd*, Kur. *húrd, húr*, small.

Grindstone, a : *Áṅ kunt eṅ, sirán chakhá chár-í*, it is blunt, put it on the grindstone (it blunt is the–grindstone on cause–to–mount–it). Sin. *siráṇi*. **158a.**

Grind the teeth, to : Use *grishagh, grishtha*, in the case of animals, camels, etc., and *krishagh, kristha*, when speaking of humans. But we imagine both verbs have come from one and the same source.

Grip, to : *Agh gipta-í chákur guṭh-a*, he again gripped Chákur by the throat (again was–gripped–him–by Chákur the–throat–by). *Giragh, gipta*, to seize, grip. Per. *giriftan*, to seize. **158a.**

2. *Zíthe, esh-íar húndí khaṅ*, grip him, quick (quick him holding make). Or, grip it. The Pakh. *khundí*. As in that language the meaning is oftener " to take care of ", " to look after ".

Gripes : *Bachh-ar láf-dor eṅ*, the child is suffering from gripes (the–child–to belly–pain is). **204.**

Groan, to : *Áṅ saro-e shaf na'r-ána rapta*, he went on groaning all night (he all night groaning went–on). From *na'ra*, a shout, cry. From the Arb. through the Per. **172.**

Grocer, a : *Har baqqal jufá-khor eṅ*, every grocer is an oppressor (every grocer an–oppressor is). One who charges more than he should. The *baqqal* is almost invariably a Hindú. Arb.

Groom, a : *Chákur wath-í galphán khutha-í*, he made Chákur his groom (Chákur himself–of the–groom was–made–him–by). *Galphán*, a groom, syce. **158a.**

2. *Áṅ-hí ghoṛvand ki ath cho bítha*, what happened to the groom he had ? (Him–of the–groom that was what has–become ?) A Hindí-Persian compound : *ghoṛa*, a horse, and the suffix *wand, vand*. **87.**

Gross, a : *Dwázd-gíst ba'z bí*, a gross will be too many (twelve–twenties many will–be). Per.

Gross, fat : *Haw-áṅ lándav-e mar gind,* look at that gross person (that fat man look–at). Very few Baloches are gross. Per. *lumbah.* **41.**

Ground, the : *Dighár-a nindagh-etha,* he was sitting on the ground (the–ground–on he–sitting–was). *Dighár,* ground, land. Per. *díhár.* **107.**

Grouse : *Kaṭakar dí khawinjar dí ba'ẓ ant,* grouse and partridges are plentiful (grouse also partridges also plentiful are). *Kaṭakar, kaṭagar,* and in the south, *chakur,* sand-grouse. Sin. *kaṭangar,* Per. *kaukar,* grouse.

Grow, as crops, to : *Haw-áṅ butav khadhe rudhí,* when will that plant begin to grow ? (That plant when will–grow ?) *Rudhagh, rustha, rusta,* and *vadagh, vaditha,* to grow. Per. *rustan,* Kur. *rú'ín,* etc. Sin. *vadhaṇu.* **103.**

2. *Edha reṅv ba'ẓ b-íth,* here grass grows plentifully (here grass plentifully becomes). At all times. **116, 131.**

Grow, cultivate, to : *Má geshtar jau, chí-e gandím khishagh-úṅ,* we grow barley for most part, and just a little wheat (we generally barley a–little wheat cultivating–are). *Khishagh, khishta,* to cultivate, grow. Per. *kishtan,* to till, cultivate, sow. **8, 91, 106.**

Grow, to : *Khard-e rosh-áṅ phadha áṅ-hí phar-áṅ muritho ákhtagh-ant,* after some days its feathers grew again (some days after it–of the–feathers having–grown came). The verb is *muragh, muritha,* or *moragh, moritha,* and we suspect it to come from the Hin. verb *muṛná,* to return : the–feathers having–returned came. **110.**

Grow a beard, to : *Gudá rísh ákhta-í,* then he grew a beard (then a–beard came him–to). *Gudá rísh ákhtagh-ant-ish,* then they grew beards (then beards came–them–to). They grew up. The beard comes to the person, and the person is put in the dative case. Per. *rísh* and *ámadan.* **158a, 206.**

Grow better, improve, to : *Phadha ḥál chi-e jawán bítha,* afterwards matters somewhat improved (afterwards the–condition–of–affairs somewhat good became). *Jawán bíagh, jawán bítha,* to improve, grow better. **8, 44, 91.**

Growing weather : *Dost man-í, e daur-e mausim eṅ,* my friend, this is growing weather (friend mine this rich weather is). *Daur,* rich. Weather that will make the crops grow that will enrich you. **41.**

Growl, snarl : *Bíng phar chi gurk-í, khas-e dar-a bí,* why is the dog growling ? There must be someone outside (the–dog for what growls ? Someone outside will–be). *Gurkagh, gurkitha,* of dogs, and *kuragh, kuritha,* of jackals. **8, 90.**

Grown-up : *Haw-áṅ saudágar bálagh-e bachh-e ath,* that same merchant had a grown-up son (that–same merchant–of a–grown-up son was). *Bálagh,* grown-up, having attained to puberty. Arb. *balagha,* to become of age.

2. *Hau, an warná eṅ,* yes, he is grown up (yes, he a–young–man is). A youth. The Per. *barná.*

Grow up, as a child, to : *Warná bítho ar ki áṅ-háṅ chí-e 'ilm gir-áṅ táṅ azh wath-í máth-phith-áṅí ḥál gindagh-a gir-áṅ,* any learning they may have when they grow up they get from observing their elders (young–men having-become if they any knowledge should–take then from themselves–of the-mothers–fathers–of the–circumstances seeing they–take). In *gir-áṅ* we have the contingent future, 3rd pers. plur. *Warná bíagh,* to grow up, become a young man. Per. *barná,* a youth ; *búdan,* to become.

2. *Haw-áṅ jinkh ki maz'eṅ bítha gudá azh wath-í phith-a phol-khutha-í ki ma-í máth ba-kho eṅ,* when the girl grew up she asked her father where her mother was (that girl when big she–became then from herself–of the–father inquiry–was–made–her–by that me–of the–mother where is). *Maz'eṅ bíagh,* to grow up, become big ; generally of humans. **44.**

Grub, a : The general term is the Per. *kirm,* a worm. It may be used also in the sense of " maggot ". *Rezav, rezam,* the grub seen in soft wood.

Grudge, to : *Thau gíst rúpiyá kinagh-eṅ,* do you grudge twenty rupees ? (Thou twenty rupees grudging–art ?) From the Per. *kínah.*

Grumble, to : *Shá-í thewagh-e nokar gurbura khanagh-ant,* all your servants are grumbling (you–of all the–servants grumbling making–are). From the Hin. *garbar.* **106.**

Guard, to : *Yak-e-á galí gipta,* one of them guarded the door (one–by the–door was–taken). One of them stood at the door to see that no one escaped. Per. *giriftan.* **8, 155, 156.**

Guard, to be on : *Ma shaf-e-a pahrá nishtagh-áṅ,* I was on guard one night (I a–certain–night–on guard–on seated–was). *Pahrá,* watch, guard ; *pahrá nindagh,* to be on guard. The verb

is not used without reason. Hin. *pahrá*, a turn of watch, etc. **110.**

2. *Haw-áṅ rosh-a ma pahrá nishtiy-aṯháṅ*, I was on guard that day (that day–on I guard–on seated–was). Note the verb that is used. Good, easy-going East ! Why stand while on guard ! **122.**

3. *Gudá khas-e-á gwánk jaṯha ki shiwarí khaṅ*, then someone called out " be on your guard ". Lit. alertness make. From the Per. *hushyár*, *hushyárí*. **8, 90, 155, 156.**

Guardian, a : *Níṅ áṅ-hí khas-e muḥáfiẓ n-eṅ*, now he is without a guardian (now him–of any guardian not–is). Seldom heard in some parts of the country. From the Arb. **8, 90.**

Guardianship : *Dánkoh ma-í logh tha-í amánat bí*, until then my family will be under your guardianship (until–then me–of the–house thee–of a–trust will–be). Something or somebody left in the care of another. From the Arb. root *amana*, to be safe.

2. *Aḥmad-egh hamsáyagh ant*, they are under the guardianship of Aḥmad (Aḥmad–of the–protected they–are). Lit. under the same shade. Per. **17.**

Guard one, to : *Thau ba-wafs, ma waṯh tha-í pahrá khan-áṅ*, you go to sleep, I shall myself guard you (thou go–to–sleep I myself thee–of guard shall–make). *Khas-í pahrá khanagh*, to guard anyone, watch over anyone. Sin. *pahru*, Hin. *pahrá*, watch, turn of watch. **103.**

Guess, to : *Aṅ-híá zántha ki haw-e ḥarakat chákur-á khutha*, he guessed the thing had been done by Chákur (him–by it–was–known that this act Chákur–by has–been–committed). *Zánagh*, *zántha*, *zántha*, to know, perceive, guess. Sin. *jánṇu*, Hin. *jánná*, to know. Kur. *zánín*. **155, 156.**

Guest, a : *Ádam khán-egh siyál eṅ*, he is Adam Khán's guest (Ádam Khán–of the–guest he–is). This word has other meanings : (1) a relation ; (2) an enemy ; (3) an equal. It is from the Pakh. **17.**

2. *Ma har-bar-e waṯh-í mihmán-áṅra naghan deagh-áṅ*, I always feed my guests (I always myself–of the–guests–to bread giving–am). *Mihmán*, a guest. Per. *mihmán*, *míhmán*, a guest. **201.**

Guest-house, a : *Hau, wázhá, yá ksá'eṅ mihmánáí hand asṯeṅ*, yes, sir, there *is* a small guest-house (yes sir a small guest-house is). *Mihmán*, a guest, *mihmání*, entertainment. The form *mihmánáí* appears to be used adjectively ; of or pertaining to guests. Per. **44.**

Guide, a : *Haw-áṅ shaf shá-í ráh-zan khai ath,* who was your guide that night ? (That night you–of the–guide who was ?) Less frequently *rah-zan.* This word may also mean " the head of a band of robbers ". A Per. compound : road-striker.

Guide, a spiritual : *Mullá má-í hádí eṅ,* the *mullá* is our spiritual guide (the–*mullá* us–of the–spiritual–guide is). An Arb. term introduced through the Per.

Guide, to : *Má-r ḥalq ráh phen-dár eṅ,* will you guide us to the village ? (Us–to the–village–of the–road you–will–show ?) *Phen-dáragh, phe-dáragh, phen-dáshta, phe-dáshta.* **201.**

Guile, deceit : *Áṅ-hí dil-a chí daghá n-eṅ,* there is no guile in his heart (him–of the–heart–in any guile not–is). *Maṅ dil-a.* Deceit, treachery. From the Per. **91.**

Guilt : *Áṅ-hí gunáh sahrá eṅ,* his guilt is evident (him–of the–guilt evident is). Less frequently *gunás.* Per.

Guilty : *Gunáh-kár eṅ na gunáh-kár eṅ,* guilty or not guilty ? (Guilty thou–art not guilty thou–art ?) We may hear *gunás-kár. Sazá-wár* and *taqṣír-wár* are understood and in use. Per.

Guinea-worm : We may use *márú* or *náro.* Both words appear to be a corr. of the Sin. *váro.*

Guise of, in the : *Pindokh bítho maṅ ḥalq-a phedh-ágh-ant,* they enter the village in the guise of beggars (beggars having–become into the–village they–come). *Bítho,* having–become : conjunctive participle of *bíagh.* **106.**

Guitar, a : *Go thau chang bí, gudá be-y-ár-í,* should you have a guitar, bring it with you (with thee a–guitar may–be then bring–it). Other words are : *shágh, dambíro, dambera.* In Per. *chang* generally signifies a harp or lute. **158a.**

Gull, cheat, to : *Kha-íar daghá deagh loṭagh-eṅ,* whom are you trying to gull ? (Whom–to deceit to–give thou–desiring–art ?) Also with *khanagh* : *ma-na ṭhagí khanagh loṭagh-eṅ,* are you trying to gull me ? *Daghá* is from the Per., and *ṭhagí* from the Hin. **201.**

Gullet, the : *Áṅ-hí pogokh láf-a ksá'eṅ gaphal-e phasitha,* a small crumb stuck in his gullet (him–of the–gullet in a–small crumb stuck). And sometimes *pukokh.* **8, 44.**

Gully, a : *Khaur níáṅwáṅ ma-na miletha,* I caught it in the gully (the–gully in me–to it–was–received). Also *rúd.* The first is from the Pakh. and the second from the Per. **206.**

Gum, gums : *Chukh arí-áṅ síthiy-ant*, the child's gums are swollen (the–child–of the–gums swollen–are). Also *márá'í*, from the Sin. *mahara*. Pakh. *ura'í*, *awrá'í*. **122.**

Gun, musket, a : *E túfak mír khán-egh eṅ*, this is Mír Khán's gun (this gun Mír Khán–of is). *Túfak*, and less frequently *túpak*, a gun. Per. *tufang*, a gun. **17.**

Gunpowder : *Hau, kaḍaha kaḍaha má wath-í darmán joṛenagh-úṅ*, yes, we sometimes make our own gunpowder (yes sometimes sometimes we ourselves–of the–gunpowder make). The same word *darmán* may stand for " medicine ". In the south we may hear *shúro* used. Per. **106.**

Gunshot off, a : *'Sh-edha túfak-dhak hand-a bí*, it will be a gunshot off from here (from–here a–gun–hurt place–at it–will–be). From *túfak*, a gun, and *dhak*, hurt, blow, injury. *'Sh-edha* is short for *ash-edha*, and should be pronounced as one word. Per. *tufang*, a gun, and *dahk*, breaking, bruising, from the Arb. *dahaka*, to pound. Hin. *dhakká*, a shove, push.

Gush, to : *Áf azh píp-a go zor-a dar-khapta*, the water gushed out of the cask (the–water from the–cask with force out–fell). **110.**

Gut : *Tár-án azh roth-a juṛ-ant*, the strings are made of gut (the–strings from gut are–made). Always. The strings of the local guitar. Also *rodh*. Per. *rúdah*. *Tár*, the sing., would have been more idiomatic. **131.**

Gutter, a : *Nálí ne-y-ath, azh e savav-a áf andar-a ákhta*, there being no gutter the water came inside (a–gutter not–was for this reason the–water inside came). *Nálí* is Hin. **110.**

H

Habit, a : *Bale, áṅ-hí híl e rang eṅ,* yes, this is a habit of his (yes him of a–habit this kind is). This is his way. *Híl, hel,* a habit ; Sin. *her,* a habit ; Hin. *hela,* sport, pastime.

2. *Thau gandagh-e 'ádat gipta ki har velá sawál khapto khanagh-eṅ,* you have got a vile habit of continually asking questions (thee–by a–vile habit has–been–adopted (taken) that every time questions having–fallen thou–making–art). *'Ádat* comes from the Arb. through the Per. **178.**

Habit, to be in the : *Esh-í dastúr ham-esh ath, rosh-a yá bíng-e khusht,* he was in the habit of killing a dog daily (him–of the–custom even–this was daily one dog he–used–to–kill). *Dastúr,* custom, habit. Per. *dastúr,* custom, usage. **158.**

Had : *Áṅ-hí athant do zál,* he had two wives (him–of two wives were). The genitive of possession.

2. *Bíthagh-ant-í sai bachh,* he had three sons (became–him–to three sons). Or, three children. Per.

3. *Haw-áṅ wakht-a áṅ-hí gwara ambráh ne-y-ath,* he had no servant at the time (that–very time–at him–of with a–servant not–was). The genitive case followed by *gwara.*

Had to : *Ma-na ravagh bítha,* I had to go (me–to to–go became). " Had " when it signifies " necessity ", " obligation ", may be, and generally is, translated in this way.

Hail, all : *Ḥair be-y-á'ithe,* all hail ! Mayer gives the form *ḥair be-y-áse,* or something which he probably intends for that. Both appear to be corrs. of *ḥair b-eth.* From the Per. *khair* and *búdan.* It may be for *ḥair be-y-á edha,* as some say.

Hail, to : *Ma thurs-áṅ thraunghal ma gwár-í,* I am afraid it is going to hail (I fearing–am hail lest it–may–hail). *Ma,* lest, before the contingent future. *Thraunghal, thronghal,* hail.

Hair, hairs : *Sweth-e phuṭ-áṅ ma khash,* do not pluck out the grey hairs (the–white hairs not pluck–out). We take this to be the Hin. *phuṭ,* odd, single, etc. : something odd, single, dispersed.

A Muslim lady may not cut off and sell her own hair, nor may she wear the hair of another in any form. These injunctions are given in the Traditions.

Half : *Húl ma-í tha-í nem o nem eṅ*, half the booty is mine and half thine (the–booty me–of thee–of half and half is). *Nem*, half, *nem o nem*, half and half. Per. *ním*, half ; the middle.

2. *Nem-e tha-í eṅ, nem-e ma-íg̲h eṅ*, half is yours and half mine (a–half thee–of is a half me–of is). But *tha-íg̲h* is admissible. **65.**

3. *Nemag̲h-a bur-et̲h-í*, cut it in half (half–in cut–it). Often but incorrectly pronounced *nemg̲ha*. Per. **158a.**

Half-dead : *Áṅ sáh-janok̲h sahrá bít̲ha*, he appeared half-dead (he half-dead apparent became). Lit. breath–striking. Per.

Half-past : *Chíár nem sá'at-a taiyár b-et̲h*, be ready at half-past four (four half hour–at ready be). We may use *ghaṛí* or *bajá, baja*. *Sá'at* comes from the Arb. through the Per.

Half-way : *Ma go áṅ-hía nem-ráh shut̲hag̲h-áṅ*, I went half-way with him (I with him half-way went). A Per. compound.

Hall, a : *Haw-áṅ wak̲ht-a dálán-a khas-e nishtíy-at̲h*, was there anyone sitting in the hall at the time ? (That time–at the–hall–in anyone seated–was ?) Per.

Halt, limp, to : *Áṅ mar ki má dít̲ha áṅ lang khanag̲h-et̲ha*, the man I saw limped (that man that me–by was-seen he lame making–was). Per. *lang*. **83.**

Halt, to : *Lashkar aulí shaf-a kolú bít̲ha*, the first night the force halted at Kolú (the–force the–first night Kolú became). A peculiar use of *biag̲h, bít̲ha*, and one worth noting.

2. *Duhmí rosh-a má daryá nazík̲h-a otaq khut̲ha*, the second day we halted near the river (the–second day–on us–by the–river near a–halt was–made). Per. *úturáq, otáq*.

3. *Maroshí má tháṅ hand-a thánav khan-úṅ*, where shall we halt to-day ? (To-day we what place–in a–halt shall–make ?) Infrequent. Sin. *tháṇo*, a place, station.

4. *Doshí áṅ tháṅ hand-a er-khapta*, where did he halt last night ? (Last–night he what place–in halted ?) Lit. down–fell. The meaning, however, is " alighted ".

Halted, stopped : *Jhaṭ-e-a bozhí puhal nazík̲h-a juzit̲ha*, the boat halted near the bridge for a short time (for–a–moment the–boat the–bridge near–to went). *Juzag̲h, juzit̲ha*, to go, move.

Halter, a : *Nok̲h-e mahár pakar eṅ, e ki asteṅ ḥaláṣ bít̲ha*, a new halter is required, this is worn out (a–new halter necessary is this which is worn–out has–become). Generally with reference to a camel's halter, but not necessarily so. Per.

Hamlet, a : *Haw-e jhok-a chi nám eṅ*, what is the name of this hamlet ? (This hamlet–of what the–name is ?) *Jhok*, a hamlet, cattle-pen. Mul.

2. *Haw-e ḥalq nám ḥairábád cṅ*, the name of this hamlet is Khairábád (this village–of the–name Khairábád is). From the Arb. through the Per. *ḥalqa*. In Kur. the same word means "a link"; something round.

Hammer, a : *Wath-í már kár-a be-y-ár*, use your hammer (thyself–of the–hammer use–into bring). *Már, meh-már, mekh-már*, a hammer, mallet. *Ksá'eṅ már*, a small hammer. Hin.

Hammer of a gun, the : *Máshagh gár bítha*, the hammer has dropped off (the–hammer lost has–become). Sin. *másho*.

Hamstring, to : *Er-khapto wath-í wath-í nariyán-ar kuch khuth*, they used to dismount and hamstring their horses. So as to prevent them falling into the hands of the enemy. Also and chiefly to prevent cowards leaving the field. The fight to the death. The idiom is *kuch khanagh*. Hin. *kúṅch*. **158.**

Hand, the : *Thír azh áṅ-hí dast-a pár gwasto shutha*, the arrow passed clean through his hand (the–arrow from him–of the–hand through having–passed went). *Dast*, the hand ; *dast-dil*, the palm of the hand ; *dast-phusht*, the back of the hand. From the Per.

> When dining with a Muhammadan, and when there are no knives and forks, use the right hand only. The left hand is considered unclean. Those of us who have been out East know why this is so. An Indian writer, discussing the same topic, adds : "Whether in offering anything or in receiving anything care must be taken not to use the left hand as this is considered extremely rude in India."

Hand, by : *Áṅ-híar e kághadh dast-a de*, give him this letter by hand (him–to this letter hand–by give). *Dast*, hand ; *dast-a*, by hand. Per. **17.**

Hand, on the other : *Mashe áṅ sharáb na wárt*, on the other hand he does not drink (but he wine not drinks). Note this use of *mashe*. He does a good many untoward things, I grant you, on the other hand, etc. *Wárt, wár*, is the 3rd pers. sing. contingent future of *waragh*, to drink ; he does not as a rule drink. **131.**

Handcuff, handcuffs : *Nel dí gaṭṭí dí shashtain*, have the handcuffs and the fetters sent (the–fetters also the–handcuffs also cause–to–be–sent). These are made of wood. From the Sin.

Handful, a : *Yá musht gwas bí*, will a handful suffice ? (A handful enough will–be ?) Per.

Handicraft : *Shá-í rasheb namúna ham-esh eṅ*, is this a sample of your handicraft ? (You–of the–handicraft–of a–sample even–this is ?) Skill.

Handkerchief, a : *Thau ma-í rumál chi·khutha*, what have you done with my handkerchief ? (Thee–by me–of the–handkerchief what has–been–done ?) There is no word for " with " in such a sentence. *Rumál*, a handkerchief. Per. *rú*, the face, and *málídan*, to rub.

Handle, a : *Bángahá esh-í sánga tha-ra nokh-e dastagh de-áṅ*, I will give you a new handle for it in the morning (the–morning–in it–of for thee–to a–new handle I–will–give). *Dastagh*, a handle. Per. *dasta*, a handle, helve.

Handmaid, handmaiden : *Charo ganj-e 'álam molid er-khanant*, only rich people keep handmaids. Also *bání*. The lit. meaning of *molid* is " a female slave ". A misapplication of the Arb. *murid*.

Hand-mill, a : *Ma dán chi rang-a drush-áṅ, jhatar prushta*, how can I grind the grain ? The hand-mill is broken (I the–grain what way–in may–grind ? The–hand-mill is–broken). *Jhatar, jathir, janthir*, a hand-mill. Sin. *janḍu*, a hand-mill.

Hand over, to : *Qaizí-a kha-íar ḥáwá de-áṅ*, to whom am I to hand over the prisoner ? (The–prisoner whom–to charge I–may–give ?) *Ḥáwá deagh*, to hand over, etc. It naturally takes two objects, the direct and indirect. From the Arb. root *ḥál*, to change, through the Per. *ḥawála*, charge, trust, etc.

Handsome : *Haw-áṅ sharr-e chhorav shá-í bachh eṅ*, is that handsome boy your son ? (That handsome boy you–of the–son is ?) Good-looking, pretty. Per. **41.**

Hang, suspend, to : *Áṅ-híá ma-í topu tháṅ hand-a tangitha*, where did he hang my hat ? (Him–by me–of the–hat what place–in has–been–hung ?) *Tangagh, tangitha*. Hin. *ṭángná*.

Hang, to : *Qaizí-ar pháho dátha-ish*, did they hang the prisoner ? (The–prisoner–to hanging was–given–them–by ?) *Pháho*, hanging. *Khas-e-ar pháho deagh*, to hang anyone. Sin. *pháho diaṇu*, to execute by hanging. **158a.**

2. *Har do-ena bar-eth, pháho dá-eth*, take them away, hang the two of them (each two take–away hanging give). Pl. imperatives. Sin. *pháho*, Hin. *pháṅsi*, hanging, death by hanging.

Hang up, as clothing, etc., to : *Burz-a wájhaiṅ, haw-áṅ shákh sar-a tangithíy-e*, look, it is hanging on that branch (up

look that branch on it–hanging–is). *Tangagh, tangitha,* to hang. *Topú tháṅ hand-a tang-áṅ,* where may I hang my hat ? Sin. *ṭangaṇu,* Hin. *ṭángná.*

Hanker after, to : *Níṅ dí áṅ-hí dil kham-e kham-e loṭagh-e,* he still hankers after it a little (now also him–of the–heart a–little a–little desiring–is). The object is understood. Hin. *loṉná.*

Happen, to : *E tháṅ hand-a bítha,* where did this happen ? (This what place–at happened ?) *Biagh, bítha,* to become, happen, befall. *Ham-edha bítha,* it took place right here. **88.**

2. *E ḥálwar maṅ ḥalq-a khapta,* this happened in the village (this affair in the–village happened). Lit. fell, fell out. Kur. *kaftin,* etc.

Happened : *Tha-ra cho bítha,* what has happened to you ? (Thee–to what has–become ?) Also, what is the matter with you ? **87.**

Happily : *Jamár-a khushí-a nishtagh-ant,* they lived happily ever after (ever–for happily they–dwelt). *Khushí-a* is an abstract noun in the ablative case. The preposition is rarely expressed. Per.

Happiness : *Thewagh-e mulk-a whashí bítha,* there was happiness throughout the land (the–whole land–in happiness became). Also *vashí* and *khushí.* Per. *khwushí.*

Happy : *Ma hadhe khush b-áṅ haw-áṅ ganokh-a khush-áṅ,* I shall never be happy until I kill that fool (then happy I–shall–be that fool I–shall–kill). *Khush,* happy, pleased. Per. *khwush,* happy.

Harass, to : *Shaf phar shaf-ígha derav-a duz kh-á-y-ant,* thieves harass the camp every night (night after night the–camp–to thieves come). Which amounts to harassing.

2. *Áṅ tholagh-ánar mirentha janagh-a,* he began to harass the jackals (he the–jackals began to–strike). Douie. **175.**

Harbour, a : *Maroshí bandar-gáh-a sai jaház ant,* there are three ships in the harbour to-day (to-day the–harbour–in three ships are). A Per. compound. **17.**

Harbour, shelter, to : *Áṅ-háni dárokh-áṅ sren-bandokh-áṅ khai astathant,* who harboured them ? (Them–of the–harbourers the–helpers who were ?) Two nouns of agency that are often heard used together. *Dáragh, dáshta,* to hold ; *sren-bandagh, sren-bastha,* to help. From the Per. **117.**

Hard : *Ma azh kharárá-e kár-a na thursagh-áṅ,* I am not

afraid of hard work (I from hard work not fearing–am). *Kharárá*, hard ; of the concrete or abstract. The Baloch will, as a rule, use *thurs-áṅ*, the contingent future, in all such sentences : I am never afraid of hard work, I am not afraid of hard work at any time.

2. *Íṅ naghan ba'z sakht eṅ*, this bread is very hard (this bread very hard is). *Áṅ sak-e mar ath*, he was a hard man. Per. **41.**

3. *Go zor-a khash-i*, pull hard (with force pull–it). Per. **158a.**

Hard up : *Phesh-a azh ma-í tankh ḥál eṅ*, I am harder up than ever (formerly than (from) me–of a–tight state is). Per. *tang*.

Hare, a : *Siwá kharde kharde khargoshk edha hachí na gind-eṅ*, you will see nothing here except a few hares (except a–few a–few hares here anything not thou–wilt–see). Per. *khargúsh*. The lit. meaning is " donkey-ears ".

Harlot, a : *Haw-áṅ kanjarí áṅ-hí zál*, that harlot his wife ! The astonishment is better expressed by leaving out the verb. There are other words, of course, in addition to *kanjarí*. Hin.

Harm, injury : *Inna, hachí dhak na bítha*, no, no harm was done (no any injury not became). Used with *bíagh* and *janagh*. Sin. *dhaku*.

2. *Má ashkhutha ki ba'z ziyán bítha*, I have heard that a lot of harm was done (me–by it–has–been–heard that much damage took–place). Loss, etc. Per.

Harmony, concord : *Ittifáq zikr ma khaṅ, duzhmaní eṅ*, don't talk of harmony, there is enmity (harmony–of the–mention not make enmity is). Arb.

Harness : *Thau phar chí sanj ṣáf na khutha*, why have you not cleaned the harness ? (Thee–by for why the–harness cleaned not has–been–made ?) *Sanj*, harness. Sin. *sanju*, harness.

Harness, to : *Shwá-í mádhin-ar sanj khan-áṅ*, am I to harness your mare ? (You–of the–mare harness I–may–make ?) *Sanj khanagh, sanj khutha*, to harness.

Harp, a : *Thau esh-íar sitár gush-eṅ*, you call it a harp (thou it–to a–harp sayest). A Per. compound : *si* + *tár*, three strings. Platts makes it a Hin. word. Surely this is incorrect.

Harried, plundered : *Jathagh-e mál wázhá murtho shutha*, the owner of the harried cattle is dead (the–plundered cattle–of the–owner having–died is–gone). Dead and gone. Per. *zadan*, to strike.

Harry, plunder, to : *Bugtí-ání mál janagh-a muchh bíagh-ant*,

they are assembling to harry the Bugtís (the–Bugtís–of the–cattle to–strike assembled they–becoming–are). *Janagh*, *jatha*. Per. *zadan*.

Harsh : *Trush-e shaghar-e mar eṅ*, he is a harsh man, and addresses one harshly. *Trush* has reference to his appearance and temperament, and *shaghar* to his speech. The first comes from the Per. and the second from the Arb.

Harvest : *Runagh wakht khadhe shurú' b-íth*, when does harvest commence ? (Reaping–of the–time when begun becomes ?) As a rule. *Runagh*, *rutha*, *rutha*, to reap. Sin. *lunaṇu*.

Has : *Gwar án-hía hachí n-eṅ*, he has nothing (with him anything not–is). Or any other form of the possessive idea. *Gwar* is the Per. *bar*.

2. *Phith n-en-í*, he has no father (father not–is–him–of). Not frequent. The verb *eṅ*, is, has become *en* before the pronominal. **158a.**

Haste, to make : *Ashtáfí-a ma khaṅ, mákhání shaf bí*, do not hurry, it will be a moonlight night (haste not make a–moonlight night it–will–be). *Ashtáfí*, haste, hurry ; *ashtáfi-a khanagh*, to make haste. Per. *shitábí*, haste, quickness.

2. *Má sakhía rumb zurtha*, I made the utmost haste (me–by great haste was–made). Lit. running was–taken–up. *Rumb zíragh*, *rumb zurtha*, to hurry, go at a run. Sin. *rumbhaṇu*, to be busily engaged. Per. *ramídan*, to fly in terror, etc.

Hat, a : *E topú ma-ígh n-eṅ*, this hat does not belong to me (this hat me–of not–is). *Topú*, a hat. Sin. *ṭopu*, Hin. *ṭopí*, a hat, cap. **58.**

Hatchet, a : *Gudá mard-á thafar zurtho jatha, mán-ákhta zál-ár saghar-a*, on this the husband took up a hatchet and struck his wife on the head with it (then the–husband–by a–hatchet having–raised struck it–came the–wife–to the–head–on). It lodged in his wife's head. *Thafar*, a hatchet, an axe. Per. *tabar*, an axe. **17.**

2. *Má kuhárav-ar kár-a ártha*, I used the hatchet (me–by the–hatchet use–into was–brought). Sin. *kuháṛo*, Hin. *kulhárí*. **17.**

Hate, to : *Go má kína khan-ant*, they hate me (me–with hatred they–make). Generally secret hatred. Per. *kínah*.

Hatred : *Áṅ-hání duzhmaní savav tha-ra málim eṅ*, do you

know the cause of their hatred ? (Them–of the–hatred–of the–cause thee–to known is ?) Per. *dushmaní*, Kur. *dizhmíní*.

Haughty : *Sak-e mard chi, gwáthorí ganokh eň*, a strong man ! He is a haughty idiot (a–strong man what ! A–haughty fool he–is). A wind-bag, say. Per. *bád*, wind, air. *Ganokh* we connect with the Kur. *gund*, a village ; a villager.

Haul, to : *Azh yak-e-a na chikíj-í*, one man cannot haul it (by one not it–will–be–hauled). The absolute future of the passive. *Chikagh, chikitha*, to pull, haul. Sin. *chikaṇu*, to pull, drag. **8.**

Have : *Inna, wázhá, ma-í bráth hachí n-eň*, no, sir, I have no brother (no sir me–of brother any not–is). Here " have " is translated by the genitive case *ma-í*, me–of, which is therefore termed " the genitive of possession ". Of men or things.

2. *Savav ham-esh eň ki ma-na vachh n-eň*, the reason is I have no son (the–reason this is that me–to a–son not–is). This form is more generally used with reference to the abstract.

3. *Mard tha-ra thí khas-e asteň*, have you got any other lover ? (Man thee–to other any is ?) Here we see the dative case used in the case of human beings. It may be used also when the reference is to animals.

4. *Tha-ra ravaghí bí*, you will have to go (thee–to going will–be). *Ma-na ravagh bítha*, I had to go (me–to to–go became).

5. *Go khas-e-a túfak eň*, has anyone got a gun ? (With anyone a–gun is ?) Per. *bá*. **8, 90.**

6. *Ikhtar-e zar go má goň n-eň*, I have not got so much money (this–much money with me with not–is). The derivation of *go* and *goň* is the same as in the preceding example.

Haversack, a : *Chikkí-kák maň jawál-a khaň*, put the emergency ration in the haversack (the–emergency ration in the–haversack put). Lit. make. A corr. of the Hin. *jholá*.

Hawk, a : *Báňz er-khutha-í haw-áň drashk sáh-a*, he put down the hawk under the shade of that tree (the–hawk was–placed–him–by that tree–of the–shade–in). The Arb. *báz*.

Hawk, expectorate, to : *Ma-í logh-a khangar ma khaň*, don't hawk in my house (me–of the–house–in expectoration not make). Hin. *khankhárná*.

Hawser, a : *Sádh-ar khash, go dil-a*, pull heartily on the hawser (the–hawser pull with your–heart). A thick rope made of *munj* or dwarf-palms.

Hay : *Káh azh kho paidá khan-áṅ*, where am I going to get hay ? (Hay from where produced I–may–make ?) Hay, grass, straw. Per.

2. *Kíchah-a ḫushk-e rem ba'ẓ eṅ*, there is abundance of hay to be had in the market-place (the–market-place–in dry grass plentiful is).

Hazard, to : *Odha ravagh wath-í sar deagh eṅ*, to go there is to hazard your life (there to–go yourself–of the–head to–give is). Don't risk it.

2. *Gudá má wath-í sar ṣadqa khutha*, then I hazarded it (then me–by myself–of the–head an–offering was–made). *Sadqa* comes from the Arb. through the Per.

He : *Ham-esh eṅ ki tha-í brátho-zákht khushta-í*, it is he who killed your cousin (even–he it–is that thee–of the–cousin was–killed–him–by). Relative and correlative. The enclitic pronoun *í* is required, otherwise we are left without an agent. It has the force of " by whom ". **83, 158a.**

2. *Gudá áṅ-híá chi gwashta*, then what did he say ? (Then him–by what was–said ?) The agentive case of the separate pronoun. **78.**

3. *Áḫir-a shutha-í*, at last he went (finally went–he). The enclitic in the nominative case. It is not " him–by ", as one learned writer puts it. Intransitive verbs do *not* take an agentive case. **158a.**

4. *Áṅ mar chi gushagh-e*, what does he say ? And *íṅ mar chi gushagh-e*, what does he say ? If the person be close at hand. Lit. that man what saying–is, etc. **78.**

Head, the : *Mír khán saghar-ar cho bítha*, what has happened to Mír Khán's head ? (Mír Khán–of the–head–to what has–happened ?) From the Per. *sar* by the insertion of *gh*. There are several similar examples in the language : e.g. *nán*, bread, becomes *naghan* in Balochí.

> Paṭháns shave their heads as a rule, Baloches never do. Muslims invariably put on their head-gear before receiving a guest. At times, however, they may be seen praying with uncovered heads. This is by way of showing greater humility.

Headache : *Sardár-ar saghar-dor eṅ*, the chief is suffering from a headache (the–chief–to a–headache is). Also *sar-dard*. Per. **17.**

Headland, a : *Haw-áṅ rás nám khas-e-ar málim eṅ*, does anyone know the name of that headland ? (That headland–of the–name

anyone–to known is ?) Generally heard in the South. Arb. **8, 90.**

Headman : *Nín-a wakht-a shá-í muqaddam khai eṅ,* who is your headman at present ? (Now–of the–time–at you–of the–headman who is ?) *Waḍero,* a headman. From the Arb. and Pan. respectively.

Headquarters : *Haw-áṅ wakht-a mazárí derav qalát-a ath,* the headquarters of the Mazárís at the time was at Kelát (that time–at the–Mazárís–of the–headquarters Kelát–at was). *Derav,* a camp, etc. Hin. *derá,* Per. *dera,* a house, habitation, etc.

Headstall, a : *E nokh-e sar-mahár ba'ẓ mazan eṅ,* this new headstall is by far too big (this new headstall very big is). Per.

Headstrong : *Haw-áṅ sag-sar-e mar shá-í gwashtí na gir-í,* that headstrong fellow won't listen to you (that headstrong man you–of the–saying not will–take). Also *sar-khash.* The lit. reading of the first is " dog-headed ". Per.

Head to foot, from : *Ma sar dáṅ khurí menthagh áṅ,* I am wet from head to foot (I from–head to heel wet am). Hin. *tá'íṅ,* to up to, and *khurí,* the heel, etc.

Heal, cure, to : *Hudhá áṅ-hía druáh khutha khat, thí khas n-eṅ,* God may be able to heal him, certainly no one else can (God him healed made can–make other any not–is). *Druáh, duráh khanagh,* to heal, cure. Sin., Per.

Healed, to be : *E rang-a khuth-eṅ tha-í zakhm duráh bíth-eṅ,* had you done so your wound would have been healed (this manner in thou–hadst–acted thee–of the–wound well would have–been). By now. *Duráh bíagh,* to heal, become well. Sin., Per.

Health : *Ṣiḥḥat azh daur-a bathir eṅ,* health is better than wealth (health than wealth better is). *Ṣiḥḥat,* health, soundness of body. From the Arb. root *ṣaḥḥa,* to be healthy. **45, 46.**

2. *Áṅ duráhí-a bítho nindagh-e dar-a,* he is sitting outside in perfect health (he in–health having–become sitting–is outside). An adverb.

Heap, a : *Yá maz'eṅ damb má dítha,* I saw a mighty heap of ruins (a great heap–of–ruins me–by was–seen). Of a dead city. *Jauhán,* a harvest heap.

Hear, to : *Phesh-a ma-í gwashtí be-y-ashkhan,* first hear what I have to say (first me–of the–saying hear). *Ashkhanagh, ashkhutha.* Probably made up of *ash* + *khanagh.*

2. *Agh amír ṣáḥib-ar haw-e ḥál bítha áṅ sakhía ná-vash bí,*

should the Amir come to hear of this he will be very displeased (if the–Amir–to this news became he very displeased will–be). **139.**

Heard : *Kal haw-e wakht-a khapta ma-na*, I have only just heard (information this–very time–at has–fallen me–to). Used in this sense *khafagh* puts the subject in the dative case.

2. *Ḥál bítha tha-ra*, have you heard the news ? (The–news has become thee–to ?) A neat and concise way of putting it. What has been heard may be introduced with or without *ki*.

Hearing, on : *Ma khush bíthagh-áṅ sakhía go e ḥál-a*, I was greatly pleased on hearing this (I pleased became very with this news). *Sakhía* or *sakhígha*.

Hearsay : *Ma-í chana e aṣula nigoshagh-oshagh hálwar eṅ*, I consider it mere hearsay (me–of the–opinion–in this merely heard conversation is). *Nigoshagh, nigoshta*, to listen, hear. *Oshagh* has no meaning by itself. Probably connected with the Pakh. verb *nghwatal*, to listen.

Heart, the : *Thír áṅ-hí dil-a pár gwasto shutha*, the bullet passed clean through his heart (the–bullet him–of the–heart through having–passed went). *Dil*, the heart. In poetry we may have *zirdeh*. Per. *dil*, the heart.

Heart-disease : *Bachh-ar dil-ázár ath*, the child suffered from heart-disease (the–child–to heart-disease was). Per.

Hearth : *Dez khudhagh nazíkh er-khaṅ*, place the pot close to the hearth (the–pot the–hearth near down–make). Usually made up of three bricks or three stones.

Heartily : *Bale, wázhá, má shwá-r go dil-a dast-tillí de-úṅ*, certainly, sir, we shall heartily support you (yes, sir, we you–to with–the–heart a–helping–hand shall–give). *Dil*, the heart ; *go dil-a*, heartily. *Dast-tillí*, palm of the hand ; *khas-e-ar dast-tillí deagh*, to give one a helping hand.

Heat : *Chitká sakht ath*, the heat was intense (the–heat severe was). Heat of the sun. Hin. *chiṭká*. *Tháf*, the heat of fever, comes from the Per.

Heated, warmed, to be : *Áṅ thágagh chakhá thaf-sí*, it is being heated on the oven (it the–oven on is–becoming–warm). A gradual process. *Thafsagh, thaptha*. Per.

Heathen, a : *Thau kha-íáṅra gaur gushagh-eṅ*, whom are you calling heathens ? (Thou whom–to heathens saying–art ?) *Gaur, gavr*. Per. *gabr*, a follower of Zoroaster. **84.**

Heaven : *Tha-í phitḥ, tha-í phitḥ shutḥa azmán-a,* your father ? Your father has gone to heaven (thee–of the–father ? Thee–of the–father has–gone heaven–to). Meaning, I do not know and I do not care where your father is. *Azmán, azhmán,* the sky, is often used in this sense. Per. *ásmán,* heaven.

2. *'Arsh-a azh na khapta,* it cannot have fallen from heaven (heaven from not it–fell). *'Arsh,* heaven, the sky, is Arb.

The term *'arsh* signifies "the throne of God". That is the Qoránic reading. It is said to be supported by no less than eight thousand pillars, the distance between each being the respectable one of three million miles.

Heaven itself is made up of seven divisions. In the first we may hope to meet our common erring ancestor Adam, in the second John the Baptist, in the third Joseph, in the fourth Enoch, in the fifth Aaron, in the sixth Moses, and in the seventh Abraham.

Heavenly : *Hudḥá-í deh bí,* it must be a heavenly country (God–of a–country it–must–be). *Hudḥá,* God ; *hudḥá-í,* God–of, heavenly. Per. *khudá,* God.

2. *Bale, bihishtí jawán mulk eṅ,* yes, it is a heavenly land (yes a–heavenly good land it–is). *Bihisht,* paradise, *bihishtí,* paradisiacal. Per.

Heavy : *E girán eṅ, sawak n-eṅ,* it is heavy, not light (this heavy is light not–it–is). Per.

2. *Maroshí bazz-e jhur ant, nawáṅ haur gwár-í,* there are heavy clouds to-day, it will probably rain (to-day heavy clouds are perhaps rain will–rain). Note this use of *bazz,* thick, coarse.

Heavy, as rain : *Phaḍha ba'ẓ haur-á gwárta,* then heavy rain fell (afterwards much rain–by it–was–rained). *Ba'ẓ,* much ; many. The meaning is, however, "heavy rain fell," "heavy rains came." Arb. *ba'z,* sundry, some, etc.

2. *Phawád chakhá sakhía haur gwárta,* there has been heavy rain on the hills (the–hills on much rain has–rained). *Gwáragh* is here used intransitively.

Hedge, a : *Áṅ-hí chiár-e chund-a kuntagh-ání várá ath,* there was a hedge of thorns all round it (it–of the–four sides–on thorns–of a–hedge was). Also *wáṛ.* Sin. *váṛí, wáṛi,* Hin. *báṛ.* **17.**

Hedgehog, a : *Ganokh, durshik chiár phádh b-áṅ,* you idiot, a hedgehog has four feet (imbecile the–hedgehog–of four feet are). Also *dazhukh* and *dajuk.* Kur. *zhuzhik,* Pakh. *zighkai, shíshkai.*

Hedge in, to : *Níṅ go kuntagh-áṅ ber-khan-í,* now hedge it in

with thorns (now with thorns hedge–in–it). *Ber-khanagh*, or *beragh*, *beritha*. Hin. *beṛhná*.

Heed, to pay : *Thau ma-í gwashtí-a peḍ na giragh-eň*, you pay no heed at all to what I say (thou me–of the–saying at–all not taking–art). *Ma-í gwashtí-a gír*, take heed of what I say. *Giragh*, *gipta*, to take. Per. *giriftan*, to take, etc.

Heed, to take : *Khayál khaň ki dhátá na war-eň*, take heed lest you stumble (thought make lest a–stumble not thou–mayest–eat). Note the idiom : a stumble is one of the many things we eat. A drill instructor may be heard saying *khayál khaň*, *khayál khan-eň*, *khayál khan-eth*, think of what you are going to do. *Khayál*, *khiyál*, comes from the Arb. through the Per.

Heel, the : *Áň-hí phídh-a azh ḥon dar-khafagh-e*, his heel is bleeding (him–of the–heel from blood out–falling–is). *Phídh*, *phíz*, *khurí*. Per. *pashnah*, Pakh. *púnda*, *púnda'í*. Sin. *khurí*. Hin. *khurí*.

Heifer, a : *Haw-e sai phuráf shawashkagh-a b-áň*, these three heifers will be for sale (these three heifers sale–of will–be). Kur. *páren*.

Height : *Haw-áň thuní burzadh chikhtar eň*, what is the height of that column ? (That column–of the–height how–much is ?) Per. *burz*, *barz*.

2. *Maň qadd-drázhí-a yá rang ant*, they are equal in height (in stature one kind they–are). An Arabic-Persian compound.

Heir, an : *Zí begah-á ma-í phírokh murtho shutha, ma áň-hí mírátwár áň*, my grandfather died yesterday evening, and I am his heir (yesterday evening–during me–of the–grandfather having–died went I him–of the–heir am). *Mírátwár*, an heir. Arb. *míráṣ*, an inheritance, from *wariṣa*, to inherit.

2. *Áň murthagh-e mar wáriṣ eň*, he is the dead man's heir (he the–dead man–of the–heir is). Arb.

Held, to be : *Thul má-í dast-a asta*, the fort was held by us (the–fort us–of the–hand–in was). Per. **17.**

2. *Melá tháň hand-a bí*, where is the fair to be held ? (The–fair what place–in will–be ?)

Hell : *Tha-í hand maň dozakh bí*, thy portion shall be in hell (thee–of the–place in hell will–be). The Per. word without a change. But *dozhah* is heard.

The Muslim's hell, like the Muslim's heaven, consists of seven divisions. The seventh, and we may take it the hottest, is to be the particular

portion of the *baqqal* or grocer, who persisted in using "false" weights and "doctored" scales while on this earth. The Baloch will tell you that several wings have had to be added on to this division quite recently.

Helmet, a : *Maṅ haw-áṅ rosh-án ḥol saghar-a khan-ant,* in those days men wore helmets (in those days helmets the–head–on they–put). Lit. made. Helmets of steel, brass, etc. Per. *khúd, khód.*

Help : *Hudhá chakhá ma-í tawakkul eṅ,* my help is in God (God on me–of the–trust is). *Tawakkul,* trust in God. This word is seldom if ever used when speaking of trust in man. From the Arb. root *wakala,* to entrust another with the management of one's affairs. *Wakíl,* a pleader, lawyer, comes from the same source.

2. *Ḥaidar tha-í madat-a kh-á-íth,* Haidar may come to your help (Haidar thee–of the help–to may–come). *Madat,* help, assistance, is the Arb. *madad.*

Help, to : *Ma áṅ-hí sren-bandí phar chi khan-áṅ,* why should I help him ? (I him–of the–help for why should–make ?) *Sren, saren,* the loins ; *sren bandagh,* to gird up the loins preparatory to work ; *sren-bandi,* help, assistance. Per. *surín,* hips, thighs, buttocks ; *bandan,* to bind, fasten.

2. *Áṅ dí gharíb-ánar dast dáth, he* also used to help the poor (*he* also the–poor–to the–hand used–to–give). *Khas-e-ar dast deagh,* to help anyone, to give one a helping hand. **17.**

3. *Shá duzhman ambrá'í khanagh-ethen,* you were helping the enemy (you the–enemy–of the–help making–were). Per. *ham-ráhí.* **107.**

Helping-hand, a : *Ingo be-y-á ma-na dast-tillí de,* come and give me a helping-hand (here come me–to a–helping-hand give). *Dast,* the hand, *dast-tillí,* palm of the hand. *Tillí* may refer to the palm of the hand or to the sole of the foot. Sin. *tíri.* Hin. *talú'á, talwá,* sole of the foot.

Helpless : *Má láchár úṅ, má chí khan-úṅ,* we are helpless, what can we do ? (We helpless are we what may–do ?) *Láchár,* helpless, is an Arabic-Persian compound : *lá,* without, and *chár, chára,* remedy.

2. *Ma be-was athán,* I was helpless (I helpless was). For *be-bas.* Per.

Hem in, inclose, to : *Má thewagh-a arainttha haw-áṅ bet-a,* we hemmed them all in on that island (us–by all were–hemmed–

in that island–on). *Aṛainagh, aṛaintha,* to entangle, etc. Sin. *aṛá'iṇu.*

Hem of a garment, the : *Haw-áṅ wakht-a khas-e-á ma-í pahráwan phalav-ár chik-e-a dátha,* at the same moment someone tugged the hem of my coat (that–very time–at someone–by me–of the–coat–of the–hem–to a–pull was–given). *Phalḋv, phalo,* hem, skirt. Sin. *palau,* etc. Hin. *pallá,* the edge or border of a garment.

Hemp : *Rez sanní-a azh juretha,* the rope was made of hemp (the–rope hemp from was–made). Hin. *saṅ, san.*

Hen, a : *Áṅ khurús eṅ ki kukkar,* is that a cock or a hen ? (That a–cock is or a–hen ?) Sin. *kukiṛi.*

Hence : *Sadh sál phadha ch-esh-áṅ chikhtar zindagh b-áṅ,* a hundred years hence how many of these will be alive ? (A–hundred years after from–these how–many alive will–be ?) None. **103.**

Hence, from here : *Qaizí-a bar-eth, áṅ-híar pháho dá-eth,* take the prisoner hence and hang him (the–prisoner take–away him–to hanging give). We may say *'sh-edha bar-eth,* from–here take–away, but the verb alone signifies all that is required to be understood.

2. *'Sh-edha dír bí,* get thee hence (from–here far be). For *ash edha.* Pronounce it as one word : *shedha.* Other forms are *ashmedha,* for *ash-ham-edha,* from–just–here ; *shamedha, shawetha.*

Henceforth, henceforward : *Dem-a ma chí ḥairát-a na de-áṅ,* henceforth I shall give no alms (henceforth I any alms not shall–give). *Dem-a,* in front, before, is here used of time. This is quite in order. Per.

Henna : *Wath-í rísh go ḥinní-a raj-ant,* they colour their beards with henna (themselves–of the–beard with henna they–dye). So they do, regularly, the old bucks. Arb.

> The Prophet Muhammad used henna to dye his beard with from time to time. It is, therefore, sanctioned in the Traditions, and much used by the *mullás,* etc. Muslim ladies stain their hands with it.

Her : *Nám en-í munía,* her name is Munía (the–name is–her Munía). In *en-í* the *ṅ* of *eṅ,* is, has been hardened to *n* before the pronominal suffix *í,* her. *Nám en-í* can equally well mean, his name is. **158a.**

2. *Esh-í chí nám eṅ,* what is her name ? (Her–of what the–

name is ?) *Esh-í* when near and *áṅ-hí* when at a distance or when absent. **71.**

3. *Khas-e-á jatha-í*, someone has struck her (someone–by has–been–struck–her). This is the accusative case of the enclitic for the 3rd pers. sing. The pronominals undergo no change. **158a.**

4. *Ma esh-íar gush-áṅ*, may I tell her ? (I her may–tell ?) If at a distance *áṅ-híar* should be used. There being no genders this may equally well stand for " him ". **71, 72, 73.**

Herb, a : *Haw-e butí darmán kár-a kh-á-y-ant*, these herbs are used as medicine (these herbs medicine–of use–into come). Hin. *bútí*.

Hercules : *Haw-e rustam azh kho ákhta*, where has this Hercules hailed from ? Rustam, the son of Zál, and one of the most renowned of Persian heroes. But *haw-áṅ rustam wasar-zákht*, that braggart ! (That Rustam–of the–brother-in-law !)

Herd, herds, cattle : *Má áṅ-háṅra go mál-maweshí shashtagh-úṅ*, we send them out with the herds (we them with the–cattle sending–are). *Mál-maweshí*, cattle of all kinds, herds. From the Per. *mál*, property, etc., and *maváshí*, cattle.

Herd of cattle, a : *Rosh-e goram-a charainagh-etha haw-áṅ jídh níáṅwáṅ*, one day he was grazing his herd of cattle in that jungle (one–day the–herd–of–cattle he–grazing–was that–same jungle in). *Goram*, a herd of cattle. Sin. *goramu*, a herd of animals.

Herd of calves, a : *Roṛgal haw-áṅ ráhak mál eṅ*, the herd of calves is the property of that farmer (the–herd–of–calves that farmer–of the–property is). *Roṛ + gal.*

Herd of camels, a : *Áṅ-thursitha ki haw-áṅ ma-í bag-a jan-ant bar-ant*, he was afraid lest they should steal his herd of camels (he feared that those me–of the–herd–of–camels may–strike may–take–away). *Bag*, a herd of camels, but *lerav-gal*, a string of camels. Sin. *vagu*, Pan. *bag*, a herd of camels.

Herd of donkeys, a : *Haw-e ráhak báhir-e ath*, this farmer had a herd of donkeys (this–farmer–of a–herd–of–donkeys was). The farmer we have been speaking of. *Báhir*, a herd of donkeys.

Herd of *márkhor*, a : *Sai dhaka má phágal dítha*, three times I have seen a herd of *márkhor* (three–occasions–on me–by a–herd–of–*márkhor* has–been–seen). *Phá + gal.* A shortened form of *pháshan + gal.*

Herdsman, a : *Ma-í sai gawál ant,* I keep three herdsmen (me–of three herdsmen are). *Pahnwál,* a shepherd ; *shafánkh, shafánkh, shwánk,* a shepherd. Hin. *gwál, go'ál,* etc.

Here : *Tha-í logh 'sh-edha dír eṅ,* is your house far from here ? (Thee–of the–house from–here far is ?) *Edha,* here, *'sh-edha,* from here. Pronounced as one word. *'Sh* is, of course, merely a shortened form of *ash,* from. Kur. *airda, aira, era,* etc. Sin.

2. *Iṅgo be-y-á,* come here (this–direction come). *Iṅgo,* hither, corresponds to the Hindí-Urdú *idhar.* It is got from *íṅ* and *go.*

3. *Shaf ham-edha gwázen-úṅ,* let us pass the night here (the–night here let–us–pass). The difference between *edha* and *ham-edha* is that between *yaháṅ* and *yahíṅ* of the Hindí and Urdú ; the first is not emphatic, the second is.

4. *'S-ham-edha chíár mizil dír eṅ,* it is four stages from here (from–even–here four stages distant it–is). Pronounce the three words together : *shamedha. Azh* does not appear to be used in this shortened form.

5. *Ma ákhtagh-áṅ, lekin thau ne-y-atheṅ,* I came, but you were not here (I came but thou not–wert). In such sentences " here " must remain untranslated.

Hereabouts : *Áṅ pha-m-edha khapta,* it fell hereabouts (it hereabouts fell). Or he fell. A shortened form of *pha* + *ham* + *edha.* Pronounce it as one word : *phamedha.*

Hereditary : *Shá-í haqq rádh eṅ,* are your rights hereditary ? (You–of the–right hereditary is ?) *Hau, rádh-e wázhá man áṅ,* yes, I am the hereditary owner.

Heresy : *Haw-e gálwar inkár khanagh bid'at eṅ,* to deny this is heresy (this matter disavowed to–make heresy is). From the Arb. through the Per.

Here . . . there : *Kharde tháṅ hand-a kharde thí hand-a shuthagh-ant,* some went here and some there (some which place–in some other place–in went). Most Baloches use the sing. in all such constructions.

Heretic, a : *Murtadd thav eṅ,* it is you who are the heretic (heretic thou art). Note how *thau* has become *thav* before the vowel. Arb.

Hero, a : *Maṅ haw-áṅ rosh-áṅ hot paidá b-íth,* there were heroes in those days (in those days heroes born used–to–be).

Bíth for the sing. and pl. and all the persons when the meaning is " used to be ". *Hot* comes from the Hin. **158.**

Hesitate, to : *Ma-na phasav de, phar chi phedha-phodha khanagh-eň*, give me a reply : why do you hesitate ? (Me to a–reply give for why here–there you–making–are ?) *Phedha-phodha khanagh*, to make here and there, to hesitate.

Hesitation : *Maroshí áň-híá chí-e phedha-phodha na khutha*, he did not show the least hesitation to-day (to-day him–by the–least hesitation not was–made). For *pha-edha* and *pha-odha*.

Hew, cut down, to : *Níň tarásh khanagh yak-e drashk báqí n-eň*, now there is not a single tree left to cut down (now cut to–make a–single tree remaining not–is). Also *buragh*, *buritha*. From the Per. verbs *taráshídan* and *burídan*.

Hiccough, hiccoughs : *Chukh-ar hidkí eň*, the child has got the hiccoughs. Sin. *hiḍikí*. **17.**

Hiccough, to : *Nem-mast mardum hik-ant*, those who are half-drunk hiccough (half-drunk people hiccough). Hin. *hichkí*, Sin. *hiḍikí*. **131.**

Hide, to, intrans. : *Áň palang sher-a likthiy-ath*, he was hiding underneath the bed (he the–bed underneath hiding–was). *Likagh*, *likitha*. Sin. *likaṇu*.

Hide, to, trans. : *Áň-híá gwashta hudhá-í nám-a ma-na likain*, he gave answer, " for God's sake hide me " (him–by it–was–said " God–of the–name–in me hide "). *Likainagh*, *likaintha*, to hide, conceal. Sin. *likā'iṇu* ; Hin. *lukáná*, to hide, conceal.

2. *Áň-híá dem odhar khutha gwar má*, he hid his face from me (him–by his–face away was–made from me). *Dem odhar khanagh*, to avert the face, turn away the face, hide the face. Hin. *udhar*, that way, away.

3. *Áň wath-í logh-a shutho liktha*, he went home and hid himself (he himself–of the–house–to having–gone became–concealed). The intrans. form.

Hiding : *Chi ḥudhá likainagh-í n-eň*, there is no hiding from God (from God that–can–be–hidden not–is). Fit to be hidden, that can be hidden : the infinitive with the affix *í* added.

Hiding, in : *Ham-odha ba'z rosh likthiya nishta*, and there he remained in hiding for a long time (even–there many days hidden he–sat). *Likagh*, *likitha*, to hide, be hid ; *likainagh*, *likaintha*,

to hide, conceal. Sin. *likaṇu, lukaṇu* ; Hin. *lukná,* to be hid, lie hidden.

2. *Thí ki athant koh-áṅ níáṅwáṅ likthiy-ant,* the others are hiding among the hills (the–others that were the–hills among hiding–are). *Likthiy-ant,* are in hiding, hidden are : for a longer form *likthiya-ant,* which is not in use.

High, extreme : *Bhá ba'ẓ eṅ, ma na gir-án-í,* the price is too high, I shall not take it (the–price much is I not shall–take–it). Arb.

High, lofty : *Haw-áṅ burz-e phawád chi nám eṅ,* what is the name of that high peak ? (That lofty peak–of what the–name is ?) Per. *burz, barz.*

Higher : *Áṅ theṛ azh eṅ theṛ-a ba'ẓ burz eṅ,* that hill is much higher than this (that hill than this hill very high is). *Theṛ* has to be repeated. Per. *barz, burz.* **45, 46, 47.**

2. *Ma-í chana haw-e burzathir eṅ,* I consider this higher (me–of the–opinion–in this higher is). The comparative of *burz.* **45, 46, 47.**

High-minded : *Bale, aṣíl-e mar eṅ,* yes, he is a high-minded man. Of good stock or lineage. From the Arb.

Highway, highroad : *Sháh-dag-a ma-na trettha-í,* I met him on the highway (the–highway–on me–to met–he). *Sháh* is Per., but *dag* is the Sin. *dagu.* **158a.**

Highwayman, a : *Áṅ-hí phith dag-janokh eṅ,* his father is a highwayman (him–of the–father a–highwayman is). From *dag,* a road, and *janagh,* to strike. Sin. *dagu,* a road. Per. *zadan,* to strike. **117.**

2. *Sai bráth ráh-zan athant,* the three brothers were highwaymen (the–three brothers highwaymen were). Less frequently *rah-zan.* A Per. compound.

> The usual punishment for highway robbery is to have a hand or foot cut off, and when accompanied by murder, death. And yet the game goes on merrily in every Muhammadan country.

Hill, a : *Edha maṅ koh-áṅ shikár n-esti,* here in the hills there is no shooting (here in the–hills shooting not–is). *Koh,* a hill ; *khoh,* a large stone. Per. *koh, kúh,* a hill, mountain.

Hilly : *Sakhía kohistání mulk eṅ,* it is a very hilly country (a very hilly country it–is). From the Per. *koh, kúh,* a mountain.

Hilt : *Gudá áṅ-hía ma-í zahm musht-ar gipta,* on which he caught hold of the hilt of my sword (then him–by me–of the–

sword–of the–hilt was–caught). *Bírjak*, the hilt of a dagger. Per. *musht*, the fist.

Him : *Ma b-íl-án-í*, may I let him go ? (I may–let–go–him ?) The pronominal of the 3rd pers. sing. in the accusative. The *n* of the contingent future has naturally ceased to be nasal before it. **158a.**

2. *Bale, esh-íar b-íl de ki rau*, yes, let him go (yes him let–go that he–may–go). The proximate demonstrative used as the 3rd pers. pronoun. **71.**

3. *Má áṅ-híar khaḏhe jaṯha*, I did not strike him (me–by him when was–struck ?) A strong denial. The remote demonstrative in the accusative case. **77.**

Himself : *Míran waṯh-í waṯh shuṯha*, Míran went himself (Míran himself–of self went). Or, as we say, he went in person. The reflexive pronoun in the genitive is followed by the reflexive pronoun in the nominative. **92, 94.**

2. *Ba-rau, sardár jind-a phola khaṅ*, go and ask the chief himself (go the–chief himself–from inquiry make). *Jind*, self, oneself. Sin. *jindu*, body, life. **93.**

3. *Tha-í bráṯh jind-ár taufíq na bíṯha*, could not your brother do it himself ? (Thee–of the–brother self–to ability not was ?) *Jind-ár* is the dative, dative of possession. *Bíṯha* has here the force of "was". **93.**

4. *Ahmad jind-á phadáṯha*, Ahmad himself fled (Ahmad himself–by it–was–fled). Here *jind* is in the agentive. The noun and pronoun being in apposition only the latter takes the sign. Sin. **93.**

5. *Gudá dosten-á maṅ díl-a gwashta ki . . .* then Dosten thought to himself . . . (then Dosten–by in his–heart it–was said that . . .).

Hind, a : *Ṭhíṭhal* is the term used when speaking of a ravine deer. In the North *ásk, ásik*, is used as a feminine noun. It is found in the Kur.

Hinder, prevent, to : *Ma áṅ-híar azh ravagḥ-a man' na khan-áṅ*, I shall not hinder him from going (I him from going forbidden not shall–make). *Man'* comes from the Arb. **118.**

2. *Dír bí, thau ma-í kár band khanainagḥ-eṅ*, be off, you are hindering my work (far be thou me–of the–work stopped causing–to–be–made–art). Use the causal. **150.**

3. *Khas-e-á tha-ra dáshta*, did anyone hinder you ? (Anyone–

by thee was–stopped ?) *Tha-ra* is the object, the accusative. *Dáragh, dáshta, dáshtha.* Per.

Hindú : Use the Arb. term *baqqal, baqal,* a grocer. In Balochistán the majority of Hindús follow some trade or other. They are the Jews of the country, and are not loved.

Hinge, a : *Qabẓí-ar chí-e tel de,* put a little oil on the hinge (the–hinge–to a–little oil give). From the Per. *qabẓa,* which in turn comes from the Arb.

Hint at, to : *Áṅ-híá ma-na mech-a go gwashta,* he hinted at it to me (him–by me–to a–hint with it–was–said). The Sin. *mechha.*

2. *Áṅ-híá ṣáf ṣáf hachho na gwashta, charo chham jatha,* he did not say so openly, he merely hinted at it (him–by plainly plainly thus not it–was–said merely his–eye was–struck). *Chham janagh,* to wink. Per.

Hip, the : *Khune haḍ prushta,* the hip-bone was broken (the–hip–of the–bone was–broken). Less frequently *kuhne.* Hin. *kúlhá, kúlá.* Pakh. *kkhna,* the hip-bone.

Hire : *E 'álam wath-í lerav-áni bhárá chakhá guẓrán khanagh-áṅ,* these people live on the hire of their camels (these people themselves–of the–camels–of the–hire on a–living making–are). *Bhárá,* hire, fare. This is the Hin. *bháṛá,* hire, etc.

2. *Kireh khai dáth,* who will pay the hire ? (The–hire who will–give ?) Per. *kirá, kiráya.*

Hired servant, a : *Ma áṅ-hí kireh-gír ne-y-áṅ,* I am not his hired servant (I him–of the–wages–taker not–am). *Kireh,* hire, wages, and *giragh, gipta,* to take. Per.

Hireling, a : *Áṅ kireh-girokh khai eṅ,* who is that hireling ? (That hire–taker who is ?) *Kireh,* hire, wages. *Girokh,* a taker : the noun of agency of *giragh, gipta,* to take. Per. *kirá, kiráya,* hire, and *giriftan,* to take. **117.**

His : *Phas áṅ-hiegh eṅ,* the goat is his (the goat him–of is). The genitive case singular, predicative form, of the remote demonstrative pronoun. **78.**

2. *E ma-í bráth bachh eṅ, nám en-í chákur,* this is my brother's boy, his name is Chákur (this me–of the–brother–of the–son is the–name is–him–of Chákur). *Í,* him, of his. *Eṅ,* is, becomes *en* before the pronominal *í.* As a rule, the nasal *ṅ* does not precede a vowel. **158a.**

3. *Esh-í logh ham-esh eṅ,* this is his house (him–of the–house

this is). Of someone close by, or of someone just mentioned. In all other cases use *áṅ-hí*, the genitive case of the remote demonstrative. **72.**

4. *Áṅ-híá wath-í lath-a go ma-na jatha*, he struck me with his stick (him–by himself–of the–stick with me was–struck). The stick belonged to the striker. **77, 78.**

Hiss, to : *Be-y-ashkhan, áṅ siyáh-már wájha sínd-áṅ khanagh-e*, listen, it hisses like a snake (listen it a–snake like hisses making–is). From the Sin. *síṇdha*, whistling.

History : *Áṅ-háni ḥál e rang eṅ ki*, their history is as follows (them–of the–circumstances this nature is that). Speaking of the history of a certain people. Details follow the introductory particle *ki*.

2. *Balochistán taváríkh hachí n-eṅ*, there is no history of Balochistán (Balochistán–of history any not–is). An Arb. pl. treated as a sing.

Hit, shoot, to : *Har do-ar go yak-e túfak-a jatha*, I hit both with one shot (each two with one gun were–struck). *Má*, me–by, is understood. The object being in the accusative with the suffix *ar* the verb remains in the singular.

2. *Má túfak jatha, thír áṅ-hí saghar-a mán-ákhta*, I did fire, and the bullet hit him in the head (me–by the–gun was–struck the–bullet him–of the–head–in came). From *maṅ, mán, man*, in, and *ágh*, to come. It generally has the force of the Urdú and Hindí verb *lagná*.

Hit, to : *Thír áṅ-híar mán-ákhta*, did the bullet hit him ? (The–bullet him–to came ?) *Mán-ágh, mán-ákhta* is preceded by the dative case.

Hit, to be : *Wakht-a ki thír áṅ-híar lagitha dem-a khapta*, the moment he was hit he fell on his face (the–time–at that the–bullet him–to attached his–face–on he–fell). *Lagagh, lagitha*. Hin. *lagná*. It takes the dative case in both languages. **206.**

Hither : *Iṅgo be-y-á, ma tha-ra yak nokh-e chí phendár-áṅ*, come hither and I will show you something new (this direction come I thee–to a new thing will–show). From *íṅ*, this, and *go*, with, etc. The opposite is *áṅgo*.

Hither and thither : *Áṅ iṅgo áṅgo thar-ána rapta*, he continued to walk about hither and thither (he this direction that direction turning went–on). Compounds derived from the Per. *in* + *bá* and *án* + *bá*.

Hitherto : *'Sh-edha phesh-a ma hachho na khutha*, hitherto I have not done so (from–here before me–by thus not it–has–been–done). Kur. *zha*, etc., and *era, hera*, etc. Sin.

Hoard, a : *Gushante ki áṅ-hí logh-a yá maz'eṅ ganj khas-e-ar miletha*, I am told someone found a large hoard in his house (they–say that him–of the–house–in a–large hoard someone–to was–found). Per.

Hoard, to : *Haw-áṅ shúm ḍigh ḍigh muchh khat*, that miser hoards every farthing he gets (that miser copper copper collected makes). *Muchh* comes from the Sin. *muchu*, a heap. **131.**

Hoar-frost : *Dighár chakhá bawar eṅ*, there is hoar-frost on the ground (the–ground on hoar-frost is). Lit. snow. *Bawar, baṅwar, baṅwr*. Per. *barf*, Kur. *bawr*, etc.

Hoax, to : *Thau chhatar khanagh-eṅ ki rást gushagh-eṅ*, are you hoaxing or speaking the truth ? (Thou a–joke making–art or the–truth speaking–art ?) Sin. *chathari*.

Hock, hough : *Áṅ-hí kuch be-sek ant*, he is weak in the hocks (him–of the–hocks weak are). Speaking of a horse. Hin. *kúṅch*.

Hoe, a : *E bel n-eṅ, e kodálí eṅ*, this is not a hoe but a spade (this a–hoe not–is this a–spade is). Both of these articles differ from ours in construction. Per. *bel*. Hin. *kudálí*.

Hog, a : *Ḥíkh ná-pák dí eṅ makrúh dí eṅ*, the hog is an unclean and loathsome animal (the–hog unclean also is disgusting also is). Per. *khúk, khúg*.

Hoist, to : *Jhandá shá-í derav dem-a cháṛ-úṅ*, are we to hoist the flag in front of your tent ? (The flag you–of the–tent in–front–of we–may–hoist ?) *Cháṛagh, cháṛntha*. Sin. *cháṛhaṇu*. **131.**

Hold, have, to : *Thau laisan dáragh-eṅ*, do you hold a licence ? (Thou a–licence holding–art ?) *Dáragh, dáshta. Wath-í daf-a dár*, hold your tongue. Per. *dáshtan*. **106.**

Hold of, to get : *Ma-na ḍas, chi wájh-e-a ma-í dast kh-á-íth*, just tell me how I can get hold of him (me–to point–out what manner–in me–of the–hand he–may–come). *Khas-í dast ágh*, to come into one's possession, be got hold of. Per. **131.**

2. *Níṅ ma-í dast ákhtagh-eṅ*, now I have got hold of you (now me–of the–hand thou–come–art). The verb is *dast-ágh*. Per. **110.**

Hold on to, to : *Duz-ar ḥundí-khaṅ*, hold on to the thief

(the thief hold–on–to). *Ḥundí-khanagh*, to hold on to; keep; look after. Pakh.

Hold up, to : *Pachul zurtho b-osht*, hold up the side wall (the–side–wall having–lifted–up stand). *Pachul*, the side wall of a Baloch tent. **116.**

Hold up one's dress, to : *Wath-í jar-áṅ lánch, edha ba'ẓ gap eṅ*, hold up your dress, there is a good deal of mud here (yourself–of the–clothes hold–up here much mud is). *Lánchagh, lánchitha*, to hold up one's clothing.

Hole, in cloth, etc. : *Tha-í shalwár níáṅwáṅ ba'ẓ tung-áṅ astáṅ*, there are a number of holes in your trousers (thee–of the–trousers in many holes are). *Túng, thúng, tong, ṭong*, a hole in cloth, in a wall, etc. It is sometimes used with reference to the hole or burrow of an animal. Sin. *ṭungu*, a hole.

Hole, in the ground : *Ḥoḍ sakhía juhul eṅ*, the hole is very deep (the–hole very deep is). *Ḥoḍ*, a hole in the ground; a cave; den. Arb. *ḥauẓ*.

2. *Logh bhit bun-a khaḍ joraintha-ish*, they made a hole in the ground under the wall of the house (the–house–of the–wall–of underneath a–hole was–made–them–by). *Khaḍ*, a pit, cavity, hole, hollow place : generally of considerable size and with no outlet. Sin. *khaḍa*, Hin. *khaḍ*, a hole, hollow, etc. **158a.**

Holiness : *Áṅ-hí páki pha báb tha-ra chi kal eṅ*, what do you know with regard to his holiness ? (Him–of the–holiness in regard–to thee–to what knowledge is ?) Per.

Hollow : *Yá pholo-e drashk nazíkh ath*, there was a hollow tree close by (a hollow tree near was). This is the Sin. *poro*, Hin. *polá*, hollow.

Holy, sacred : *Qurán bc-shak quddús eṅ*, the Qorán is undoubtedly holy. But what we usually hear in Muhammadan countries is *qurán-i-sharíf*. Our Scriptures are referred to as *injíl-i-muqaddas*.

Home : *Ma wath-í logh-a ravagh-áṅ*, I am going home (I myself–of the–house–to going–am). *Logh*, a house. Dative of direction. Pan., etc. **106.**

2. *Baloch-áṅra wath-í logh-áṅ bár bár gindagh vash eṅ*, Baloches like to see their homes often (Baloches–to themselves–of the–houses again again to–see pleasing is). *Bár bár*, often.

3. *Chákur shutha wath-í hand-a*, Chákur went home (Chákur went himself–of the–place–to). Sin. *haṅdhu*, a place. **17.**

Hone, a : *Haw-e tezhaghí-khoh kár-a be-y-ár,* use this hone (this sharpening-stone use–into bring). From the Per.

Honest : *Duz eṅ, ma-na chí ma gwash, sád bítha, gudá thau málik eṅ,* if she be false do not blame me, if she be honest, why, you are master (false she–is me–to anything not say honest she–became then thou master art). D. The spelling of the original has been slightly changed. *Sád,* honest, upright. From the Per. *sádah, sáda,* artless.

2. *Hau, áṅ ímándár-e mard eṅ,* yes, he is an honest man (yes, he an honest man is). True, conscientious. An Arabic–Persian compound. **41.**

Honey : *Bázár-a shutho benagh-e gipta-í,* he went to the market and bought some honey (the–market–to having–gone some–honey was–bought–him–by). *Benagh,* honey, *benagh-e,* some honey. The *e* of unity is sometimes used in this sense. The word is probably connected with the Pakh. *gabína,* a honey-comb.

Honey-bee, a : *Kharde kharde benagh-mahisk er-khan-ant,* just a few keep bees (a–few a–few–honey-bees keep). Lit. honey-fly. **131.**

Honey-comb, a : *Haw-e naghan láf-a benagh eṅ,* is there honey in this honey-comb ? (This honey-comb in honey is ?) Also *nagh* and *godhi.*

Honour, reputation : *Har khas-e-ar ʻizzat ʻazíz eṅ,* everyone values his honour (everyone–to–honour dear is). *Khas-e-ar ʻizzat deagh,* to honour anyone. *ʻIzzat* and *ʻazíz* come from the same Arb. root. **8, 90.**

Honourable : *An moʻtabar-e mardum athant,* they were honourable men (they honourable men were). Trustworthy. From the Arb. **41.**

Honourably : *Ma-í peshwá'í wásṭa wath ákhta, ʻizzat dátha,* he came out in person to meet me, and treated me honourably (me–of the–meeting for he–himself came honour gave). *ʻIzzat,* honour, respect. From the Arb. through the Per. **92.**

Hood, a hawk's : *Kuláh hachho bukhtho er-khapta,* the hood fell off of itself (the–hood thus having–opened fell). *Kuláh* may also mean " the small skull-cap worn with the turban ". Per. **142, 181.**

Hoof : *Gushante ki iblís khurindí surum astáṅ,* they tell me the devil has cloven hoofs (they–say that the–devil–of cloven hoofs are). Sin. *sumbu, khuru* ; Per. *sum* ; Hin. *khur.*

Hook, a fish-hook : *E mardum máhí-áṅ go síḳ-a gir-ant,* these men fish with hooks (these men fish with a–hook catch). *Kundí* is often used in the same sense. Per. *síkh,* Sin. *kunḍhí.* **131.**

Hop, to : *Níṅ rást-e phádh-a tek de,* now hop on your right foot (now thy–right foot–on a–hop give). Sin. *ṭeka,* Hin. *ṭek,* support, etc.

Hope : *Ní má-r huḍhá-i ḳíl sar-ákhta, thí ne-steṅ,* our sole hope is in God, there is no other (now us–to God–of the–hope has–remained other not–is). *Ḳíl,* hope, trust, confidence. Pakh. *khal,* hope, faith, trust.

2. *Ma-na ummed n-eṅ ki áṅ kh-á-íth,* I have no hope of his coming (me–to hope not–is that he will–come). The contingent future, because there is doubt. Per.

Hopeful : *Dá'íṅ áṅ ḳíl-wand eṅ,* he is still hopeful (still he hopeful is). *Wand* is a Per. suffix.

Horn, a : *Áṅ-hí sháh-áṅ ba'ẓ mazann ant,* it has very large horns (it–of the–horns very large are). *Mazann,* not *mazeṅ,* because the adjective is used apart from the noun it qualifies, that is predicatively. Per. *shákh,* a horn, antler, etc.

Hornet, a : *Siyáh-e gwamz-e-á ma-na ḍang jatha,* I have been stung by a hornet (a–black wasp–by me a–sting has–been–struck). A trans. verb. But we may use it as a nominal compound, *ma-í ḍang jatha,* me–of (the body, etc., in) the–sting was struck. **8, 17.**

Horns, to draw in one's : *Áṅ-híá wath-í da'wá ishto dátha,* he has drawn in his horns (him–by himself–of the–claim having–let–go has–been–given–up). *Ilagh deagh, ishto dátha.* Both verbs are traceable in the Per. and Kur. **92.**

Horoscope, a : *Thau phál phirenaqh zánaqh-eṅ,* do you know how to cast horoscopes ? *Phál* is the Arb. *fál.* **106.**

Horse, a : *Mard-e-á wath-i nariyán-ar go má shawakhta,* a certain man sold me his horse (a–certain–man–by himself–of the–horse to me was–sold). *Asp,* a horse, is the general term. *Mádhin,* a mare. Per. **8, 17.**

Balochistán is noted for its very fine breed of horses. The best are probably seen at Mastung and Jhal.

The Prophet, we are told, was very partial to women and horses. As a matter of fact all Arabs have been, and are.

Horseback, to get on : *Mádhin-e-a charitho go má phajía be-y-á,* get on horseback and come along with me (a–mare–

having–mounted with me with come). *Charagh, charitha,* to mount. Most Baloches ride mares only. Sin. *charhanu,* Hin. *charhná,* to ascend, mount. **8, 17.**

Horse-cloth, a : *Gwahar khaf-í, ochan ma bozh,* it is cold, do not take off the horse-cloth (cold falls the–horse-cloth not undo). *Ochan,* a horse-cloth or coarse blanket. **131.**

Horse-race, horse-races : *'Íd rosh-a galagh-tháshí khan-ant,* they have horse-races during Easter (Easter Day–on horse-races they–make). *Galagh-tháshí,* a horse-race. The correct word is probably *ghalagh-tháshí,* from the Sin. *ghali,* a band of robbers, etc., and the Per. verb *tákhtan,* to flee. **131.**

Horse-shoe, a : *Áṅ kaun-e na'l-áṅ muchh khat,* he collects old horse-shoes (he old horse-shoes a–collection makes). *Kaun, kahna, kuhna,* etc., old. Arb. **130.**

Horse-show, a : *Sál phar sál-íqha derav-a mádhin-ání jalsa biagh-e,* there is a horse-show held at Dera Ghází Khán every year (year on year Dera Ghází Khán–at mares–of an–assembly becoming–is). *Jalsa,* a gathering, meeting, assembly. In the same way we may translate "dog-show", "cattle-show", etc. Arb. *jalasa,* to sit, sit down.

Hospitable : *Baloch 'álam sakhía rást-go naghan-deokh ant,* the Baloches are extremely truthful and hospitable (the–Baloch people very true–speaking bread–giving are). *Naghan,* bread, food. *Deokh* is the noun of agency of *deagh,* to give. Both words come from the Per. **117.**

2. *Má-í sardár nangar-e ṣáḥib eṅ,* our chief is a hospitable person (us–of the–chief a–hospitable gentleman is). Generous. An idiomatic use of *nangar,* a baker. **41.**

The Baloch is assuredly one of the most hospitable men in the world. With him hospitality is looked upon as a duty.

Hospitably : *Áṅ-hiá jawání-a mihmání khutha,* he treated us hospitably (him–by well hospitality was–made). *Mihmání khanagh,* to entertain. The adverb *jawání-a* modifies it.

Hospital : *Tharagh wakht-a ba'ẓ aspitál-a shuthagh-áṅ,* a large number went into hospital on their return (the–return–of the–time–at many hospital–to went). A corr. of the English word. **17.**

Hospitality : *Tha-í phith azh naghan na deagh-a laghor bí,* your father will become contemptible from his lack of hospitality (thee–of the–father from bread not giving contemptible will–

become). *Azh naghan na deagh-a*, from the not giving of bread, from lack of hospitality. *Naghan-deokh*, a generous person, a hospitable individual: lit. a bread-giver. Per. *nán*, bread, and *dádan*, to give. **118.**

Host, one who entertains: *Sardár dí sardár bráth dí bohtár athant*, the chief and his brother acted as hosts (the–chief also the–chief–of the–brother also the–hosts were). Less frequently *bozhtár*. Lah. *buhtár*.

Hostage, a: *Gudá bánd bokhtagh-ant-ish*, on which they let the hostages go (then the–hostages were–released–them–by). The fem. would generally be *bándí*. But the distinction is seldom observed. Per. *bandan*, to bind. **158a.**

Hostile: *Amír ṣáḥib duzhman ne-y-ath*, the Amír was not hostile, or *amír ṣáḥib mukhálíf ne-y-ath*, the Amír was not opposed. From the Per. and Arb. respectively.

Hot, to become: *Wakht-a ki tháfagh thaf-sí ma chí-e naghan phashain-áṅ*, I shall bake some bread when the oven becomes hot (the–time–at that the–oven will–become–hot I some bread shall cook). *Thafsagh*, *thafsatha*, *thafagh*, *thaftha*. There are still other forms heard. Per. *taftan*. **103.**

2. *Síḥ ás wájha bítha*, the rod became red-hot (the–rod fire like became). There are those who believe that *wájh*, *wájha*, is derived from the Pan. *jihá*, such as, etc. It is *possible*. Sin. *wángú*, etc., Kur. *wakú*, etc.

Hot season, the: *Áṅ ahár-a phash-í*, it will ripen in the hot season (it the–hot–season–in will–ripen). Other terms are *unhála*, *thírmah*, *garmah*. Sin. *áṛharu*. **103.**

Hound, a: *Inna, má shikárí bíng-gal na er-khan-úṅ*, no, we do not keep hounds (no we hunting dogs not keep). **131.**

Hour, an: *Áṅ ghaṛí phadha thartho ákhta*, he returned after an hour (he an–hour after having–returned came). We may hear *ghaḍí*. Hin.

Hour, half an hour: *Ma yak nem ghantá kh-á-áṅ*, I shall come in half an hour (I one half hour–in shall–come). *Ghantá*, *ghanta*, an hour. In Balochí the *t* is soft, not hard, as in the Hin. original. *Kh-á-áṅ* should be pronounced *kháṅ*. The root of the original verb has entirely disappeared, and we are left with the prefix *kh* and the suffix *áṅ*, the sign of the future tense. **103, 124.**

Houri: *Sharr-e chi, aṣulá ḥír eṅ*, beautiful did you say? She

is a regular houri (beautiful what ? She an–original houri is). *Ḥír* or *ḥúr*. Arb. *ḥúr*. **41.**

Hours, twenty-four : *Yá rosh yá shaf áṅ-háṅra hachí áf na mileṯha*, they had no water for twenty-four hours (one day one night them–to any water not was–received). *Rosh*, a day, and *shaf*, a night, come from the Per. **206.**

House, a : *Logh-a khas ne-y-aṯh*, there was no one in the house (the–house–in anyone not–was). From the Hin. through the Pan.

2. *E shá-í hand eṅ*, is this your house ? (This you–of the–place is ?) Sin. *haṅdhu*.

Never enter the house of a Muhammadan until he has invited and asked you to do so.

House-breaker, a : *Azh e savav-a ki áṅ go duz-áṅ go logh-bhorenokh-áṅ ambráhí khuṯh*, because he used to associate with thieves and house-breakers (from this cause that he with thieves with house-breakers companionship used–to–make). *Logh-bhorenokh*, a house-breaker, is literal. *Logh*, a house ; *bhorenagh*, *bhorenṯha*, to break. Pan. **158.**

House-breaking : *Sand-janagh ḥálwar eṅ*, it is a case of house-breaking (house-breaking–of a–matter it–is). Sin. *sandhi*, Hin. *seṅdh*, a hole made in a wall by thieves. *Janagh* is often used in the sense of " to dig ".

Household affairs : *Chup-a khaṅ, ma tha-í logh ḥálwar-a ṣaḥíḥ ne-y-áṅ*, keep silent, I know nothing about your household affairs (silence make I thee–of house–of affairs–with acquainted not–am). But the meaning is " I do not wish to hear about your household affairs ".

2. *Logh bandbozh má-í zál khan-ant*, household affairs our wives see to (the–house–of the–arrangements us–of the–wives make). That is the custom. *Bandbozh* answers to the Per. *bandobast*, so often heard in Urdú. **131.**

Housewife : *Logh-bánukh dar-a shuṯha*, the housewife has gone out (the–house-lady–out has–gone). A Hindí-Persian compound. Per. *bánú*, a lady. **110.**

Hovel, a : *E kirrí kha-ígh eṅ*, whose is this hovel ? (This hovel whom–of is ?) *Kirrí*, a hovel or hut. Sin. *kiṛí*, a wicker-work frame. **84.**

Hover, to : *Gudá sháh-báṅz bál-gipto azmán níáṅwáṅ shuṯho jakṯha*, then the eagle flew up into the air and hovered there (then the–eagle wing–having–taken the–sky in having–gone

hovered). *Jakagh, jaktha*, to hover. To be distinguished from *jukagh, juktha*, to rest, sleep, as of animals lying down. **110.**

How : *Ham-edha sai rosh chachho gwázen-úṅ*, how shall we spend three days here ? (Even–here three days how we–shall–pass ?) *Chachho*, how ? It is a compound got from the Persian *chi*, what ? and *chún*, how ? **103.**

2. *Odha choṅ rav-eṅ*, how will you get there ? (There how you–will–go ?) *Choṅ, cho*, how. Per. *chún*, how ?

3. *Áṅ tháṅ rang-a rav-í*, how will he go ? (He what way–in will–go ?) **88.**

Howbeit, nevertheless : *Cho ki b-íth, áṅ-híar ravagh bí*, howbeit, he will have to go (however that may–be him–to to–go will–be). Per. **131.**

Howdah, a : *Ma hambárí níáṅwáṅ sardár phadhí phalav-a nind-áṅ*, I shall sit in the howdah behind the chief (I the–howdah in the–chief–of the–hinder direction–in shall–sit). Per. *ham + bár*. **103.**

How far : *Dáṅkoh ravagh-eṅ*, how far are you going ? (How–far you–going–are ?) But *dáṅkoh* is more generally heard used of time.

Howl, to : *Begah-á tholagh khaptagh-an kurainagh*, in the evening the jackals began to howl (the–evening–in the–jackals began (fell) to–howl). *Kurainagh, kuraintha, kuraintha*. Hin. *kuṛ-kuṛáná*. **174.**

How long, time : *Áṅ-híar edha ákhtagha chikhtar der bítha*, how long has he been here ? (Him–to here come how–much delay has–become ?) *Chikhtar*, how much ? *or* how many ? It comes from *chi qadr*, what quantity ? what amount ?

2. *Áṅ-híar balochistán-a ákhtagha chikhtar sál gwasto shuth-ant*, how long has he been in Balochistán ? (Him–to Balochistán–in came how–many years having–passed gone–are ?) The subject, the person concerned, is put in the dative case. The same idiom is found in several Eastern languages.

How many : *Áṅ-hí chikhtar chukh-chori astaṅ*, how many children has he got ? (Him–of how–many children are ?) *Chikhtar, chiktar, chikar*, how many ? How much ? It is derived from the Per. *chi*, what ? who ? which ? and the Arb. *qadr*, quantity, etc. **89.**

2. *Áṅ chi bar-a odha shutha*, how many times did he go there ? (He how–many times there went ?) Per. **87.**

How much : *Esh-íar chikhtar zar dátha-í*, how much money has he given him ? (Him–to how–much money has–been–given–him–by ?) *Chikhtar*, *chiktar*, *chikar*, how much ? How many ? These forms have been coined from the Per. *chi*, what ? and *qadr*, quantity, etc. The latter, of course, comes from the Arb. **89.**

Human being, a : *Drosham-á gwashta ma banda ne-y-áṅ*, the apparition replied that it was not a human being (the–apparition–by it–was–said I a–human–being not–am). Also *bandagh*. *Mardum*, men and women, human beings. Per.

Hum and haw, to : *Áṅ-híá phedha phodha khutha ba'ẓ*, he hummed and hawed a good deal. *Phedha phodha khanagh*, to beat about the bush, to be unwilling to come to the point. Idiom.

Humble : *Ma gharíb-e mar áṅ*, I am a humble person (I a–poor man am). *Halím*, mild, unassuming. *'Ájiz*, helpless, feeble. All come from the Arb.

Humble one, to : *Jhaṭ-e phadha ma tha-ra ná-hech khan-áṅ*, I shall humble your pride in a moment (a–moment after I thee not–anything shall–make). *Ná-hech bíagh*, to be humbled. Per.

Humorous : *Haw-áṅ phur-khandagh-e mar khai eṅ*, who is that humorous individual ? (That full–of–laughter man who is ?) Per. *khandídan*, to laugh.

Hump, a : *Ma na gir-án-ish, áṅ-háni ksá'eṅ ksá'eṅ kuhanagh gind*, I shall not buy them, look at their small humps (I not shall–take–them them–of the–small small humps look–at). The reference is to some camels. We may hear *kohandar* used. Sin. *kúho*, *kúhaṅtu*, etc. **158a.**

Hunchback, a : *Shaf-e-a wháv-a haw-e kohánagh-e mar ma-na sahrá bítha*, one night I saw this same hunchback in a dream (one–night a–dream–in this–very hunchbacked man me–to visible became). From the Per. *kúhán*, a hump. **8, 17.**

Hundred, a : *Ma kull sadh gir-áṅ*, I shall take the whole hundred (I the–whole hundred shall–take). Per.

Hundredth : *Ma áṅ-hí sadh-mí bahar tha-ra de-áṅ*, I shall give you a hundredth share of it (I it–of a–hundredth share thee–to shall–give). *Sadh*, a hundred, *sadh-mí*, hundredth. Per. **52.**

Hunger : *Tha-í chhorav shudhí-a miragh-e*, your boy is dying of hunger (thee–of the–boy hunger–from dying–is). *Shudhí*, hunger. *Azh shudhí-a*, from hunger. The ablative case. **106.**

Hunger for, to : *Bale ma phar shá sakhía shudhigh athán*, the fact is I was hungering for a sight of you (indeed I for you very hungry was). *Shudhagh*, *shushtha*, to hunger ; *shudhagh*, *shudhigh*, hungry. From the San. through the Hin. *kshudhá*, hungry.

Hungry : *Hau ma sakhía shudhagh áṅ*, yes, I am very hungry (yes I very hungry am). *Shudhagh-e chhorav*, a hungry boy. *Shudhagh*, *shushtha*, to be or become hungry. Hin. *kshudh*, *kshudhá*, hunger, hungered.

Hunter, a : *Shá-í nokar siyáral-e shikárí eṅ*, your servant is an experienced hunter (you–of the–servant a–clever hunter is). Per.

Hunting : *Zí ma shikár shuthagh-áṅ*, yesterday I went out hunting (yesterday I hunting went). The sentence is elliptical and can be filled in in more than one way : *shikár khanagh-a pha*, *shikár sánga*, etc. Per. *shikár*, prey, game, etc. **110.**

Hurricane, a : *Ṭúfán biokh eṅ*, *logh-a rav-úṅ*, there is a hurricane brewing, let us get home (a–storm imminent is the–house–to let–us–go). *Biokh* is the noun of agency of *biagh*, and takes the place of the Urdú and Hindí *honewálá*. Arb. **117.**

Hurry, haste : *Hachho ashtáfí-a ma khaṅ*, do not be in such a hurry (such haste not make). *Ashtáfi*, and less frequently *ishtáfi*, haste, hurry. This is the Per. *shitábí*, haste.

Hurry, to : *Ma rumb zurtho shuthagh-áṅ*, I hurried along (I a–run having–taken–up went). I went at a run. *Rumbagh*, *rumbitha*, to run. Sin. *rumbhanu*, to be busily engaged. Per. *ramídan*, to flee in terror, etc. **110.**

Hurt, to be : *Tha-ra dhak lagitha*, *tha-ra dhak mán-ákhta*, are you hurt ? (Thee–to a–blow has–come ?) Both verbs take the dative. *Dhak*, *dhaká*, *dhakká*. Sin. *dhaku*, Hin. *dhakká*. **206.**

Husband : *Ma-na ḍas*, *tha-í mard tháṅ-go shutha*, tell me where has your husband gone ? (Me–to point–out thee–of the–man where has–gone ?) *Mard*, a man ; husband. In the same way *zál*, a woman, is often used in the sense of " wife ". Per. **88, 206.**

> The Muhammadan who is unfortunate enough to have more than one wife must needs divide his time equally with each of them. A wife may, however, pass on her claims to another.

Husbandman, a : *Yá khishár-khishokh ath*, *chí-e gandím khishta-í*, there was once a husbandman who had sown some wheat (a husbandman was some wheat was–sown–him–by).

Khishár, a crop, and *khishagh*, to cultivate : a cultivator of crops, a farmer or husbandman. Per. *kishtan*, to till, sow. **117, 158a.**

Husk, husks : *Ma hík<u>kh</u> ne-y-áṅ ki ma phog<u>h</u> war-áṅ*, I am not a pig that I should eat husks (I a–pig not–am that I husks should–eat). Sin. *phogu*, refuse, etc. **131.**

Hut, a : *Áṅ-hía wa<u>th</u>-í kirrí go má shawa<u>kht</u>a*, he sold his hut to me (him–by himself–of the–hut to me was–sold). The *kirrí* may be made of nothing stronger than matting. *Kul*, a hut, tent. The same word used in the same sense may be heard north of the Tweed !

The hut of the nomad is generally made of matting or black, coarse, home-made blanketing stretched on poles. It consists of two compartments, one for the family and one for the animals.

Hyæna, a : *Inna má abtar-ára túfak ja<u>th</u>a*, no, I fired at the hyæna (no me–by the hyæna–at the–gun was–struck). *Abtar*, *haptar*, a hyæna. Per. *kaftár*, a hyæna.

Hydrophobia : *Haraka thursaino<u>kh</u>-e ná-duráhí eṅ*, hydrophobia is a dreadful thing (hydrophobia a–fear-inspiring disease is). Also *chiritha*. Hin. *harak*, Sin. *haṛkyo*, *chhiṛyo*, etc. **117.**

Hypocrite, a : *Ma 'sh-áṅ áṅ do-maṭlabí eṅ*, I tell you he is a hypocrite (I say he a–hypocrite is). One having two objects in view. A Persian-Arabic compound.

Hypocritical : *Haw-áṅ ṭhag-dil-e qaram-sá<u>kh</u>*, that hypocritical blackguard ! Don't you trust him. A Hindí-Persian compound.

I

I : *Man áṅ musalmán, áṅh eṅ hindú,* I am a Muhammadan, whereas he is a Hindu (I am a–Muslim he is a–Hindu). *Man,* I, before a vowel, and *áṅh,* he, before a vowel.

2. *Azh má ksán eṅ,* he is younger than I (than (from) me young (small) he–is). The ablative case. **44.**

Ice : *Bawar áf bíagh-e,* the ice is melting (the–ice water becoming–is). Lit. snow. As a rule it is considered a pl. noun. *Pálav,* the Sin. *páhro,* is in use. Per. *barf,* Kur. *bawr,* etc. **106.**

Ichneumon, the carnivorous animal : *Miṣr-a nol b-ant,* ichneumons are seen in Egypt (Egypt–in ichneumons are). The contingent future. Also *nor.* Sin. *noru.* **17, 131.**

Idea : *Ma-na tha-í gohár chí kal ne-y-ath,* I had no idea she was your sister (me–to thee–of the–sister any knowledge not–was). There is a small ellipsis, of course. *Kal khaṅ,* have a care ! Look out ! Sin. *kala,* information. **202.**

Idea, ideas : *Maṅ ín rosh-áṅ áṅ-híára e rang-e dihán na khanagh-í bí,* in these days he must give up such ideas (in these days him–to this kind–of idea not to–make will–be). Here *bí,* will be, has the force of " must " : he must not make. *Dihán,* thought, idea, consideration. Sin. *dhyánu,* Hin. *dhyán,* consideration, etc. **203.**

2. *E rang-a wahm kár-a ne-y-ant,* such ideas are of no practical use (this kind–of ideas use–of not–are). From the Arb. **17.**

Identical, same : *Ma-í chana ságí haw-áṅ chhorav eṅ,* in my opinion it is the identical boy (me–of the–opinion–in the–same that–very boy it–is). *Ságí,* the same, identical. Sin.

Identify, to : *Shá áṅ-háṅra phaj-ártha khan-eth,* can you identify them ? (You them recognized can–make ?) *Phaj-áragh, phaj-ártha.* The prefix is very often separated from its verb *áragh,* to bring. Per. *áwardan,* to bring. **168.**

Idiot, an : *Tha-í bráth ganokh bí,* your brother must be an idiot (thee–of the–brother an–idiot must–be). *Ganokh, gannokh,* a fool, an idiot. We connect it with the Kur. *gund,* a village. **103.**

In the East "the village idiot" is generally looked upon as one "inspired". His shortcomings and misdemeanours are for most part passed over indulgently.

Idle : *Áṅ logh-a be-sanaithí-a nindagh-e,* he is sitting idle at home (he the–house–at idly sitting–is). *Be* is Per. *Sunnat,* rule of conduct, etc., comes from the Arb. **17, 106.**

2. *Ma-í galphán ársí mard eṅ,* my syce is an idle fellow (me–of the–syce a–lazy man is). Sin. *arisí;* Hin. *álas.*

Idle, to : *Sustí ma khaṅ, go dil-a kár khaṅ,* keep busy, do not idle (idleness not make with your–heart work do). *Sustí, be-kárí,* idleness, laziness, come from the Per. **116.**

Idol, an : *Thewagh-e hindú but-parast ne-y-ant,* all Hindús do not worship idols (all Hindús idol–worshippers not–are). *But,* an idol, *but-parast,* an idolator, come from the Per.

Burkhardt informs us that in the time of the Prophet there were between three and four hundred idols that were being regularly worshipped. We take it that he saw to their destruction.

If : *Ar kí áṅ ma-na mileth-eṅ kur-a na khuth-eṅ,* if I had received it I would not have complained (if that it me–to had–been–received complaint not I–would–have–made). *Ar, ar ki,* if. *Agar, aghar, agh,* are the usual alternatives. From the Per. **139.**

2. *Má tha-ra gwashta na yak dhak-a, bale azh dwázhdah dhak-a ziyáda gwashta,* if I have told you once I have told you more than a dozen times (me–by thee–to it–has–been–told not one occasion–on in–fact than twelve occasions–on more it–has–been–told). The construction is worth noting. *Bale* has here the force of the Urdú *balki,* with which it is probably connected. **155, 156.**

3. *Agh tha-í mádhin gwasta, azh má sadh rúpiyá gír,* if your mare win I shall give you a hundred rupees (if thee–of the–mare passed from me a–hundred rupees take). *Agh* is here a corr. of *agar.* Per. **139.**

If not : *Ar na, ma tha-ra jan-áṅ,* if not, I shall hammer you (if not I thee shall–beat). Per. *agar na.* **103.**

2. *Na, ma sardár-ar dáṅh de-áṅ,* if not, I shall complain to the chief (not I the–chief–to a–complaint shall–give). Here *ar* is left to be understood. A very common habit. **103.**

Ignorant : *Ma jáhil-e mard ne-y-áṅ*, I am not an ignorant person (I an–ignorant man not–am). *Thav eṅ jáhil*, thou art an ignoramus. Arb. **41.**

Iguana, an : *Goj ziyáni b-ant*, are iguanas harmful ? (Iguanas noxious are ?) Also *bágh̲ár*. Sin. *goha*, Hin. *goh*. **131.**

Ill : *Zí ná-duráh aṯheṅ*, were you ill yesterday ? (Yesterday ill you–were ?) From *ná*, *na*, not, and *duráh*, well. From the Sin.

2. *Bale, ma dorokh̲ aṯháṅ*, yes, I was ill (yes I ill was). Lit. in pain. Sin. *ḍokhiṛo*, pain.

Illiterate : *Geshtar baloch ámí ant*, most Baloches are illiterate (most Baloches illiterate are). The Pak̲h. form of the Per. *ummí*, which comes from the Arb.

Ill-natured : *Chi bad-k̲hú-e mard eṅ*, what an ill-natured person ! (What an–ill-natured man he–is !) *Bad-k̲hú'í*, ill-nature. Per. **41.**

Illness : *Áṅ ma-í ná-duráhí wak̲ht-a bítha*, that occurred during my illness (that me–of the–illness–of the–time–during took–place). Sin. **17, 110.**

Ill-will : *Áṅ-híára chí gár eṅ go thau*, has he any ill-will towards you ? (Him–to any difference is with thee ?) The word intended is *gárá*, difference, dispute, quarrel. The final vowel has been dropped before that of the verb. Hin. *jhagṛa*, a dispute, etc. **202.**

Image : *Bachh phiṯh shakl eṅ*, the son is the image of the father (the–son the–father–of the–image is). Likeness, appearance, resemblance. *But*, an image, idol. Arb.

No orthodox Muhammadan will keep an image of any kind in his house. Photographs even are not loved. It is very unwise to take photographs of sacred places, mosques, etc., unless permission has been obtained.

Imagination : *Dost man-í, án shá-í wahm bí*, my friend, it must be your imagination (friend me–of that you–of the–fancy will–be). You merely imagine that. Arb. **103.**

Imagine, to : *E k̲hayál ma khaṅ ki man áṅ ganok̲h*, do not imagine I am a fool (this thought not make that I am a–fool). But suppose one Haidar is speaking : *E k̲hayál ma khaṅ ki haidar ganok̲h en*, do not imagine that Haidar (I) is a fool. *K̲hayál* comes from the Arb. **116.**

2. *Thau chi dihán khanag̲h-eṅ*, what do you imagine ? (Thou what thought making–art ?) This is the San. *dhyán*. **106.**

Imbecile, an : *Ganok̲h wájha ma gwash*, do not talk like an

imbecile (an idiot like not talk). *Ganokh, gannokh,* a fool, an idiot. It is probably derived from the Hin. *gaṅwár,* a village boor, the noun of agency *okh* taking the place of the suffix *wár,* possessing, endowed with, etc. Others connect it with the Kur. *gund,* a village. **116.**

Imitate, to : *Ma-í naql ma khaṅ,* do not imitate me, do not mock me (me–of the–mimicking not make). But *thau e kághadh naql khutha khan-en,* can you copy this letter ? (Thou this letter–of a–copy made can–make ?) Arb. **116, 168.**

2. *Luchch, ma-í cháwá ma khaṅ,* rascal, do not imitate me (wretch me–of the–mimicking not make). *Chatr, chhatr,* is often used in the same sense. Sin. **116.**

Imitation, an : *E aṣul eṅ ki aṣul naql eṅ,* is this the original or an imitation of the original ? (This the–original is or the–original–of a–copy is ?) *Aṣul* and *naql* come from the Arb.

Immediately : *Haw-áṅ jhaṭ-a chat khapta,* immediately the roof fell in (that–same moment–at the–roof fell). The prefix *haw* cannot be omitted here. *Jhaṭ,* a moment, comes from the Hin. without change. **17, 110.**

2. *Zíth-e be-y-á-íth,* let him come immediately (immediately let–him–come). Alternatives are : *haw-e wakht-a, tíkí-a, yá bar-a, níṅ.* Per. *zúd.* **131, 141.**

Impart, to : *Deagh, dátha,* to give, will generally convey this meaning. Per. *dádan.*

Impassable : *Maroshí-daryá guzagh-ígh n-eṅ,* the river is impassable to-day (to-day the–river crossing–of not–is). *Dag dí ghaṭ eṅ,* the road also is impassable. *Guzagh* comes from the Per. **17.**

Impediment, in speech : *Haw-áṅ mard-ar habkagh ath,* the man suffered from an impediment in his speech (that man–to an–impediment–in–his–speech was). The man I spoke to, etc. Sin. **202.**

2. *Áṅ-híára lallá eṅ,* he suffers from an impediment in his speech (him–to lisping is). Also *áṅ lallá khanagh-e,* he lisps. Hin. *lallo,* the tongue. Per. *luknat,* stammering. **202.**

Impediment, obstruction : *Shá-r baʿẓ manʿ mil-ant,* you will meet with numerous impediments (you–to many impediments will–be–received). Arb. **206.**

Imperative : *Tha-ra ravagh eṅ,* your going is imperative (thee–to to–go is). A command. *Ẓarúr eṅ,* it is imperative (necessary it–is). **203.**

Imperative, obligatory : *Odḫa ravagḫ tha-ra farẓ eṅ*, it is imperative that you go there (there to–go thee–to obligatory is). Obligatory or binding by God. *Farẓ* is preceded by the dative case. Arb.

Impertinent : *Shá-í ambráh mayár-vand eṅ*, your servant is impertinent (you–of the–servant impertinent is). *Mayár-vand, miyár-vand.* An Arabic-Persian compound.

Import, to : *Phairárí azh kándahár-a dán áragḫ bítḫa*, last year grain had to be imported from Kandahár (last–year from Kandahár grain to–bring became). *Imbara má-r dán áragḫ bí*, this year we shall have to import grain. *Áragḫ, ártha*, to bring. Per. *áwardan*, to bring. **203.**

Important : *E kághadḫ ẓarúrí eṅ*, is the letter important ? (This letter important is ?) Arb.

Importunate : *Ma chí gush-áṅ, áṅ ba'ẓ be-lajj bítḫa*, what can I tell you ? He became very importunate (I what shall–say ? He very importunate became). Lit. without shame. *Be-lajjí*, importunity. Hin. **110.**

Importune, to : *Kharde rosh phadḫa áṅ tha-ra taqáẓa khanagḫ-a khaf-í*, after a few days he will begin to importune you (a–few days after he thee dunned to–make will–begin). Lit. will fall. *Taqáẓa*, dunning, importuning. Arb. **174.**

Impose, to : *Níṅ áṅ gush-í ki gíst rúpiyá chaṭi phur khaṅ de*, he is now imposing a fine of twenty rupees (now he–says that twenty rupees fine complete make give). Or demands a fine, etc. **116, 131.**

Impossible : *Ma-í chana e ḥálwar bíokḫ n-eṅ*, I consider the thing impossible (me–of the–opinion–in this matter possible not–is). *Bíokḫ* is the noun of agency of *bíagḫ, bítḫa*, to be, become. *Ná-bíokḫ-e kár*, an impossible business. Per. **117.**

2. *Hachho na bíagḫ-e*, it is impossible (thus not it–becoming–is). The present imperfect tense, and equal to the Urdú *hotá hai : aisá nahín hotá hai.* **106.**

Impostor, an : *Thau waṯḫ ṭhag eṅ*, you are an impostor yourself (thou thyself an–impostor art). Cheat, rogue. Hin.

Imposture : *Ṣáf ṭhagí eṅ*, a clear case of imposture (clear imposture it–is). Cheating, roguery. Hin.

It may be interesting to know that the Quraish, the tribe from which Muhammad sprang, frequently charged the good man with imposture. This we know from the Qorán. Truly "a prophet hath honour save in his own country".

Impotent : *Áṅ malang bachh chi rang-a bí, malang ná-mard aṯh,* how can he be Malang's son ? Malang was impotent (he Malang–of the–son what way–in will–be ? Malang impotent was). *Haw-áṅ ná-mard-e chí,* that thing ! Per. **103.**

The fact of a husband being or becoming impotent cancels the marriage contract, both among the Shí'ahs and Sunnís. All that is necessary is the decree of the *qází* or judge.

Impoverished : *Gudá ma báṯhagh-áṅ horgh-e,* and so I became impoverished (then I became empty). *Horgh, horg, horgín,* etc. From the San word *hoṛ.* **110.**

Impracticable : *Ma-í chana shá-í gwashtí ná-bíokh eṅ,* I consider your suggestion impracticable (me–of the–opinion–in you–of the–saying impracticable is). Impossible. The noun of agency of *bíagh.* **117.**

Impressed : *Begár-e poríhátí-áṅ har do cháṯh-áṅ jaṯh-ant,* both wells were got dug by impressed labour (impressed labourers–by each two wells were–dug). Lit. struck. *Be-gár,* compelling to work for nothing. Per. **41, 155, 156.**

Impression : *Áṅ-híá chí-e aṣar na khuṯha,* it did not make the least impression (it–by the–least impression not was–made). *Aṣar,* impression, effect. Arb. **77, 78, 155, 156.**

Imprison, to : *Ma tha-ra qaiz khan-áṅ,* I will imprison you (I thee imprisoned will–make). *Qaiz wakht-a,* during imprisonment. Arb. *qaid.* **103.**

2. *Áṅ-híar gír, band,* seize him and imprison him (him seize bind). Two imperatives. *Giragh, gipta ; bandagh, baṣtha.* Per. *giriftan* and *bandan.* **116.**

3. *Áṅ-híá ma-na maṅ thul-a band khuṯha,* he imprisoned me in the fort (him–by me in the–fort shut–up was–made). Bound, fastened, etc. Per. **77, 78, 155, 156.**

In Muhammadan countries some evidence has to be given before a man can be cast into prison. The evidence of one man, if he be known to the *qází* or judge, usually suffices. It should not be a difficult matter to get one's enemy laid by the heels.

Imprisoned, to be : *Sál-e-a khapta báṯha qaiz-a,* he was imprisoned for twelve months (a–year–for he–fell became prison–in). He lay in prison for a year. **8, 17, 110.**

Improper : *Inna, hachho khanagh jawán na bí,* no, it would be improper to do so (no thus to–act well not it–will–be). *Jawán* may be found in Per., Hin., etc. **103.**

Improve, grow better, to : *Ní ḥál chí-e jawán báṯha,* now

matters have somewhat improved (now the–state somewhat good has–become). *Jawán bíagh, jawán bítha*, to become good, to improve. Per. **8, 91, 110.**

Improve anything, to : *Áṅ-híá wath-í dighár sánga ba'z sáhrení khutha*, he has greatly improved his land (him–by himself–of the–land–of for much improvement has–been–made). We connect the term with the Arb. *sáhir*. It is probably used of land only. **155, 156.**

Impudence : *Má hachí be-adabí na khutha*, I showed no impudence (me–by any impudence not was–made). Disrespect, rudeness. A Persian-Arabic compound. **155, 156.**

Impudent : *Be-adab ma b-eth*, don't be impudent (disrespectful not be). *Adab*, courtesy, etc., comes from the Arb. **116.**

Impute, to : *Nawáṅ ma-í gunáh gann-íth*, he may impute it to me (perhaps me–of the–fault he–may–consider). Hin. *ginná*, to consider, deem. **131.**

In : *Íṅ maṭ níáṅwáṅ áf hachí n-eṅ*, there is no water in this water-pot (this water-pot in water any not–is). *Níáṅwáṅ*, in. Per. *miyán*, middle, centre.

2. *Daryá láf-a kharo b-íth*, let him stand in the river (the–river in standing let–him–be). *Láfa*, in, inside, from *láf*, the belly, stomach. Per., E. Tur. **131.**

3. *Maṅ haw-áṅ rosh-áṅ derav sara baloch kham astant*, there were few Baloches in Dera Ghází Khán in those days (in even–those days Dera Ghází Khán in Baloches few were). *Sara*, in, at, etc. Probably the Pakh. *sara, sarah*.

4. *Go má fársí thaukh-tavár khaṅ*, talk to me in Persian (with me Persian conversation make). *Go*, with. And similarly with other languages. **116.**

5. *Áṅ-híar sakhi sarwar ákhtagha sai sál bíthagh-áṅ*, he has been three years in Sakhí Sarwar (him–to Sakhí Sarwar came three years have–become). And so with any other period of time. The subject is put in the dative. **110.**

6. *Thewagh-e shír maṅ híñz láf-a eṅ*, all the milk is in the churn (all the–milk in the–churn in is). Infrequent. Were *láf-a* not used we should inflect *híñz* : *híñz-a*. **41.**

7. *Áṅ wakht-a thul sara khas-e ne-y-ath*, there was no one in the fort at the time (that time–at the–fort in anyone not–was). We take this to be the Pakh. *sara, sarah*. It may be, however, *thul sar-a*, at the fort, on the fort. This would be the Per. *sar*. **17.**

8. *Má áṅ-híar pahlí chakhá zahm jatha*, I wounded him in the

side with my sword (me–by him the–side on my–sword was–struck). *Zahm janagh*, to sword one, strike one with a sword. Pakh. *tsakhah*. **58, 155, 156.**

9. *Thau sakhía gandagh-e kár khutha ki be-mokala'í-a thartho ákhtagh-en*, you have acted very foolishly in coming away without leave (thee–by a–very wrong thing (work) has–been–done that without–leave having–returned thou–hast–come). "In" has virtually disappeared. *Ki* has here the force of "in that". **65, 110, 155, 156.**

10. *Píndagh-ár chi lajj eń*, what shame is there in begging? (Begging–to what shame is?) The dative case of the infinitive. We have heard this idiom used once only.

11. *Áń-híá hachho darogh bastha*, in saying so he lied (him–by thus falsehood was–fastened). Idiom. There is no sign of "in". **77, 78, 155, 156.**

12. *Kham-e rosh phadha ma-na wath-í ḥál málim bí*, I shall know how I stand in a few days (a–few days after me–to myself–of the–circumstances known will–become). **103, 204.**

In, to put: *Bozhí láf-a mán-khan-eth-í*, put it in the boat (the–boat in in–make–it). The meaning would be quite clear without the prefix *mán*. **116, 158a.**

Inaccessible: *Gushante áń-hí sar ghaṭ eń*, they tell me the summit is inaccessible (they–say it–of the–summit inaccessible–is). The Pakh. *ghaṭ* and Hin. *kaṭṭá*. **131.**

Inasmuch as: *Pha áń savav-a ki áń chhorav ath má chí na gwashta*, inasmuch as he was a boy I said nothing (for that reason that he a–boy was me–by anything not was–said). **58, 155, 156.**

Inaugurate, to: *Kha-íá esh-íar rawáj dátha*, who inaugurated it? (Whom–by it–to currency was–given?) *Rawáj, riwáj*, currency, usage, use, comes from the Arb. **84, 155, 156, 201.**

Inauguration: *Áń-hí 'uhda ágh wakht-a shahr níáńwáń shor bítha*, there was an uproar in the city at the time of his inauguration (him–of office–to coming–of the–time–at the–city–in an–uproar took–place). *'Uhda* comes from the Arb. through the Per. **17, 110.**

Incense: *Hindú dí pársí dí khush-bú'í-áń sosh-ant*, both Hindús and Pársís burn incense (Hindús also Pársís also incense burn). Lit. sweet–smells. Per. **131.**

Among Muhammadans we find incense used occasionally to perfume their dead and at the shrines of saints and holy men. It is never used in worship.

Incessantly : *Sai rosh-a ná-thaharána haur-á gwárta*, it rained incessantly for three days (three days–for not–ceasing the–rain–by it–was–rained). Also *ná-oshtátha*. The first comes from the Hin. and the second from the Per. **120, 155, 156.**

Inch, an : There is no suitable word in the language to translate " inch ". *Ma jaw jaw khutho shuthagh-áṅ*, I went on inch by inch (I inch inch having–made went). Of a man climbing a precipice, etc. *Jaw, jav*, a grain of barley : the length of a grain of barley at a time. **110, 121, 181.**

Incite, to : *Khas-e-á áṅ-háṅra targhíb dátha*, someone incited them (someone–by them–to incitement was–given). Generally in a good sense. But *khas-e-á áṅ-háṅra ighwá khutha*, someone incited them, would generally imply " to do something wrong ". Arb. **8, 90, 155, 156, 201.**

Incline, an : *Shef baráwar eṅ*, the incline is continuous (the–slope continuous is). Per. *shíb* and *barábar*.

Incline, to : *Bhit chap-e dast-a shefagh-e*, the wall inclines to the left (the–wall the–left hand–to inclining–is). But more correctly " sloping–is ". The Per. *shíb, sheb*. **41, 106.**

2. *Wath-í gosh-a ma-na de*, incline your ear (thyself–of the–ear me–to give). Also and frequently *wath-í gosh-a dár*. Per. **116, 201.**

Inclined, disposed : *Maroshí kár khanagh ma-í díl na loṭ-í*, I do not feel inclined to work to-day (to-day work to–do me–of the–heart not desirest). Hin. *loṭná*. **131.**

Include, to : *Bale, má thewagh-áṅ maṅ-khuthagh-ant*, yes, I have included them all (yes me–by all in–have–been–made). *Maṅ-khanagh, maṅ-khutha*. **58, 155, 156.**

2. *Esh-ía dí gann-eth*, include this also (this also count). The Hin. *ginná*. **116.**

Including : *Phanch mar, go ḥaidar-a, khushta-ish*, they killed five men including Haidar (five men with Haidar were–killed–them–by). We get this meaning from *go*. Per. *bá, ba*. **158a.**

Income : *Má-í dighár paidáwárí ikhtar eṅ*, this is the amount of income got from our land (us–of the–land–of the–produce this–much is). *Ámdaní, ákhtaní*, are other words for " income ". Per.

2. *Ma-í thí ámadan n-eṅ*, I have no other income (me–of other income not–is). We may use *ákhtaní* in the same sense. Per.

Increase, to : *Shaf-a zom ba'ẓ bítha,* the swelling increased during the night (the–night during the–swelling much became). *Ma ba'ẓ khan-án-í,* I shall increase it (I much shall–make–it). The Arb. *ba'ẓ.* **110.**

2. *Ma vaḍá'in-án-í,* may I increase it ? (I may–increase–it ?) *Khas-e-á vaḍá'intha-í,* someone has increased it (someone–by has–been–increased–it). But more generally with *v* : *vaḍá'inagh, vaḍá'intha.* Sin. *vadá'inu.* **131.**

3. *Áf geshtar khan-eth,* increase the water (the–water more make). This is the Per. *beshtar.* **116.**

Incurred, to be : *Áṅ-hí sír chakhá ba'ẓ wám bítha,* a lot of debt was incurred on account of his marriage (him–of the–marriage on much debt became). **110.**

Indeed : *Bale ; rástí-a ; albat ; be-shakk.* All mean much the same thing : yes ; truly ; undoubtedly ; assuredly. The first and second come from the Per., the third and fourth from the Arb. *Be* is, of course, the Per. prefix.

Indescribable : *Be-ḥál-e hakko-bakko bítha,* there was indescribable confusion (indescribable confusion took–place). The Per. *be,* without, and the Arb. *ḥál,* state, condition, etc. **41, 110.**

Indignant : *Áṅ-híá zahr gipta,* he became indignant (him–by anger was–taken). *Zahr,* indignation, anger. Arb. *qahr,* violent anger. Per. *giriftan,* to take, seize. **77, 78, 155, 156.**

Indigo : *Níl bangál-a paidá biagh-e,* indigo is produced in Bengál (indigo Bengál–in produced becoming–is). It is generally treated as a pl. noun. Hin. **106.**

Indisposed : *Logh-bánukh ná-duráh eṅ,* the mistress is indisposed (the–house–lady not–well is). From *ná,* not, and *duráh,* well, in health. Sin. *ḍu'árí.*

Indolence : *Haw-e rang-e sustí má hech-bar-e na dítha,* I have never seen such indolence (this kind–of laziness me–by any–occasion–on not has–been–seen). Per. **58, 155, 156.**

Indolent : *Sust-e mar eṅ,* he is an indolent person (a–lazy man he–is). *Bale, áṅ sust eṅ,* yes, he is indolent. Per.

Industrious : *Olí kár-khanokh-e 'álam athant,* formerly they were an industrious people (formerly an–industrious people they–were). Lit. work–doing. Per. **41, 117.**

Inequalities : *Jídh baráwar n-eṅ, jahl-burz ba'ẓ ant,* the meadow is not level, there are many inequalities in it (the meadow level

not–is downs–ups many are). *Jahl*, down, comes first. Arb. and Per. respectively.

Infant : *Áṅ balṛú chi zán-í*, what should that infant know ? (That infant what may–know ?) Meaning, nothing, he knows nothing. Also *bulzo*, *bullú*, *bachhak*. Sin. *báru*, etc. **131.**

Infantry : *Gushante ki áṅ-háni piyádḫaqḫ-e lashkar gándhí-e túfak er-khanaqḫ-áṅ*, they tell me their infantry are armed with breech-loaders (they–saying–are that them–of the–foot army breech-loading guns possessing–are). *Piyádḫaqḫ*, a footman ; *lashkar*, an army. Per. *piyáda*, a footman, and *lashkar*, an army. **41, 106.**

Infidel, an : *E káfir-áni ḫalq eṅ*, is this a village of infidels ? (This infidels–of a–village is ?) *Káfir*, an infidel, an unbeliever. There is another word *gaur* which is often heard. Arb. *kafara*, to be impious, etc. **17.**

Infirm : *Áṅ-hí phiṯḫ haw-áṅ zaʻíf-e phír eṅ*, his father is that infirm old gentleman (him–of the–father that weak old–man is). *Harraqḫ*, an infirm person. *Zaʻíf* comes from the Arb. **41.**

Influence : *Áṅ-hí phiṯḫ mazʼeṅ mard aṯḫ*, his father was a man of influence (him–of the–father an–influential man was). Lit. big. Zen. *mazant*. **44.**

Influential : *Hau, mazʼeṅ sardar eṅ*, yes, he is an influential chief (yes a–big chief he–is). In such a phrase *mazʼeṅ* translates the Urdú *baṛá*. **44.**

Inform, to : *Tha-ra báṅgah-á ḍas-áṅ*, I will inform you in the morning (thee–to the–morning–in I–will–point–out). *Ḍasaqḫ*, *ḍasiṯḫa*, to point out, show, inform. Pan. *dasná*, Mul. *dassṇá*, to show, point out. **26, 103.**

2. *Ma-na bádsháh-ar wasta khanaqḫ-í bí*, I shall have to inform the king (me–to the–king informed to–make will–be). *Wasta*, informed, acquainted. *Ágáh khanaqḫ* conveys the same meaning. The word appears to be derived from the Arb. *wázi*ʻ, clear, apparent, evident. **203.**

3. *Chákur-á shuṯḫo iṯṯilaʻ dáṯḫa sardár-ára*, Chákur went and informed the chief (Chákur–by having–gone information was–given the–chief–to). *Iṯṯilaʻ*, information, intimation. Arb. **155, 156, 201.**

4. *Khas-e-á tha-ra ágáh khuṯḫa*, did anyone inform you ? (Anyone–by thee apprised was–made ?) Per. **8, 90, 155, 156.**

5. *Áṅ-híá phar chi ma-na haw-e ḫál na dáṯḫa*, why did he

not inform me accordingly ? (Him–by for what me–to this information not was–given ?) These particulars. *Khas-e-ar ḥál deagh.* **77, 78, 155, 156, 201.**

Informant, an : *Shá-í ḍáhí khai ath,* who was your informant ? (You–of the–informant who was ?) *Kha-íá tha-ra ḍáh dátha,* who gave you the alarm ? Sin.

Information : *Áṅ-híá tha-ra chi ḥál dátha,* what information did he give you ? (Him–by thee–to what information has–been–given ?) From the Arb. The pl. *aḥwál* is not often heard. **77, 78, 155, 156, 201.**

2. *Ma-na samá n-eṅ,* I have no information (me–to information not–is). *Kal* is used in the same way. Sin. *samá'u,* Hin. *samáchár.* **202.**

3. *Áṅ-hánar phesh-a ḍáh ath,* they had already received information (them–to already (beforehand) information was). News, war news, alarm. Sin. **202.**

Informed, to be : *Olá má-r ḍáh bíthagh-etha,* we had already been informed (already us–to the–alarm become–was). *Ḍáh,* alarm, news of war or of an impending raid, comes from the Sin. **112.**

Infusion, an : *Thaf sánga chirettá áf jawán eṅ,* an infusion of chiretta is good in a case of fever (fever for chiretta water good is). Infusions of other kinds may be similarly translated.

Ingloriously : Probably the best word to use is *be-ronaghí-a,* the Persian-Arabic *be-raunaq,* without splendour, without elegance, etc.

Ingratitude : *Nimak-ḥarámí ma khaṅ,* do not show ingratitude (ingratitude not make). Do not be false to your salt. A Persian-Arabic compound. **116.**

Inhabitant, an : *Nindokh-áṅ dera ghází khán-egha,* the inhabitants of Dera Ghází Khán (the–inhabitants Dera Ghází Khán–of). *Nindokh,* an inhabitant, a sitter, dweller, is the noun of agency got from *nindagh, nishta,* to sit, stay, dwell. Per. *nishastan,* to sit. **17, 117.**

Inhabited : *Jazíra wasm eṅ,* is the island inhabited ? (The island inhabited is ?) Sin. *wasaṇu,* Hin. *basná.*

Inheritance, an : *Ar ki ma logh-a na rav-áṅ ma-í brázákht mírát zin-í,* if I do not go home my cousin will seize the inheritance (if that I the–house–to not may–go me–of the–

brother's–son the–inheritance will–seize). *Mírát*, inheritance. Arb. *mírâṣ*, an inheritance, from *wariṣa*, to inherit. **17, 131.**

A Muslim can dispose of only one-third of his property by will. Funeral expenses and debts are first seen to.

Inimically : *Ma-í chana duzhmaná'í khutha-í*, to my thinking he has acted inimically (me–of the–opinion–in enmity has–been–enacted–him–by). *Duzhmaná'í*, enmity, hatred, hostility. Per. *dushmaní*. **155, 156, 158a.**

Iniquitous : *Hachho khanagh be-inṣáfí bí*, to do so will be iniquitous (thus to–do injustice will–be). Per. *be*, without. Arb. *inṣáf*, justice. **103, 118.**

Iniquity : Use *sharrí* or *shirrí*, which comes from the Arb. root *sharra*, to be bad or wicked.

Injury : *Khas-e-ar ḍhak lagitha*, did anyone meet with injury ? (Anyone–to injury attached ?) Lit. blow, hurt. Sin. *dhaku*. **90, 206.**

Injury, damage : *Hachí nushkán na bítha*, there was no injury done (any damage not took–place). This is the Arb. *nuqṣan*, loss, injury, etc. The root is *naqaṣa*, to diminish. **110.**

Injustice : *E rang-e be-nirwárí ma khaṅ*, do not practise such injustice (this kind–of injustice not make). *Nirwár*, *nirwárí*, justice, and *be-nirwárí*, injustice. Sin. *nirwáru*, *ni'áu*, Hin. *nyá'o*, justice. **116.**

2. *Ma-í chakhá ba'z be-inṣáfí khutha-ish*, they treated me with great injustice (me–of on great injustice was–made–them–by). Also *be-'adálatí*. But, *qhair-shar'í*. Arb. **155, 156, 158a.**

3. *Edha nirwár n-eṅ*, *edha dund eṅ*, here there is no justice, here there is injustice (here justice not–is here injustice is). The Hin. *dhundh*, purblindness. We have it in the Hin. compound *andhá-dhund*, misgovernment, etc.

4. *Ma-í chakhá maz'eṅ zulm khuth-e*, you have done me a great injustice (me–of on great injustice has–been–done–you–by). Violence, oppression, etc. Arb. **44, 155, 156, 158a.**

Ink : *Siyáhí hushk bítha*, the ink has dried up (the–ink dry has–become). *Masdán láf-a chí-e mas n-eṅ*, there is no ink at all in the inkstand (the–inkstand in the–least ink not–is). Per. *siyáhí*, blackness. Sin. *masu*, ink. **110.**

Inn, an : *Má sewák-a er-khaf-úṅ*, we shall put up at the inn (we the–inn–at shall–put–up). Lit. down–fall, alight. *Áṅ ḍerav-a er-khapta*, he put up at the inn. But *sarán* is the word most frequently heard. *Sewák*, *wisák*. **103.**

Inner : *Thau andar-e koṭav-a díṯha*, have you looked in the inner room ? (Thee–by the–inner room has–been–seen ?) Per. *andar*, into, within. **41, 65, 155, 156.**

Innocence : *Thau áṅ-hí be-gunáhí ṣebit khuṯha khan-eṅ*, can you prove his innocence ? (Thou him–of the–innocence proved made can make ?) Per. **168.**

Innocent : *Ma-í chana áṅ be-gunáh eṅ*, in my opinion he is innocent (me–of the–opinion–in he innocent is). Lit. without–fault. Per.

Innumerable : *Má be-shumár-e pindokh-áṅ díṯhagh-ant*, we saw innumerable beggars (us–by countless beggars were seen). *Beḥadd* can very often be used in the same sense. Per. **58, 155, 156.**

Inoffensive : *Áṅ gharíb eṅ*, is he inoffensive ? (He inoffensive is ?) Of men or animals. *Shá-í asp aṣíl eṅ*, is your horse free from vice ? Both words come from the Arb.

Inopportune : *Thau be-wakht-a ákhtagh-eṅ*, your coming is inopportune (thou out–of–time come–art). Inopportunely. *Wakht* comes from the Arb. through the Pakh. **110.**

In order that : *Haw-e sánga ki khas-e-ar kal na b-íṯh*, in order that no one should come to know (this reason–for that anyone–to information not should–be). The Sin. *sánga*. **90, 131.**

Inquire, to : *Azh thau khai phol-a khanagh-eṯha*, who was inquiring from you ? (From thee who inquiry making–was ?) *Phol*, inquiry, search. Sin. *pholha*, search. **107.**

Inquiry : *Hau, kull ḥál phol-khuṯho-m*, yes, I have made full inquiry (yes full particulars have–been–asked–me–by). Sin. *pholha*.

2. *Khas-e-á phol-phurs khuṯha*, has anyone made inquiry ? (Anyone–by inquiry has–been–made ?) Inquiry and all that sort of thing. A compound got from the Sin. *pholhaṇu*, to search for, and the Per. *pursídan*, to ask. **8, 84, 155, 156.**

Insects : *Áṅ e kirm-áṅ khush-íṯh*, let him kill these insects (he these insects let–kill). General term. In the South we may hear *biruk* used. Per. **131.**

In short : *Gharaẓ, ma na shuṯhagh-áṅ*, in short, I did not go. Less frequently *al-gharaẓ*. Arb. **110.**

Inside : *Andar-a go bar-e-a be-y-á*, come inside in your turn (inside in turn come). Per. **116.**

2. *Ma dí áṅ-hí láfa shuṯhagh-áṅ*, I also went inside of it (I also

it–of inside went). *Láfa*, inside, from *láf*, the stomach, belly. Found in Per. and E. Tur. **110.**

3. *Thau ná-duráh eñ, logh-a nind, dar ma khaf,* you are ill, stay inside, do not go out (thou unwell art the–house–in sit out not go). To a patient. **17, 116.**

Insidiously : *Chotí-a gind-ána raptagh-ant-ish,* they kept looking insidiously (slyly looking went–on–they). Coined from the Hin. *choṭṭá*, a petty thief. It may, however, be from *chot*, crooked, bent, which comes from the Kur. **158a, 172.**

Insolent : *Gustákh ma b-eth,* do not be insolent (insolent not be). The Hin. *shobhí*, shining, etc., is heard used in this sense. Per. **116.**

Insolvent : *Gushante sai bráth suniy bíthagh-ant,* I am told the three brothers have become insolvent (they–say the–three brothers insolvent have–become). Bankrupt. The literal meaning of the word is " blank ", " empty ". It is derived from the Hin. *sun.* **110.**

As among ourselves insolvency has to be proved in open court and established by law. An insolvent cannot bequeath anything to anyone.

Inspect, to : *Esh-íar padhír gind,* inspect it carefully (it carefully look–at). *Esh-íar padhír dítho-m,* I have inspected it carefully (it carefully has–been–seen–me–by). *Gindagh, dítha,* to see, look at. Per. *dídan,* to see.

2. *Khas-e-á puhal-a jánchítha,* has anyone inspected the bridge ? (Anyone–by the–bridge has–been–inspected ?) *Jánchagh, jánchítha,* to inspect. Sin. *jáchaṇu,* Hin. *jáñchná.* **8, 90, 155, 156.**

Inspiration, an : *Gudá ma-na yá rúḥání gálwar ákhta,* then I had an inspiration (then me–to a spiritual idea came). We should have expected *khayál, khiyál. Rúḥ*, soul, spirit, comes from the Arb. **110, 206.**

In spite of : *Agharchi má áṅ-híar gwashta,* in spite of my having told him (although me–by him–to it–was–said). Per. **58, 155, 156.**

Instalment, an : *Ma tha-ra sai musht-a de-án-í,* I shall give it to you in three instalments (I thee–to three instalments–in shall–give–it). Hin. *musht*, the fist, closed fist. In three fistfuls. **103, 158a.**

Instant, instantly : *Haw-e wakht-a kh-á-íth,* let him come this instant (this–very time–at let–him–come). *M-akht-a be-y-ár-í,* bring it instantly (instantly bring–it). Arb. *waqt*, time. **131.**

Instead : *Áṅ-hí hand-a ma wath-í túfak de-áṅ*, I shall give you my gun instead (it–of the–place–in I myself–of the–gun shall give). *Badle*, in place of, is in use. Sin. *haṅdhu*, place. **17, 103.**

Instep, the : *Shá-í phádh-phusht burz eṅ*, you have a high instep (you–of the–instep high is). Lit. foot–back. Per.

Instruct, to : *Áṅ-híá kár khutha haw-e-r'g-a ki tha-í ambráh-á shon-dátha-í*, he did it as your servant instructed him (him–by the–work was–done in–the–way that thee–of the–servant–by it–was–shown–him). The enclitic *í* refers back to *áṅ-híá*. *Shon-deagh, shon-dátha*, to point out ; instruct ; show. From the Per. *nishán dádan*, a sign to give, etc. **158a.**

2. *Ma-na kal n-eṅ ki kha-íá samajhaintha-í*, I do not know who instructed him (me–to information not is that whom–by was–instructed–him). *Samajhainagh, samajhaintha*, to instruct, etc. From the Hin. *samjháná*, to instruct, advise, persuade, etc. **84, 155, 156, 158a.**

Instrument, an : The general term is the Hindí-Persian *hathyár*, weapon, weapons.

Insubordinate : *Táṅ, ḥukm na mannagh-ant*, in that case they are insubordinate (then orders not they–obeying–are). *Mannagh, mannitha*, to obey, preceded by the negative. Hin. *mánná*, to obey, etc. **106.**

Insubordination : *E rang-a khanagh ḥukm-'udúlí bí*, to do so will amount to insubordination (this manner–in to–act insubordination will–be). Less frequently in Balochí, *'udúl-hukmí*. Arb. **103, 118.**

Insult, to : *Thau ḥaidar-ár ẓá dátha*, have you insulted Haidar ? (Thee–by Haidar–to an–insult has–been–given ?) The Arb. *ẓá*, this one, sirrah ! Compare this with the Urdú idiom : *tú tú maiṅ maiṅ karná*, to abuse, wrangle, etc., but lit. thou thou I I to–make. **65, 155, 156, 201.**

Insurrection, an : *Shaf-a hangáma bítha*, there was an insurrection during the night (night–at an–insurrection took–place). *Fitna* is understood. Per. **17, 110.**

Integrity : *Ímándárí* and *rástí* are the best known words : *ímándárí-a, rástí-a*, with probity.

Intellect : *Áṅ-háni chí-e 'aql n-eṅ*, they have no intellect at all (them–of the–least intelligence not–is). You will hear it pronounced, *'aql, akul*, and even *aghl*. Arb.

The first thing created by God is said to have been *'aql* or intellect : *awwalu má khalaqa 'illáhu'l-'aql*. The word itself corresponds with the *logos* of St. John.

Intelligent : *Thí surphadh-e siyáral-e mard-e-á gwashta ki do ki shutha gudá hechí n-eň*, another intelligent person remarked that if two were taken away nothing would remain (another knowing wise man–by it–was–said that two if went then anything not–is). D. *Surphadh, surpho*, understanding, knowing, intelligent. Sin. **8, 110, 155, 156.**

2. *Phith hushyár eň, lekin áň-hí bachh ganokh eň*, the father is intelligent but the son is a fool (the–father intelligent is but him–of the–son a–fool is). Per. *húshyár*. It is a compound.

Intend, to : *Ma-na tha-í khushagh iráda bítha*, I intended to kill you (me–to thee–of the–killing intention became). It was my intention to kill you. *Bítha* very often connotes " was ". *Iráda*, intention, has come from the Per. without any change. **110.**

Intended : *Áň-hí ṣaláḥ asta ki ma sardár-ar khush-áň*, he intended to kill the chief (him–of the–intention was that I the–chief shall–kill). Arb. **103.**

Intention : *Áň ma-í ṣaláḥ asta*, that was my intention (that me–of the–intention was). *Ṣaláḥ*, advice ; intention. Arb.

2. *Áň-hí ṣaláḥ thí bar-e odha ravagh-a peḍ n-eň*, he has no intention whatever to go there again (him–of the–intention another time there going–of at–all not–is). *Ṣaláḥ*, counsel, advice ; intention. From the Arb.

3. *Shá-í chi iráda eň*, what is your intention ? (You–of what the–intention is ?) *Áň-ma-í murád ath*, that was my object. *Ma-í maṭbal ham-esh eň*, this is my meaning, this is what I am after. All three words come from the Arb.

4. *Áň-hí ravagh niyat ath*, his intention was to go (him–of to–go the–intention was). His intention was quite sound, he intended to go all the time. *Niyat* comes to us from the Arb. through the Per.

Inter, bury, to : *Esh-íar haw-e hand-a phur-úň*, let us inter him right here (him this–very place–in let–us–bury). Also *puragh, puritha*. Dames uses the long vowel *ú*. Sin. *púraṇu*, to bury. **17, 131.**

Intercession : We may use the Persian-Arabic term *shifá'at, shafá'at* : *khas-e-á áň-hí shifá'at khutha*, someone interceded for him (someone–by him–of the–intercession was–made). **8, 90, 155, 156.**

The prophet, we are told, will intercede for those who have committed heinous sins only. Minor lapses will stand to be explained away by those at fault. At first sight such a belief would seem to encourage further and deeper sinning among the followers of Islám.

Interest : *Ma dah rúpiyá súd gir-áṅ*, I shall charge ten rupees interest (I ten rupees interest shall–take). *Súd*, interest on money. Per. **103.**

Interest, interests : *Hau, har khas waṯh-í waṯh-í maṭbal-a phar siyáral eṅ*, yes, all are wise as regards their own interests (yes every one himself–of himself–of the–object concerning wise is). *Maṭbal*, object, selfishness. Arb. *maṭlab*, request, demand.

Intermarry, to : *Shá pha waṯh-áṅ sáng deagh-eṯh giragh-eṯh*, do you intermarry ? (You among yourselves betrothals giving–are taking–are ?) *Sáng*, betrothal, comes from the Sin. **106.**

Interpose, intervene, to : *Gudá sardar níáṅwáṅ khapta*, then the chief interposed (then the–chief between interposed). Lit. fell. Kur. *kaftin*, etc., to fall. **110.**

Interpret, to : *Ma esh-ía surphadh khuṯha na khan-áṅ*, I cannot interpret it (I this understood made not can–make). Sin. *surjhaṇu, purjhaṇu*, to understand. **168.**

Interval : *Má m-akht-a chi khan-úṅ*, what shall we do during the interval ? (We at–present what shall–do ?) Until other arrangements are made. *Vitthí*, space, interval, the Sin. *bithi*, is in use. **17, 103.**

Intervene, to : *Nawáṅ sarkár niyám khaf-í*, probably government will intervene (perhaps government between will–fall). *Niyám*, middle, is the Per. *miyán*. **103.**

2. *Gudá ma níáṅwáṅ khaptagh-áṅ, go har do sara ṣaláh khuṯha*, then I intervened, and counselled both parties. The derivation is the same. **110, 155, 156.**

Intervener, an : *Gushante amír ṣáḥib niyámjí aṯh*, they tell me the Amír was the intervener (they–say the–Amír the–intervener was). *Jí* comes from the Hin., in which it figures as a form of address. We think, however, that it here stands for the affix *-chí*. **131.**

Interview, to : *Khas-e shá-r gindagh-a ákhta*, someone has come to interview you (someone you to–see has–come). *Gindagh, díṯha*, to see. Per. *dídan*. **110, 119.**

Intimacy : *Gushante ki pha waṯh-áṅ chí-e dostí aṯh*, they say there was some intimacy between them (they–say that between them some–little friendship was). Per. **131.**

Into : *Níṅ dohmí páro-ára áṅ-hí sír bí*, she will now be married into another section (now another section–to her–of the–marriage

will–be). Here the suffix of the dative case takes the place of our preposition "into". **103.**

2. *Maṅ, man,* before a noun or prefixed to a verb; *náṅwáṅ, láf-a, andar-a,* after a noun or pronoun.

Intoxicated: *Tha-í chana áṅ mast aṯh,* in your opinion was he intoxicated? (Thee–of the–opinion–in he intoxicated was?) *Inna, haw-áṅ wakht-a áṅ mast ne-y-aṯh,* no, he was not intoxicated at the time. *Mast,* intoxicated from the effects of liquor, and *májunán,* intoxicated from the effects of drugs. Per. *mast,* Sin. *mastu,* Hin. *matt,* drunk, intoxicated.

> He who boasts of being able to catch and tame lions is held to have reached the third and happy state of drunkenness. He is then fit to go into battle.

2. *Albat, áṅ-hí láf ser biṯha,* you are right, he is intoxicated with pride (certainly him–of the–belly full has–become). The belly rules. **110.**

Intoxication: *Nawáṅ azh nashá'í-a nawán azh ná-duráhí-a,* either from intoxication or illness (perhaps from intoxication perhaps from illness). I do not know whether he was drunk or ill. *Nashá'í,* intoxication. Per. *nashá.*

Intrigue, an: *Áṅ-híá go waṯh-í bráṯh zál-a ḥarkat khuṯha,* he had an intrigue with his brother's wife (him–by with himself–of the–brother–of the–wife adultery was–committed). *Ḥarkat,* a misdemeanour, fault, crime, etc. From the Arb. *ḥaruka,* to move. Per. *ḥarakat,* action, etc. **77, 78, 155, 156.**

Introduce, to: *Mahl-a dár, ma tha-ra melán-í,* have patience, I shall introduce her to you (patience have I thee–to shall–cause–to–meet–her). *Mel,* a meeting; *melánagh,* to cause to meet, bring about a meeting. Sin. *milá'iṇu,* Hin. *miláná,* to cause to meet, join, etc. **158a.**

Inundate, to: *Khas-e-á chiár-e dem-a ma-í báġh-a áf ishto dátha,* someone has inundated my garden (someone–by the–four–directions–in me–of the–garden water having–let–go has–been–given). **8, 90, 121, 155, 156, 181.**

In vain: *Shá be-fá'ida mḥnat khanaġh-eṯh,* you are labouring in vain (you without–benefit labour making–are). *Fá'ida,* profit, advantage, comes from the Arb. through the Per. **106.**

Invaluable: *Shá-i madad be-bahá bí,* your help will be invaluable (you–of the–help without–price will–be). Per. **103.**

Invent, to: *Má waṯh esh-ía paidá khuṯha,* I invented it myself

(me–by myself it produced was–made). *Paidá khanagh, paidá khutha.* Per. **58, 155, 156.**

Inventor, inventer, an : *Uḍar-katorní paidá-khanokh khai ath,* who was the inventor of the airship ? (The–airship–of the–inventor who was ?) The noun of agency. Per. **117.**

Invest, to : *Má-í avzár-áṅ ákhto áṅ-háni lashkaṙ hand-a chiár-e chund-a beritha,* our cavalry arrived and invested their camp on all sides (us–of the–cavalry having–come them–of the–army–of place the–four sides–on was–invested). *Beragh, beritha,* and *ber-khanagh, ber-khutha,* to surround, encompass, invest. Sin. *veṛhaṇu,* Hin. *beṛhná,* to surround, etc. **41, 121, 155, 156, 181.**

Investigate, to : *Wakht-a ki ma odha juz-áṅ áṅ-hí ḥálwar be-y-ashkhan-áṅ,* I shall investigate his case when I go there (the–time–at that I there shall–go him–of the–case I–shall–hear). As to hear a case generally means to investigate it, we use the verb *ashkhanagh, ashkhutha,* to hear, listen to. A compound got from *ash,* from, and *khanagh,* to make. **17, 103.**

Invitation, an : *Má áṅ-háṅra káṅdho de-úṅ,* may we send them an invitation ? (We them–to an invitation may–give ?) *Káṅdho,* an invitation. Sin. *káṅdhu,* an invitation. **131, 201.**

Invite, to : *Yak dom sálokh siyád-áṅra káṅdho deagh-a shashtagh-áṅ,* a minstrel is sent to invite the bridegroom's relations (a–minstrel the–bridegroom–of the–relations–to an–invitation to–give they–sending–are). *Khas-e-ar káṅdho deagh,* to invite anyone. Sin. *káṅdhu,* an invitation. **106, 119.**

Invoke, to : *Chi ḥudhá sawál khan-úṅ,* let us invoke God (from God petition let–us–make). Let us supplicate God. *Sawál* comes from the Arb. **131.**

Inwardly : *Maṅ díl-a duzhmaní dár-í,* but inwardly he bears enmity (in his–heart enmity he–holds). Per. *díl,* the heart. *Maṅ* is the Hin. *meṅ.* **131.**

Inwards, the : *Áṅ gushagh-e ki ma-í roth-a dor eṅ,* he says he has a pain in his inwards (he saying is that me–of the–inwards–in a–pain is). *Roth,* entrails, viscera, is the Per. *rúd.* **17, 106.**

Inwards, to turn : *Andar-a phirr-eth,* turn inwards. *Phirragh, phirritha,* generally means " to turn half-round ". Use *chap-e dast-a,* to the left, and *rást-e dast-a,* to the right. *Andar* is Per. **17, 116.**

Iron : *Inna, ásin-e ghaṛo aṯh*, no, it was an iron pitcher (no an–iron pitcher it–was). Kur. *ásin, hásin.* **41.**

Irrigate, to : *Waṯh-í khishár-áṅra áf deaġh-eṯh*, do you irrigate your fields ? (Yourself–of the–fields–to water you–giving–are ?) *Áf deaġh, áf dáṯha.* Per. **106, 201.**

Irrigated land : *Eḏha gandím rej diġhár-a paidá bíaġh-e*, here wheat is grown on irrigated land (here wheat irrigated land–on produced becoming is). *Rej*, irrigated. We have, however, often heard *rej-ání diġhár-a* used. Sin. *rijá'iṇu*, to irrigate. **17, 106.**

Irrigation : *Bale, wázhá, hand-a hand-a chí-e chí-e áf-dári ústeṅ*, yes, sir, in a few places there is just a little irrigation (yes sir places–in places–in a–little a–little irrigation is). *Áf-dárí, áv-dárí.* Per. **17.**

> "The majority of the crops depend either on permanent or flood irrigation, and those raised from rain-water are insignificant."—*Imperial Gazetteer of India-Balochistán.*

Irritate, to : *Phírund-a ranj ma khaṅ*, do not irritate the old dame (the–old–woman irritated not make). *Ranj*, trouble, affliction, etc., is a Per. word. **116.**

Island, an : *Haw-áṅ bet-a chi nám aṯh*, what was the name of that island ? (That island–of what the–name was ?) *Bet, tápú, jazíra*, an island. Sin. *beṭu, tápú*, Per. *jazíra.*

Issue, result : *Ma-na samá n-eṅ ki chi bíṯha*, I do not know what the issue was (me–to information not–is that what happened). We have not heard either *ḥáṣil* or *natíja* used. **110.**

Issue, to, intrans. : *Haw-áṅ wakht-a áf baráwar-íġha dar-khafaġh-eṯh*, the water was issuing all right then (that time–at the–water regularly out–coming–was). *Dar-khafaġh, dar-khapta.* **107.**

Issue, to, trans. : *Thau toshaġh khaḏhe bahar khan-eṅ*, when are you going to issue rations ? (Thou rations when distribution wilt–make ?) Per. *bahrah.* **103.**

It : *Ma na shamush-án-í*, I shall not forget it (I not shall–forget–it). The pronominal of the 3rd pers. sing. in the accusative case. **103, 158a.**

2. *An-híar túfak ma jan*, don't shoot it. The remote demonstrative in the accusative case. **77, 78, 116.**

Itch, the : *Tha-ra kaigho eṅ ki har-bar-e ján-khár-eṅ*, have you got the itch that you are for ever scratching yourself ?

(Thee–to the–itch is that always thou–thyself–art–scratching ?) *Kaigho*, the itch. Sin. *khahu*, *khájí*, etc., Hin. *kháj*, Pakh. *kaha*, the itch.

Item, entry : *Raqam tha-í nám chakhá likhthiy-e*, the item is against your name (the–item thee–of the–name on written–is). From the Arb. through the Per. **122.**

Its : *Esh-í máth ba-kho shutha*, where has its mother gone ? (It–of the–mother to–where has–gone ?) *Esh-í*, its ; genitive case singular of the proximate demonstrative pronoun. **110.**

Itself, of : *Hachho prushta*, it broke of itself (thus it–broke). Compare this with the same idiom in Urdú : *yúṅ-hín ṭúṭ gayá*, thus–exactly having–broken it–went, meaning accidentally. We might have said *prushta-í*, introducing the pronominal *í*, it. **110.**

Ivory : *Áṅ phíl-dathán-a juretha*, it is made of ivory (it ivory–of is–made). Lit. elephant-tooth. Per. **110.**

J

Jackal, a : *Gwashta-í tholaġh-ár nazíkh be-y-á,* she called the jackal to her (it–was–said–her–by the–jackal–to near come). **116, 158a.**

Jail, gaol : *Shá-í ambráh qaiz-hand-a shutha,* your servant has gone to jail (you–of the–servant jail–to has–gone). Lit. prison–place. Arb. *qaid,* a fetter, chain. Sin. *haṅdhu,* a place. **110.**

Jar, a : *Má ashkhutha ki tha-í ghaṛá duzí bítho shutha,* I hear that your jar has been stolen (me–by it–has–been–heard that thee–of the–water-pot stolen having–become has–gone). *Ghaṛá, maṭ, maṭí,* a jar, water-jar, water-pot. *Duzí bítho shutha,* has been stolen : yet another example of how the passive voice may be overcome. Hin. **58, 110, 121, 155, 156, 181.**

Jat, a : *Áṅ jaġhdál ant, baloch ne-y-ant,* they are *Jats,* not Baloches. Speaking of Western Panjábís. Some of these were originally Rájputs. Witness the Guráhás. They received their lands from one Nawáb Ghází Khán.

Jatkí : *Jaġhdálí phar chi gushaġh-eth,* why do you speak *Jatkí* ? That is Western Panjábí. **106.**

Javelin, a : *Geshtar nezaġh-áṅ er-khan-ant,* as a rule they are armed with javelins (generally javelins they–use). Lit. down–place. Per. *naizah, nezah.* **131.**

Jaw, jaws : *Áṅ wath-í zanákh-a kár-a ártha na khan-í,* he will not be able to use his jaws (he himself–of the–jaws use–into brought not will–be–able–to–make). Per. *zanakh,* the chin. **168.**

Jawár, Indian millet : *Bale, má zurth dí khishaġh-úṅ,* yes, we cultivate *jawár* also (yes we *jawár* also cultivating–are). *Zurth, andropogon sorghum.* In the South we may hear *súrú* and *zurrat* used. Per. *zurrat.* **106.**

Jaw-bone, a : *Láġh ḥarb-a go,* with the jaw-bone of an ass (an–ass–of the–jaw-bone–with).

Jealousy : *Gushante ġhairat savav-a,* on account of jealousy, they say (they–say jealousy–of the–cause–through). From the

Arb. through the Per. *Rishk*, envy, jealousy, is heard in almost all parts of the country.

Jeer at, to : *Wath-í máth-phith-áni chakhá cháwá ma khaṅ*, do not jeer at your own parents (yourself–of the–parents–of on jeering not make). *Cháwá khanagh*. **116.**

2. *Go thau cháwá khanagh-e*, he is jeering at you (with thee jeering he–making–is). *Go khas-e-a chhatar ma khaṅ*, do not jest with anyone ; do not jeer at anyone. **106.**

Jest, a : *E chagá ḥálwar n-eṅ*, this is not a matter of jest (this jesting–of a–matter not–is). *Chagá, cháwá*.

Jester, a : We may use *cháwá-gar* or *chhatar-khanokh*. The Arabic-Persian *maskhara* is heard in all parts of the country.

Jesus : Use the Arb. term *'Ísá*. The Qorán, *súra* v, 110, speaks of Him as the Divine Healer.

Jewel, jewels : *Haw-e gahán kitháṅ sonárav-á joṛenthagh-ant*, what goldsmith made these jewels ? (These jewels which goldsmith–by were–made ?) Or, have been made. *Gahán, gahná*, jewels. Hin. *gahná*, an ornament, a jewel. **86, 155, 156.**

Join, to : *Níṅ rez har do sar-áṅ gand-eth*, now join the two ends of the rope (now the–rope–of each two ends join). *Gandagh, ganditha, gandtha*. Sin. *gandhanu*. **116.**

Join one, to : *Ma go áṅ-háṅ sangatí bíthagh-áṅ, shuthagh-áṅ jhaṭ-e-a juz-ána*, I joined them, and accompanied them a short distance (I with them a–companion became I–went a–little going). *Sangatí*, a companion. Sin. *sangatí*, a companion, an associate. **8, 17, 110, 120.**

2. *Gudá dar-khapto go wath-í zál-a shutha*, after which he set out to join his wife (then having–gone–out with himself–of the–wife he–went). His wife being elsewhere we get the meaning of " to join ". **110, 121, 181.**

3. *Duzhman go áṅ-hía ákhto áwár bítha*, the enemy came over and joined him (the–enemy with him having–come joined became). Came over in a body. *Áwár*, mixed, etc., comes from the Per. **110, 121, 181.**

Joint, a : *Esh-í joṛ ba-kho eṅ*, where is the joint ? (It–of the–join where is ?) Join, joint, joining. But, *bogh*, a joint or knot, in wood. Hin.

Joint, to be out of : *Áṅ-hí dast-muchh muritha*, his wrist is out of joint (him–of–the wrist is–out–of–joint). *Muragh, muritha*. From the Hin. *muṛná*, to be or become twisted. **110.**

2. *Sand dar-khapta bí*, it must be out of joint (the joint out–fallen will–be). *Sand* is the Sin. *saṅdhu*. It is also the word for "knuckle".

Join the hands, to : *Olí kh-ákht-ath, dast basth*, formerly he used to come in and join his hands (formerly he–used–to–come his–hands he–used–to–join). But now he stalks in as if the place were his own. One of several meanings attached to the contingent perfect tense. **114.**

Joke, a : *Chi jawá'eṅ chhatar eṅ*, what a huge joke ! (What a–good joke it–is!) *Chhatar-e bí*, it must be a joke. Sin. *chathari*. **44.**

Joke, to : *Inna, wázhá, ma chhatar-a na khanagh-áṅ*, no, sir, I am not joking (no sir I a–joke not making–am). **106.**

2. *Go wath-í ambráh cháwá ma khaṅ*, do not joke with your servant (with yourself–of the–servant joke not make). *Cháwa*, a joke, jest : *go khas-e-a cháwá khanagh*, to joke with anyone. Sin. *charcho*, a joke. Hin. *charchá*, discussion, argument. **116.**

> "Do not by joking hurt the feelings of your brother Muslim" is the teaching of the Traditions. We have never known a case of one Muhammadan playing a practical joke on another Muhammadan. "Killing" his fellow is "in another street".

Journey, to go on a : *Ma-í phith shutha musáfirí-a*, my father went on a journey (me–of the–father went a–journey–on). *Musáfir*, a traveller, *musáfirí*, a journey. Arb. *safara*, to depart. **17, 110.**

Jowl : *Jhaṭ-e áṅ-hí maz'eṅ gríh-áṅ gind*, just look at his mighty jowls (a–moment him–of the–large jowls look–at). But Dames gives us *zor-gríh-a*, in a loud voice. **8, 116.**

Joy : *Ma-í logh-a ḥushí bí*, there will be joy at my place (me–of the–house–at joy will–be). On hearing this news. Also *shádhí* and *sír*. Per. *khwushí, khushí*. **103.**

Judge, a : *Gudá go qází-a shuthagh-ant-ish*, so they went off to the judge (then to the–judge went–they). *Qází*, a native judge, and *jaj ṣáḥib*, an English judge. From the Arb. through the Per. **110, 158a.**

> We were once introduced to a *Qází* or judge who had appointed himself ! He was a charming old gentleman, communicative, and vastly accommodating. A glorified Mr. Hobbs, in short. These officials are, of course, appointed by Governors. Ladies sometimes hold office, but their powers are restricted ; there are certain cases they may not try.

Judge, to : *Shar' khanagh-a pha hech khas n-eṅ*, there is no one to judge (decision make to any one not–is). We may dispense

with *pha. Shar' khanagh* is used as a regular transitive verb and also as a nominal compound. Arb. *shara'a*, to prescribe a law to follow. **119.**

2. *Thau khai eṅ ki 'aiv-a khan-eṅ*, who are you to judge ? (Thou who art that fault thou–shouldest–make ?) Arb. *'aib*, fault. Per. *kardan*, to do, to make. **131.**

According to certain commentators of the Qorán, God will judge us all in the space of half a day.

Judgment : *Maroshí jirgah shar' khan-í*, the *jirgah* will pronounce judgment to-day (to-day the–*jirgah* judgment will–make). According to the precepts of Muhammad. Otherwise we may use *inṣáf khanagh* or *nirwár khanagh*. Arb. **103.**

Judgment, the last : *Gudá qiyámat bítha*, then something like the last judgment took place, on this there was an extraordinary to do, etc., etc. From the Arb. through the Per. **110.**

According to Muhammadan belief the following among others will be signs of the coming of the Day of Judgment : Most of us will have become pagans ; the Antichrist will be with us ; the sun will have been seen rising in the west ; birds, beasts, trees, and even stones, will have been heard speaking.

Jug, a : *Jhaṭ-e gind ki qadaḥ láf-a chí shír eṅ*, just glance to see if there is any milk in the jug (a–moment look if the–jug in any milk is). Jug, cup, goblet. Arb. **116.**

Juggler, a : *Inna, ma jádú-gar ne-y-áṅ*, no, I am not a juggler (no I a–juggler not–am). From the Per. *jádú*, wizardry, and the suffix *gar*, doer, etc.

2. *Rást eṅ, maṅ haw-e jihán-a ba'z bázígar ant*, you are right, there are a number of jugglers in this world (true it–is in this world many jugglers are). Per.

Jugglery : *Jádú-e na khuth-e*, you have not been practising jugglery, have you ? (Some–jugglery not has–been–practised–you–by ?) *Jádú*, magic, juggling, etc. Per. **8, 155, 156, 158a.**

Juice : *Esh-í chí-e ras n-eṅ*, there is not the least juice in it (it–of the–least juice not–is). He speaks of an apple. From the San. through the Sin. *rasu*. **8, 91.**

Juicy : *Shá-í súf-áṅ rasílo ant*, are these apples of yours juicy ? (You–of the–apples juicy are ?) To a seller of fruit. Sin. and Hin.

Jujube tree, the : There are at least three kinds known : *Digkunar, zizyphus jujuba* ; *khokar-kunar, zizyphus nummularia* ; *tholagh-kunar, zizyphus oxyphylla*. *Kunar* is Per.

July : *Phaḏhí sáwan-a ma ham-oḏha shuthagh-áṅ*, I went there last July (last July–during I even–there went). *Sáwan*, July–August. From the Hin. **110.**

Jump, to : *Ḍrik-a de-úṅ áf láfa*, let us jump into the water (a–jump let–us–give the–water into). *Ḍrik*, a jump, spring, bound ; *ḍrik-a deagh*, *ḍrik-a dátha*, to jump. Also *ḍrikh*. **131.**

2. *Gudá áf láfa ḍriktha-í*, then he jumped into the water (then the–water into jumped–he). *Ḍrikagh*, *ḍriktha*, to jump. **110, 158a.**

3. *Ḍrik wártha má*, I jumped (a–jump was–eaten me–by). For joy. Used with *waragh*, *wártha*, to eat, this is generally the meaning. **58, 155, 156.**

4. *Shá-í mádhin ḍrikaintha na khan-áṅ*, I cannot get your mare to jump (you–of the–mare to–jump not I–can–make). Lit. made to jump. The causal form of *ḍrikagh*. **168.**

Juncture : *Haw-áṅ wakht-a shá-í ambráh ákhta*, it was at that juncture your servant turned up (that–very–time–at you–of the–servant came). Or *haw-áṅ sá'at-a*. Both terms come from the Arb. **17, 110.**

June : *Phaḏhí ahár-a ma yak-e jawán pháshan ham-oḏha dítha*, I saw a fine *márkhor* there last June (last June–during me–by a fine *márkhor* even–there was–seen). *Ahár*, June–July. Sin. Pan. *ahar* ; Hin. *asáṛh*. **8, 17, 58, 155, 156.**

Jungle, a : *Áṅ ráh barr-a juz-í*, that road leads into the jungle (that road the–jungle–to goes). *Barr*, a jungle ; desert. In a sentence of this kind the Baloch invariably uses the contingent future, and not the present imperfect. One can easily see the reason : the road *is* there, and *always* leads there, not once in a way. *E rung-ráh tháṅ hand-a juz-í*, where does this footpath lead to ? From the Arb. **131.**

2. *Chiár-e chund-a jídh ath*, there was jungle on all sides (the–four sides–on jungle was). *Jídh*, a jungle. But more generally " pasture ". Arb. *jaiyid*, arable, fertile, from the root *jáda*, to be of the best quality. **17, 41.**

3. *Ladh níáṅwáṅ mál-maweshí charagh-ethant*, the cattle were grazing in the jungle (the–jungle in the–cattle grazing–were). *Ladh*, a jungle in which there is plenty of grazing. **107.**

Junior : *Ma azh áṅ-hía ksán aṅ*, I am junior to him (I than him small am). Junior in years, not in rank. Per. *kih*, small, little. **44.**

Juniper tree, the : *Apúrs bar eṅ*, it is a berry from the juniper tree (the–juniper–tree–of the–fruit it–is). *Apúrs, juniperus excelsa.* From the Per.

Just, honest : *Thewaḡh-e jihán gush-ant chákur phṛth rást-báz-e mard aṯh*, all say Chákur's father was a just man (all the–people say Chákur–of the–father a–just man was). A Per. compound : *rást*, just, sincere, and *bákhtan*, to play. One who played the game. **41.**

2. *Bale, áṅ 'adil-e sardár aṯh*, yes, he was a just ruler (yes he a–just chief was). *Áṅ munṣif-e mard eṅ*, he is a just man. Both words come from the Arb. **41.**

Just, only : *Yá-bar-e haw-áṅ be-ímán-a gir-áṅ*, just let me get hold of that scoundrel (just that rascal let–me–catch). *Yá-bar-e*, once, is often heard thus used in the sense of our " only ", " just ". If I could only get hold of him ! Per. **8, 131.**

2. *Ma-í bachh níṅ biṯha*, my son has just been born (me–of the–son now has–become). Has only just come into the world. We trace *níṅ* in the Pakh. *nan*, to-day, and the San. *nú*, now. **110.**

Just as : *Haw-áṅ wakht-a ki ma rawáṅ biṯhaḡh-áṅ*, just as I set out, just as I left (that–very time–at that I going became). The emphatic form of the pronoun. **17, 110.**

Justice : *Ma-í shar' khaṅ*, I want justice (me–of justice make). Meaning I wish you to see into my case. Arb. *shara'a*, to prescribe a law to follow. **116.**

2. *Ma-í chana jaj ṣáḥib-á inṣáf na khuṯha*, I do not think the judge saw justice done (me–of the–opinion–in the–judge–by justice not was–done). *Inṣáf* comes from the Arb. **155, 156.**

K

Keel, of a boat : *Shá-í bozhí pálk ḥalás eṅ*, the keel of your boat is worn out (you–of the–boat–of the–keel worn–out is). A corr. of the San. *pálak*, supporter.

Keep, to : *Ma-na túfak dárag̲h-a ne-y-ishta-í*, he did not allow me to keep the gun (me the–gun to–keep not–was–permitted–by–him). *Dárag̲h*, *dásht̲ha*, *dáshta*, to keep hold. Per. *dáshtan*, to have, hold. **155, 156, 158a, 179.**

2. *Bale, má baloch-áṅra túfak er-khanag̲h ikht̲iyár asteṅ*, yes, we Baloches are permitted to keep guns (yes us Baloches–to a–gun to–keep authority is). *Má* and not *má-r*. It is the word in apposition that takes the case sign. *Er-khanag̲h*, to have, hold, keep. **202.**

3. *Thau k̲hargoshk-áṅ sámbag̲h-eṅ*, do you keep rabbits ? (Thou rabbits keeping–art ?) But more correctly, " nourishing–art." *Sámbag̲h*, *sámbit̲ha*. Sin. *sámbhaṇu*. **131.**

4. *Thau duz eṅ, ma tha-ra naukar na khan-áṅ*, you are a thief, I cannot keep you as a servant (thou a–thief art I thee a–servant not shall–make). **103.**

Keeping, custody: *Ma shamush, tha-í amánat eṅ*, do not forget, it is in your keeping (not forget thee–of a–deposit it– is). Or he or she is in thy keeping. Arb. *amana*, to be safe. **116.**

Keep off ! *Zál-á gwashta, dír-a khaṅ, thau mast eṅ*, the wife told him to keep off, that he was drunk (the–wife–by it–was–said distance make thou drunk art). Keep your distance, you drunken wretch. Per. *dúr*, far. **155, 156.**

Keeps on, he : *Ná-duráh khapto na'rag̲h-e*, the patient keeps on groaning (the–patient having–fallen groaning–is). Screaming. The conjunctive participle of *khafag̲h*, *khapta*, followed by the present imperfect of any other verb. Kur. *kaftin*, etc., to fall. **106, 178.**

Kernel : *Esh-í gadíkh n-eṅ*, has it got no kernel ? (It–of a–kernel not–is ?) *Gadík̲h*, *gaddag̲h*. Hin. *gúdá*.

Kettle-drum, a : *Be-y-ashkan, áṅ damáma bajag̲h at̲h*, listen, that was the sound of a kettle-drum (listen that a–kettle-drum–of the–sound was). Per. Hin. **116, 118.**

Key, a: *Ma-í gwara kunjí n-eṅ, chachho bozh-án-í,* how am I to open it? I have not got the key (me–of with the–key not–is how I–may–open–it?) *Kunjí,* a key. We also hear *kilít* and *quluf* used. The first comes from the Hin., the second from the Per., and the third from the Arb. **103, 158a.**

Kick, to: *Gudá má jathagh-ant-í ladhagh,* on which I kicked him (then me–by were–struck–him kicks). *Khas-e-ár ladhagh janagh,* to kick anyone. There are different spellings: *ladhagh, laghadh, lagath, lath.* Per. *lagad,* a kick, and *zadan,* to strike. **155, 156, 158a.**

Kick up, to: *Dhur ma khaṅ,* do not kick up the dust (dust not make). Sin. *dhuri,* Hin. *dhúl,* dust. **116.**

Kid, a: *Tha-í chhorav go shanikh-áṅ shuthagh-eth,* your boy had gone out with the kids (thee–of the–boy with the–kids gone–was). *Shanikh,* a kid, before it is weaned. **112.**

2. *Tha-í bíng-á ma-í pohar khushta,* your dog has killed my kid (thee–of the–dog–by me–of the–kid has–been–killed). *Pohar,* a male kid. Sin. *páṭho, páṭhuru,* a male kid. **155, 156.**

Kidney: *Ma-í guṭṭigh-áṅ dard khanagh-ant,* I have a pain in my kidneys (me–of the–kidneys pain making–are). Less frequently *guṭṭagh.* Hin. *gaṭṭhí,* a ball. Per. *gurda.* **106.**

Kill, to: *Nawáṅ tha-ra khush-í,* he may kill you (perhaps thee he–may–kill). *Khushagh, khushta,* to kill. Per. *kushtan,* to kill. **131.**

2. *Díhav-á bhorentha-í,* did the leopard kill him? (The leopard–by was–killed–him?) *Bhorenagh, bhorentha,* to break, kill, slay. But generally in the latter sense when speaking of wild animals only. It is the causal of *bhuragh, bhuritha,* to burst. Pan. *bhorná.* **155, 156, 158a.**

3. *Tha-ra ḥál dátha-i ki tholagh jatha,* did he tell you that he had killed a jackal? (Thee–to information was–given–him–by that a–jackal was–killed?) *Janagh* is generally used in this sense when speaking of animals. Per. *zadan.* **155, 156, 158a, 201.**

4. *Jan-í, jan-í, sowásu eṅ,* kill it, kill it, it is a centipede (strike–it strike–it a–centipede it–is). **116, 158a.**

Killed, to be: *Bale, ba'z khushtiya shuthagh-áṅ,* yes, many were killed (yes many killed went). The passive voice. *Khushagh, khushta,* to kill. Per. *kushtan,* to kill. **161.**

2. *'Sh-ham-esh-áṅ yak jang níáṅwáṅ khushí-jíthíya,* one of these was killed in battle (from–these one battle in was–killed). *Khushíjagh,* to be killed, is the passive infinitive. **161.**

3. *Phiṯh dí khushtiya shuṯha, bachh dí khushtiya shuṯha,* both father and son were killed (the–father also killed went the–son also killed went). Passive constructions are always worth noting.

4. *Saḏh mar khushto shuṯh-ant,* a hundred men were killed (a–hundred men having–been–killed went). Having been killed by the enemy. It is equal to the Urdú *máre ga'e.*

Killed, to cause to be : *Ma khushain-án-í,* I shall have him killed (I shall–cause–to–be–killed–him). *Khushainaḡh, khushaiṇtha.* The causal form. **103, 150, 158a.**

Kiln, a : *Áṅ ḵhún bíṭha kumbhár bhaṭṭi nazíḵh-a,* the murder took place near the potter's kiln (that murder took–place the–potter–of the–kiln near). Hin. **110.**

Kind, benevolent : *Áṅ sakhía mihrván aṯh,* he was very kind (he very kind was). Per. *mihrbán.*

Kind, sort : *Má e rang-a kár 'izh-bar-a na khuṯha,* I have never done this kind of work (me–by this kind–of work ever not has–been–done). *Rang,* kind, sort ; way, manner. Per. and Hin. **155, 156.**

Kinder : *Thau azh áṅ-hía ma-í chakhá geshtar mihrwání khuṯha,* you have been kinder to me than he was (thee–by than (from) him me–of on more kindness has–been–made). The Per. *beshtar.* **65, 155, 156.**

Kindle, to : *Áṅ ás ro-khanaḡh-a pha ákhta,* he came to kindle the fire (he the–fire kindle to came). *Ás ro-khanaḡh, ás ro-khuṯha,* to kindle, light a fire. *Ro* is for *rosh,* day. This is but one example of the extreme simplicity of the language : *ás ro-khan,* the–fire day–make. **110, 119.**

Kindly : *Mihrváni khuṯho ma-na yá rúpiyá wám de,* kindly lend me a rupee (kindness having made me–to a rupee loan give). Per. **116, 121, 181, 201.**

2. *Go waṯh-í ambráh-áṅ vash b-eṯh,* deal kindly with your servants (with yourself–of the servants pleased be). Remain happy, in happy mood. Per. *ḵhwush* and *bádan.* **116.**

3. *Go má jawá'eṅ nekí khuṯha,* he treated me very kindly. He was very kind to me. Both *jawá'eṅ* and *nekí* come from the Per. **44.**

Kindness : *Shá-í mihrváni eṅ,* it is your kindness, I have to thank you for it, it is entirely due to your kindness. Per.

Kindred : *Shukr alláh, ma-í siyád hachí n-eṅ,* thank God, I

have no kindred (thanks God–to me–of relation any not–is). Pakh. *siyál*, kin, etc.

Kinds, sorts : *Tha-í deh-a mam-ání chikhtar shákh-áṅ astáṅ*, how many kinds of bears are there in your country ? (Thee–of the–country–in bears–of how–many kinds are ?) *Shákh*, a branch ; genus, sort, kind. Per. *shákh*, a branch. In Urdú, also, the word is sometimes used in this sense. **17, 89.**

Kind to, to be : *Áṅ-híá go má jawá'eṅ nekí khutha*, he was very kind to us (him–by with us great kindness was–made). *Jawán, jawá'eṅ*, good ; *nekí, nekhí*, goodness. Per. **77, 78, 155, 156.**

2. *Hudhá ḥair-a khutha*, God has been kind (God–by our–welfare has–been–made). *Ḥair* is the Per. *khair*, which comes from the Arb. **155, 156.**

King, a : *Fir'aun miṣr sulṭán ath*, Pharaoh was king of Egypt (Pharaoh Egypt–of the–king was). Also *sháh, bádsháh, pádsháh. Sulṭán* comes from the Arb. root *saliṭa*, to be absolute.

The Persian term *pádisháh, pádsháh*, is not often heard. The ruler of Afghánistán is still spoken of as the Amír *ṣáḥib*.

Kingdom : *Gudá wath-í bachh-ár bádsháhí dátha-í*, after which he handed over the kingdom to his son (then himself–of the–son–to the–kingdom was–given–him–by). *Bádsháhí*, kingdom, sovereignty, rule. Per. **155, 156, 158a, 201.**

Kinsman, a : *Táṅ, qaizí shá-í siyád eṅ*, in that case the prisoner is your kinsman (then the–prisoner you–of the–kinsman is). Pakh. *siyál*, kin, etc.

Kiss, a : *Ma-na chukagh de*, give me a kiss (me–to a–kiss give). The infinitive used substantively. Sin., Hin. **116.**

Kiss, to : *Ma-í bráth neqha ma rau, nawáṅ tha-ra chukh-íth*, do not go near my brother or he may kiss you (me–of the–brother to not go perchance thee he–may kiss). *Chukhagh, chukagh, chukhtha*, to kiss. Sin. *chumaṇu*, Hin. *chúmná*, to kiss. **116, 131.**

Kit, baggage : *Shá-í sámán ákhta*, your kit has arrived (you–of the–kit has–come). Articles, things, etc. Per. **110.**

Kite, a : *Khargaz khudhám eṅ, gorágh khudhám n-eṅ*, it is a kite's nest, not a crow's nest (a kite–of the–nest it–is a–crow–of the–nest not–it–is). *Khargaz*, a kite. Per. *kargas.*

Kite, the toy : *Chhorav-áṅra gudí uḍá'inagh ba'ẓ pasand eṅ*,

boys are very fond of flying kites (boys–to kite flying much approved is). Sin. *gudí.* **204.**

Knead, press, to : *Áṅ ná-durâh bázú-áṅ mallagh-etha,* he was kneading the patient's limbs (he the–patient–of the–limbs kneading–was). *Mallagh, mallitha,* to knead, rub, press. Sin. *malanu,* Hin. *malná.* **107.**

Knead, to : *Áṅ-hí zál naghan sánga árth thar khanagh-eth,* his wife was kneading dough (him–of the–wife bread for flour moist making–was). Not *thar-e,* because the adjective is separated from its noun. Sin. *tari,* Per. *tar,* moist, damp. **107.**

Knee, the : *Máhrí khoṇḍ bozh,* untie the camel's knees (the–riding–camel–of the–knees unfasten). *Khond,* the knee. Per. *kundah, kundah i zánú.* **116.**

Kneel, to : *Gudá ma-í dem-a khoṇḍ bhorenthagh-ant-í,* then he knelt down in front of me (then me–of before the–knees were–bent–him–by). The lit. meaning of *bhorenagh* is " to break". As we are speaking of *two* knees we must put the verb in the pl. Probably from the Per. *kundah : kundah-i-zánú,* the knee-pan. **155, 156, 158a.**

The Muslim while at prayer does not kneel as we do. After placing both knees on the ground he leans back and rests on his heels.

Knee-pan, the : *Dhakaní sak eṅ,* the knee-pan is stiff (the–knee-pan stiff is). Hin. *ḍhakní,* a small lid.

Knife, a : *Kut-e kárcha chí-e kár-e n-eṅ,* a blunt knife is not of the least use (a–blunt knife any use–of not–is). *Kárcha, kárch,* a knife. Per. *kárd.*

Knit together, to : *Reza har do sar-áṅ yak-ján khaṅ,* knit the two ends of the rope together (the–rope–of each two ends knit–together make). To knit, join, splice. **116.**

Knit together, to be : *Ma chi khan-áṅ, har do yak-ján bíthagh-áṅ,* what can I do ? The two are knit together (I what may–do ? Each two knit-together have–become). Lit. one life. Of men or things. A Persian compound. **110, 131.**

Knob, a : *Galo pulí bukhtiy-e,* the knob of the door is loose (the–door–of the–knob loose–is). *Pulí,* the knob of a door, drawer, etc. Hin. *phullí,* a small flower-shaped ornament worn in the nose or ear. Pakh. *puṭai.* **122.**

Knock at a door, to : *Thí bar-e dastagh janagh-a pha nawáṅ na rav-eṅ,* probably you won't go knocking at doors again (another occasion–on a–knock strike to perhaps not thou-wilt–

go). *Dastagh* may also mean "handle". Per. *dast* and *zadan*. **103, 119.**

2. *Haw-áṅ wakht-a khas-e-á galo-a dhak jatha*, at the same moment someone knocked at the door (that–very time–at someone–by the–door–on a–blow was–struck). Sin. *dhaku*. Per. *zadan*, to strike. **8, 90, 155, 156.**

Knot, a : *Ma garanch-a bokhta na khan-áṅ*, I am unable to untie the knot (I the–knot untied not can–make). So as to get at my money. *Garanch, garanchh, granch*, a knot tied in the corner of a garment. The Eastern man's purse. San. *granthi*, a tie, joint, knot. **168.**

Know, let me : *Phursaintho ma-na paṭ de*, find out and let me know (having–caused–inquiry–to–be–made me–to information give). *Paṭ*, clue, hint, information. This is the Hin. *patá*, address, trace, etc. **116, 150, 201.**

Know, recognize, to : *Tha-ra chachhoṅ phajía-ártha-í*, how came he to know it was you ? (Thee how recognized–wert–him–by ?) *Phajía-áragh, phajía-ártha*, to know, recognize. The verb is very often separated from its prefix. Per. *áwardan*, to bring. **155, 156, 158a.**

Know, to : *Ma-na kal n-eṅ*, I do not know (me–to information not–is). Compare this with the Urdú *mujhe khabar nahíṅ*, me–to information not–is. Sin. *kala*. **202.**

2. *Áṅ thewagh-e ḥál ṣaḥíḥ bítha*, he knows the whole affair (he the–whole circumstance knowing has become). *Ṣaḥíḥ bíagh*, to be informed of, become acquainted with. Arb. **110.**

3. *Thau zánagh-eṅ áṅ khai eṅ*, do you know who he is ? (Thou knowing–art he who is ?) But this may also mean do you recognize him ? *Zánagh, zántha*, to know. Kur. *zánín*. **106.**

4. *Ma sohav áṅ shá-í túfak tháṅ hand-a eṅ*, I know where your gun is (I acquainted am you–of the–gun what place–in is). *Sohav*, acquainted, knowing ; used substantively and adjectively. Sin. *sahí, súṅho*, acquainted with. **17, 88.**

5. *Ma-na sudh n-eṅ chachho bítha*, I do not know how it happened (me–to knowledge not–is how it–happened). *Sudh*, information, knowledge. From the Hin. through the Sin. **110, 202.**

6. *Ham-odha shá-í khas-e phaj-kárí eṅ*, is there anyone there who knows you ? (There you–of any recognizer is ?) **8, 90.**

Knowingly : *Shá zántho khutha yá hachho khutha*, did you do it knowingly or unknowingly ? (You–by having–known it–was–done or thus it–was–done ?) *Zántho*, knowingly, wittingly, from *zánagh*, *zántha*, to know. Hin. *jánná*, to know. San. *jna*. But we connect it with the Kur. *zánín*. **65, 155, 156.**

Known : *Kull balochistán-a e ḥál mashhúr eṅ*, this is well known all over Balochistán (all Balochistán–in this matter notorious is). From the Arb. root *shahara*, to spread abroad. **17.**

2. *E ḥál tha-ra málim ath*, was this known to you ? (This circumstance thee–to known was ?) From the Arb. root *'alima*, to know. **204.**

Knuckle, knuckles : *Ma-í sand-ánar dhak lagitha*, I hurt my knuckles (me–of the–knuckles–to a–blow attached). Sin. *sandho*, a joint. There are other words. *Lagagh*, *lagitha*, the Hin. *lagná*, is one of the verbs that is preceded by the dative case. **110, 206.**

L

Laboriously : *Thau ikhtar-e miḥnat-a go phar chi kár khanagh-eṅ*, why do you toil so laboriously ? (Thou this–much labour with for what work doing–art ?) *Miḥnat*, labour, toil, comes from the Arb. through the Per. **106.**

Labour, labourers : *Maṅ íṅ rosh-áṅ poríhátí-áṅ milagh ásán n-eṅ*, it is not easy to get labour nowadays (in these days labourers to–get easy not–it–is). " Labourers are scarce " is the meaning. Sin.

Labour, to : *Áṅ go dil-a phoriyá khat*, he is accustomed to labour hard (he with his–heart labour does). Sin. *porhyo*. **131.**

Labourer, a : *Maroshí chikhtar poríhátí ákhtagh-ant*, how many labourers have come to-day ? (To-day how–many labourers have–come ?) *Poríhátí*, a labourer. *Mazdúr* is understood everywhere. Sin. *porhiyatu*, a labourer. **110.**

Lace : *Má-í zál-áṅ chí-e shíshin-kár-a khan-ant*, our women make a little lace (us–of the–women a–little needle–work do). Also *bandíkh-kár*, thread-work. Sin. *sú'í*, *sibiṇí* ; Pakh. *stan* ; Per. *súzan*. *Kár*, work, is Per. **131.**

Lacerate, to : *Sing-áṅ tha-í phádh-áṅ zadh-ant*, the stones will lacerate your feet (the–stones thee–of the–feet will–lacerate). Lit. wound. *Zadhagh*, *zakhtha*, from the Per. *zakhm*, a wound. **103.**

2. *Kárch tha-í dast-a din-í*, the knife will lacerate your hand (the–knife thee–of the–hand will–lacerate). *Dinagh*, *dirtha*. Per. *darídan*. **103.**

Lack : *Zar-ání ḥájat ne-y-ath*, there was no lack of money (money–of want not was). *Zar* is often thus used in the plur. *Ḥájat*, want, need. From the Arb. through the Per.

2. *Imbara áf khamí n-eṅ*, there is no lack of water this year (this–year water–of lack not–is). Deficiency, deficit, shortage. Per.

Lacking : *Ar ki hachí pakar bí*, and if anything be lacking ? (If that anything necessary will–be ?) What am I to do then ? *Pakar*, *pakár*, is the Pakh. *pah* + *kár*. **103.**

Lad, a : *Áṅ sharr-e chhorav eḍha chi loṭaġh-e,* what does that good-looking lad want here ? (That handsome lad here what desiring is ?) Sin. *chhokaru, chhuhiru.* **106.**

Ladder, a : *Pursáng-a er-khaf-íṯh,* let him come down by the ladder (the–ladder–by down–let–him–come). The contingent future. *Pursáng,* a ladder. Pakh. *párchang,* a ladder. **131.**

2. *Áṅ gushaġh-e chaṛandí prushta,* he declares the ladder is broken (he saying–is the–ladder is–broken). *Chaṛandí,* a ladder. In the South we hear *padiánk* used. Sin. *chaṛní,* a ladder ; *chaṛhí,* ascent. **106, 110.**

Lade, load, to : *Gudá má ladaġh-a khaptaġh-úṅ,* then we began to load up (then we to–load–up began). Lit. fell. *Ladaġh, laḍiṯha.* But *má bozhí phur khan-úṅ,* may we load up the boat ? (We the–boat full may–make ?) Sin. *ladaṇu.* **174.**

Laden : *Hastal laḍiṯhiy-aṯhant,* were the mules laden ? (The–mules laden–were ?) Sin. **122.**

Ladle, a : *Malang, karchí be-y-ár,* Malang, bring the ladle (Malang the–ladle bring). Sometimes it is made of copper, but generally among the poor of wood. Sin., Hin., etc. **116.**

Lady, a : *Ma-í chana shá-í zál mastúr n-eṅ,* in my opinion your wife is no lady (me–of the–opinion–in you–of the–wife a–lady not–is). *Mastúr,* veiled, concealed, chaste. Arb.

2. *Logh-bánukh ṣání eṅ,* is the lady of the house about ? (The–house–lady present is ?) *Logh* comes from the San. through the Hindí and then through the Panjábí before it gets the Balochí meaning. *Bánukh, bánukh,* is the Per. *bánú,* a lady.

Lair, a : *Tholaġh-áṅ waṯh-í waṯh-í ḥod-a jub-a shuṯhaġh-áṅ,* and the jackals went to their respective lairs (the jackals themselves–of themselves the–lairs dens went). *Ḥod,* a lair in a rock, and *jub,* one in the jungle. *Ḥod* is a corr. of the Arb. *ḥauż,* and *jub* that of the Arb. *jubb,* a deep well, etc. **110.**

Lake, a : *Balochistán-a ḍhanḍ-áṅ khamen-e ant,* there are few lakes in Balochistán (Balochistán–in lakes few are). *Dhanḍ, ḍanḍ, dand,* a lake. Sin. The Hin. word *jhíl* is understood. **17.**

> " No lakes of importance occur. The Hámún-i-Máshkel and Hámún-i-Lora can hardly be described as such. The same may be said of the *kaps* of Parom and Kolwa in Makrán. The Siranda in Las Bela is a land-locked lagoon."—*Imperial Gazetteer of India-Balochistán.*

Lamb, a : *Gwarakh, gwarakh,* an unweaned lamb, male or female ; *phulát,* a weaned female lamb ; *ghaṭor, ghaṭúr,* a weaned

male lamb ; *gwar-phar*, a flock of lambs. Per. *barrah* ; *b* has become *g*.

Lame : *Ma-í mádhin phar chí lang khanagh-e*, why does my mare go lame ? (Me–of the mare for why lame making–is ?) *Lang*, lame ; *lang khanagh*, to go lame, to show signs of lameness. Per. *lang*, Hin. *langṛá*, lame, limping. **106.**

Lament, to : *'Álam phar chí sínagh janagh-ant*, why are the people lamenting ? (The–people for what their–breasts striking–are ?) Per. *sínah*, the breast, and *zadan*, to strike. **106.**

2. *Níṅ áṅ amsodh waragh-e*, he is now lamenting (now he regret eating–is). Per. *afsos*, regret, sorrow, grief, and *khwurdan*, to eat. **106.**

Lamentation : *Deh-a síghí bítha*, there was lamentation in the land (the–land–in lamentation arose). Lit. became. Sin. *sogu*, Per. *sog*, *shívan*, Kur. *shín*. **110.**

Lammergeier, the : Mayer gives *karghaz*, the Per. *karkas*, *kargas*.

Lamp, a : *Makht-a ba-rau, díwo ro-khaṅ*, go at once and light the lamp (this–time–at go the–lamp light). *Diwo*, and less frequently *díyo*, *diwá*, a lamp. Sin. *dio*, Hin. *díwá*, a lamp. **116.**

Lamp-stand, a : *Chirágh chirágh-dán chakhá er-khaṅ*, put down the lamp on the lamp-stand (the–lamp the–lamp-stand on put). Per. **116.**

Lance, a : *Bal sakhía kár-khanokhí chí asteṅ*, the lance is a very useful weapon (the–lance a–very work–doing thing is). *Bal*, a lance, spear. Hin. *ballam*, a lance, pike, spear. Pakh. *bala*. **117.**

Land : *Áṅ wath-í dighár-a nangar-bahainagh-etha*, he was ploughing his land (he–himself–of the–land ploughing–was). *Dighár*, land, ground. Per. **107.**

Land, by : *Inna, hushkí-a shuthagh-ant-ish*, no, they went by land (no land–by went–they). Lit. dryness. Per. *khushk*, dry. **17, 110, 158a.**

Land, country : *Har khas-á gwashta thau mulk bádsháh eṅ*, everyone declared that he was king of the land (every one–by it–was–said thou the–land–of king art). Meaning thou art all-powerful. *Mulk*, country, realm, kingdom. From the Arb. **90, 155, 156.**

2. *Má-í deh-a e rang-a na biagh-e*, it is not so in our land (us–of the–country–in this manner–in not it–becoming–is). Sin. *ḍehu*. **17, 106.**

Land, to : *Tháṅ hand-a dar-khaf-í e ma-na málim n-eṅ*, where he will land I do not know (what place–at he–out–will–fall this me–to known not–is). *Dar-khafagh*, *dar-khapta*, to issue, etc., may be used in this sense. **17, 88, 103.**

Landlord, a : *Dighár-wázhá derav-a shutha*, the landlord has gone to Dera Ghází Khán (the–landlord Dera Ghází Khán–to has gone). From *dighár*, land, and *wázhá*, master. Per. **17, 110.**

Land-owner, a : *Dighár-wázhá man áṅ*, I am the land-owner (the–land-owner I am). Note how *ma*, I, has become *man* before the vowel. A compound derived from the Per.

A Muslim subject is liable to be held responsible for a murder that has taken place on land owned by him.

Lane, a : *Shutho galo-a wapta*, he went and slept in the lane (having–gone the–lane–in he–slept). *Galo*, a lane, narrow street, door. Sin., Hin. *galí*, a lane. **17, 110.**

Language : *Áṅ kitháṅ zabán gushagh-e*, what language does he speak ? (He what language speaking–is ?) Now. Per. **86, 106.**

"The ability to talk with Indians in their own dialect not only makes one endeared to them, but also familar with the customs, manners, and feelings of the people."—*Indian Etiquette.*

Lantern, a magic : *Kímángar-e charák-a gindagh-a ravagh-áṅ*, I am off to see the magic lantern (the–magic lantern to–see I–going–am). *Charák*, a lantern ; lamp. *Charák* is the Per. *chirágh*, and *kímángar* the Arb. *kímiyá*, alchemy. **106, 119.**

Lap, the : *Bachh zír de dá'í-ár kut-a*, put the child in the nurse's lap (the–child take–up give the–nurse–to the–lap–in). *Kut*, the lap. Hin. *kat*, the waist, loins. In the East the child is carried over the hip. **116.**

Lap, to : *Sharáv hachho várth cho ki bíng shír várth go zaván-a*, he laps liquor as a dog laps milk (liquor thus he–drinks as that a–dog milk drinks with his–tongue). *Várth* is the contingent future used for the present imperfect to denote habitude. Per.

2. *Khas-e bíng-á lakitha-í*, some dog or other has lapped it up (some dog–by has–been–lapped–up–it). *Lakagh*, *lakitha*. Sin. *lakaṇu*, Per. *lísídan*. **8, 155, 156, 158a.**

Larceny : *Duzí sha'ra eṅ*, it is a case of larceny (theft–of a–case it–is). The Per. *duzdí* and Kur. *dizí*. The Kurmánjí term frequently more closely resembles the Balochí than does the Persian.

The usual punishment for larceny is the loss of a hand. But if the property stolen be of little value a fine generally suffices.

Large : *E azh áṅ-hía mazann eṅ*, this is larger than that (this than that large is). *Inna, áṅ masthar eṅ*, no, that is larger (no that larger is). We have here the positive and comparative degrees. Dames derives it from the Zend *mazant*. **45, 46.**

Large, larger : *E azh áṅ-hía mazann eṅ*, this is larger than that (this than that large is). And so with all other comparatives. *Azh*, from, thus represents the Urdú *se*. Per. *az*.

Lark, the song-bird : *Maroshí ma-na chaghu álaro miletha*, I found a lark's nest to-day (to-day me–to a–lark–of the–nest was–found). We may hear *phidí* and *kofalánk* used. Per. *chughúl, kulkulátí*, etc. **206.**

Larynx, the : *Tha-í gand chí-e síthiy-e*, your larynx is slightly swollen (thee–of the–larynx somewhat swollen–is). An alternative term is *kákro*. Sin. *gaṇḍhu*, place of connexion of any two things, and *kákiṛo*, the uvula. **8, 91, 122.**

Lascivious : *Chi siyáh-kár-e mard eṅ*, what a lascivious person ! Lit. black–deeds–of. We may use *bad-mast* in this sense. The abstract noun is *bad-mastí*, lasciviousness. Per. **41.**

Lash, whip, to : *Ma tha-ra tázhánagh-a go jan-áṅ*, I shall lash you (I thee the–whip with shall–strike). *Tázhánagh, tázhánah*, a whip, lash, thong. Per. **103.**

Last : *Phaḍhí pahrá duzí bítha*, the robbery took place during the last watch (the–last watch–during the–theft took–place). *Phaḍha*, after, afterwards, *phaḍhí*, last ; next. Per. Pakh. **110.**

Last, at : *Áḥir-a zál dí murtho shutha*, at last the woman also died (last–at the–woman also having died went). *Áḥir*, last, *áḥir-a*, at last. Arb. *ukhur*, what is last, end. Through the Per. *ákhir*. **110, 121, 181.**

Last, to : *Haw-e ḥair na phash-í*, this peace won't last (this peace will not–ripen). Idiom. *Phashagh, phaktha*. Hin. *pakná*, Sin. *pachaṇu*. **103.**

Last, to come in : *Bale, har khas-a phaḍha ma ákhtagh-áṅ*, yes, I came in last (yes every one after I came). Speaking of a horse-race. **110.**

Lasted : *Má phanch sál-a go jarmíní-a jang khutha*, our war with Germany lasted five years (us–by five years with Germany war was–made). *Sál* is in the oblique or construct form. **58, 155, 156.**

Last night : *Doshí bítha bí*, it must have taken place last night (last–night happened it–must–have). *Zí begah-á*, yester-

day evening, is frequently and incorrectly used in the sense of "last night". Per. *dosh*, last night.

2. *Gwastagh-e shaf-a duz-áṅ ma-í laghám duzí khutho burtha*, last night thieves carried off my horse's bit (the–past night–during thieves–by me–of the–horse's–bit theft having–made was–carried–off). *Guzagh*, *gwasta*, to pass. Per. *guzashtan*, to pass. **17, 122, 155, 156.**

3. *Zí shaf-a do haddíání go má mehmán athant*, two Haddíánís were our guests last night (yesterday night–during two Haddíánís with us guests were). The Baloch is in all probability the most hospitable person in the world. The pity is he hardly ever has anything! **17.**

Last week : *Gwastagh-e hafta shuthagh-eṅ*, did you go last week? (The–past week thou–wentest?) **122.**

Last year : *Phadhí sál-a sakhi sarwar-a e ḥál bítha*, this happened at Sakhí Sarwar last year (last year–during Sakhí Sarwar–in this affair happened). *Phadhí*, last, hinder, coming after, but *phadhi rosh-a*, next day, on the following day. **17, 110.**

2. *Haw-áṅ mar sar-e sál-a murtho shutha*, that man died last year (that man last year having–died went). From the Per. *sar*, head. **17, 110, 121, 181.**

Late : *Rosh der bítha, juz-úṅ wath-í wath-í logh-a*, it is late, let us go home (the–day late has–become let–us–go ourselves–of ourselves–of the–house–to). *Der*, delay. Per. *dír*, delay. **17, 110, 131.**

2. *Dígar bíagh-e, logh-a rav-úṅ*, it is getting late, let us go home (evening becoming–is our–home–to let–us–go). Pan. *dígar*, the time for Muhammadan afternoon prayer, between 4.30 and sunset. **106, 131.**

3. *Ma chi khan-áṅ, ná-wakht bítha*, what am I to do? It is late. Less frequently, *ná-waqt*, not–time. Arb. **103, 110.**

4. *Zí dí ná-wakht-a ákhtagh-eṅ*, you were late yesterday also (yesterday also not–time–to thou–camest). *Wakht-a*, in time, to time; *ná-wakht-a*, not to time, late.

Late, the : *Áṅ ki asteṅ, marḥúm-e sardár logh eṅ*, and that which you see there, that is the home of the late chief (that that is the–late chief–of the–house is). *Marḥúm*, deceased, late, on whom God has had mercy. Arb. **41.**

Later : *Sai rosh phadha áṅ-hí phith ma-í gura ákhta*, three days later his father called on me (three days after him–of the–

father me–of to came). *Phadha* may be used of time and place. Pakh., Per. *pas*. **110.**

Latter, the : *Bozdár-áṅ drishak-áṅ wa pha wath-áṅ jang khutha, bozdár-áṅ drishak-áni gíst mard khushtagh-ant*, the Bozdárs and Drishaks had a fight among themselves and the former killed twenty of the latter (the–Bozdárs the–Drishaks–by themselves among themselves a–fight was–made the–Bozdárs–by the–Drishaks–of twenty men were–killed). To obtain the force of our words "former" and "latter" repeat the names of the contending parties. **155, 156.**

2. *Gudí-á gwashta, phadhí-á gwashta*, the latter said. What was said would generally be introduced by *ki*, that. **155, 156.**

Lattice, a : *Áṅ bárí-a bítho dar-shutha*, he escaped by the lattice (he the–lattice–by having–been out–went). Found in Hin. and Pan. **17, 110, 121, 181.**

Laugh, to : *Phol khutha-í, phar chi khandith-e*, he asked them why they had laughed (inquiry was–made–him–by for what it–has–been–laughed–you–by ?) *Khandagh, khanditha. Ma khand*, don't laugh. It is here treated as a transitive verb. Per. *khandídan*. **155, 156, 158a.**

> Muhammad, we are told, never laughed. In fact, he was seldom seen to smile. At all events, Muslims very rarely indulge in immoderate laughter. It is not a fact that they are unable to see and appreciate a joke.

Laughing matter, a : *Gind, e chagá ḥálwar n-eṅ*, look here, this is not a laughing matter (look this jest–of a–matter not–is). **116.**

Laughing-stock : *Áṅ má-í ḥalq-a khandalí eṅ*, he is the laughing-stock of our village (he us–of the–village–of the–laughing-stock is). From the Per.

Laugh to scorn, to : *Ḥaidar shá-r shaghán jan-í*, Haidar will laugh you to scorn (Haidar you–to scorn will–strike). He will scorn you. **103.**

Launch, to : *Maroshí má bozhí-ár telánk-a de-úṅ*, may we launch the boat to-day ? (To-day we the–boat–to a–push may–give ?) Pakh. *ṭel*, Sin. *thelho*, a shove, push. Per. *dádan*, to give. **131, 201.**

Law, the : *Shar' ham-esh eṅ*, this is the law (the–law even–this is). The law as laid down by the prophet Muhammad. *Taurát*, the law of Moses. Arb. *shara'a*, to lay down a law, etc., and to follow it. **71.**

Lawful : *Thau ma-í ḥaqq-shar' mard eṅ*, you are my lawful husband (thou me–of the–lawful husband art). An Arb. compound : *ḥaqqa*, to be real, and *shara'a*, to prescribe a law to follow. The adjectival *e* is impossible after *áin*.

Lawfully : *Hau, shar' goníkha*, yes, lawfully. In accordance with Muhammadan law. Arb. *shara'a*, to prescribe a law to follow.

Lawyer, a : *Ma-na yá shar'-bur-a er-khanagh bítha*, I had to employ a lawyer (me–to a lawyer to–employ it–became). An Arabic-Persian compound : law-splitter. Per. *burídan*, to cut. **110, 203.**

Lay, to : *Mihrwání khutho esh-íar dast lá*, kindly lay your hand on this (kindness having–made this–to your–hand bring). *Esh-íar dast l-áṅ*, may I lay my hand on it ? May I touch it ? *Lá'inagh, lá'itha*, to touch, and following *dast*, to lay the hand on. From the Sin. **116, 121, 181.**

Lay down, place, to : *Ma tháṅ hand-a er-khan-án-í*, where shall I lay it down ? (I what place–in down–shall–place–it ?) *Er-khanagh, er-khutha*, to lay down, place. From the Per. *zír*, down, and *kardan*, to make. **103, 158a.**

Lay down, spread, to : *Ma tháṅ hand-a aḍ-án-í*, where am I to lay it down ? (I what place in may–spread–it ?) *Aḍagh, aḍitha*. Sin. *aḍaṇu, aḍá'iṇu*. **17, 88, 103, 158a.**

Lay eggs, to : *Gind, tha-í kukkar haikh-a khashagh-e*, look, your hen is laying an egg (look thee–of the hen an–egg laying–is). Lit. drawing. *Khashagh, khashta*. In most Eastern languages it is the verb " to give " that is used. A homely man, the Baloch. **106.**

Lay hold of, to : *Gudá khas-e musáfir-á gipta-í*, then some traveller laid hold of him (then some traveller–by was–seized–him). *Giragh, gipta*. Per. *giriftan*, Kur. *girtin*. **156, 158a.**

Lazy : *Áṅ baloch eṅ, álsí-e mard eṅ*, he is a Baloch, he is a lazy fellow (he a–Baloch is a–lazy man he–is). *Albat, má be-kár úṅ*, yes, we *are* lazy. *Álsí* comes from the Sin.

Lead, the metal : *Shá-í gwara chí-e sikká éṅ*, have you got a little lead ? (You–of with a little lead is ?) To make bullets. Also *síhá, sís*, and in the South *surup*. Hin. *sísá*, Sin. *shího*, Per. *surb*.

Lead, to : *Áṅ ki ma-í phalaw-a man-áragh-e*, the one he is leading towards us (that which us–of the–direction–in he–

bringing–is). *Man-áragh, man-ártha,* to bring or lead *towards* one. *Mań* before a consonant, but *man* before a vowel. **17, 106.**

Lead an army, to : *Haw-áṅ lashkar-ár zurtha ḥaidar-á,* Haidar led the army (that force was–led Haidar–by). Lit. raised. *Ziragh, zurtha,* to raise, lift ; lead. **155, 156.**

Lead away, to : *Má bar-ún-ish,* may we lead them away ? (We may–lead–away–them ?) *Baragh, burtha.* To be distinguished from *buragh, buritha,* to cut. The corresponding Per. verbs are *burdan* and *burídan.* **131, 158a.**

Leader, a : *Shwá-í ráhzan khai bí,* who is going to be your leader ? (You–of the–leader who will–be ?) Other meanings are : (1) A guide ; (2) A highwayman. Per. **103.**

2. *Áṅ-hání sardár ḥaidar nám ath,* their leader was a man named Haidar (them–of the–leader Haidar the–name–of was). A Per. compound : *sar* + *dár,* head + holding.

3. *E do urd sar athant,* these two were the leaders (these two the–army–of the–heads were). *Sar,* head. Per.

Lead to, as a road, etc. : *E dag harrand-a juz-í, mashe áṅ-rung ráh bar-a juz-í,* this road leads to Harrand, but that footpath into the jungle (this road Harrand–to goes, but that footpath the–jungle–to goes). *Juzagh, juzitha,* to go. Idiom here requires the contingent future. You cannot say, of a road, *juzagh-e,* it is going. The Urdú and Hindí languages are still more logical in the matter of this idiom : *yih sarak kahán ga'í,* where does this road lead to ? but lit., this road where gone ?

Leaf, a : *Esh-í thákh-áṅ ḥushk athant,* its leaves were withered (it–of the–leaves dry were). *Thákh,* a leaf.

League, a : *'Sh-edha nawáṅ sai míl bí,* probably a league from here (from–here perhaps three miles it–will–be).

League, to be in : *Pha wath-án khas-e qaul-qarár bí,* they must be in league (among themselves some understanding will–be). Mutual agreement, compact, Arb.

Leak, to : *Shaf-a chat jharagh-a khapta,* during the night the roof began to leak (the–night–during the–roof to–leak began). Lit. fell. *Jharagh, jharitha.* Hin. *jharná,* to trickle. **110, 174.**

Lean, thin : *Níṅ áṅ ba'z lághar eṅ,* he is very lean at present (at–present he very lean is). *Lághar,* lean, thin, spare : of men or animals. Per. *lághir,* thin.

Lean, to : *Go má aḍ-de,* lean against me (against me lean).

Aḍ-deagh, aḍ-dátha. Sin. *aḍa,* a support. Per. *dádan,* to give. **116.**

2. *Ma-í khofagh-a aḍa de,* lean against my shoulder (me–of the–shoulder–against support give). Support yourself against my shoulder. **17, 116.**

Leaning : *Go drashk-a kharo bíagh-etha,* he was leaning against a tree (with a–tree standing he–becoming–was). *Go bhit-a kharo b-úṅ,* let us lean against the wall. It is the particle *go* that brings out the meaning. **107.**

Leap, to : *Gokh máh sar-a gumbitha,* the cow leapt over the moon (the–cow the–moon over leapt). *Gumbagh, gumbitha.* Generally with reference to animals. **110.**

2. *Mar-khushokh díwár sar-a kuditha,* the murderer leapt over the wall (the–murderer the–wall over leapt). Sin. *kuḍaṇu,* Hin. *kúdná.* **110, 117.**

Learn, to : *An fársí sikhagh-a zán-e,* he wishes to learn Persian (he Persian to–learn desiring–is). Meaning, he is anxious to learn Persian. *Sikhagh, sikhtha,* to learn. *Zánagh, zántha,* to know, is here used to form a desiderative compound in place of *loṭagh.* Sin. *sikhaṇu,* Hin. *síkhná,* to learn.

2. *Má azh jásús-áṅ málim khutha ki duzhman banda chikhtar áṅ,* we learned the strength of the enemy from our spies (us–by from spies known it–was–made that the–enemy–of men how–many are). *Málim khanagh, málim khutha,* to make known, ascertain, learn. Arb. *ma'lúm,* known, from the root *'alima,* to know. **58, 155, 156.**

3. *Maroshí má paṛhagh-a na rav-úṅ,* we shall not go to learn to-day (to-day we to–read not shall–go). In other words, we shall not go to school to-day. *Paṛhagh, paṛhitha,* to read, study. Sin. *paṛhaṇu,* Hin. *paṛhná,* to read. **103, 119.**

4. *Ma e dí ṣaḥíḥ bíthagh-áṅ ki . . .* I have also learned that . . . (I this also knowing have–become that . . .). *Thewagh-e ḥál ma-na bítha,* I have learned everything, I know all about it. **110.**

Learned : *Áṅ maulbí eṅ,* he is a learned person. A corr. of the Arb. word *maulawí,* a Muhammadan doctor of law.

Least : *Kitháṅ kastar eṅ,* which is least ? (Which least is ?) Lit. lesser. Per. *kihtar* : the comparative degree.

2. *Ma-í ṣaláḥ tha-ra wám deagh-a peḍ n-eṅ,* I haven't the least intention to give you a loan (me–of the–intention thee–

to a–loan to–give at–all not–is). Or, *mundo n-eṅ*. The literal meaning of these terms is "from the root". Lah.

Leather : *Phost*, the Per. *púst*, is the word generally used.

Leave : *Áṅ yak hapta mokal loṭagh-e baghair kharcha*, he wants a week's leave without pay (he one week–for leave wanting–is without expenses). *Mokal*, leave : generally short leave. In the mouth of the Baloch *kharcha* generally becomes *kharcha*. It is often as here used in the sense of "pay". Sin. **106.**

Leave, to : *Qaizí-ar edha b-il de*, leave the prisoner here (the–prisoner here leave give). Kur. *hílán*, *hishtin*. **116.**

2. *Ma tha-ra isht na khan-áṅ*, I cannot leave you (I thee left not can–make). *Ma-na isht na khutha-í*, he could not leave me. *Isht* for *ishta*. **168.**

3. *Ma edha kh-il-án-í*, may I leave it here ? (I here may–leave–it ?) Kur., Per. **131, 158a.**

Leave, to take : *Gudá shutho mokalaintha-í wath-i sardár-a*, so he went and took leave of his chief (then having–gone leave–was–taken–him–by himself–of the–chief–from). *Mokalainagh*, *mokalaintha*, to take leave of, bid good-bye to. *Azh thau mokalainagh-a ákhtagh-áṅ*, I have come to bid you good-bye. Sin. *mokala*, leave. **155, 156, 158a.**

Leave, without : *Be-mokala'í-a wath-í hand-a shutha*, he went home without leave (without–leave himself–of the–place–to he–went). Without permission. Sin. *mokala*. **110.**

Leaven : *Zíthe*, *khamír ḳushk bíagh-e*, look alive, the leaven is getting dry (quick the–dough dry becoming–is). From the Arb. through the Per. **106.**

Leavings : *Chí-e bor-jor ne-y-ath*, were there no leavings ? Generally of food. The Per. *sar-ámad* is understood.

Ledge, a : *Aḍh chakhá er-khan-eth-í*, place it on the ledge (the ledge on place it). Sin. *aḍa*, a support. **116, 158a.**

Lee, in the : *Er-gwáth-a nind-úṅ*, let us sit in the lee (under–the–wind let–us–sit). *Er-gwáth*, the lee-side, *er-gwáth-a*, to the lee-side, leeward. From *er*, down, and *gwáth*, the wind. **131.**

Leech, a : *Zarágh-áṅ ḥon wárth-ant*, leeches drink blood (leeches blood drink). *Zarágh mán-de*, apply a leech. *Zarágh*, *zarákh*. Per. *zalú*, *zálú*, Kur. *zhálí*. **131.**

Leek, a : *Edha har-khas thúm wárth*, here everyone eats leeks (here everybody leeks eats). Mayer appears to distinguish

between *thom*, garlic, and *thúm*, a leek, leeks. From the Arb. **131.**

Lee-Metford rifle, a : *Hapt-thír-e túfak ath*, it was a Lee-Metford rifle (a seven-bullet gun it–was).

Lees, dregs : *Thalo ma war*, don't drink the dregs (the–dregs not drink). Hin. *talá*, Sin. *taro*, bottom. **116.**

Left : *Níṅ chap-e dast-a thar*, now turn to the left (now the–left–of the–hand–to turn). *Chap*, left. Per. *chap*, left, the left hand. **116.**

Left, they : *Wath-í deh-a phádh-ákhto makurán-a ákhtagh-ant*, they left their own country and came on to Mekran (themselves–of the–country–from having–got–up Mekran–to they–came). Per. **110, 121, 181.**

2. *Yak yak khutho shuthagh-ethant*, they had left one after the other (one one having–made they–gone–had). Idiom. **112.**

Left, to be : *Níṅ cháth-ání níáṅwáṅ kham-e áf bítha*, there is but little water left in the wells (now the–wells–of in little water has–become). *Bíagh*, *bítha*, here conveys the sense of "to be left". Per. *búdan*, to be. **110.**

2. *Chí-e pháshan gurándh báqí astáṅ*, are there any *márkhor* or *uriyál* left ? (Any *márkhor uriyál* remaining are ?) *Báqí*, remaining, existing ; balance. Arb. *baqí*, to remain, survive.

Left over, to be : *Ba-rau, gind, chikhtar sar-ákhta*, go and see how much is left (go see how–much over–is–come). *Sar-ágh*, *sar-ákhta*, to be left, to remain. Per. *sar*, head, etc., and *ámadan*, to come. **110, 116.**

Leg, the : *Maṅ phádh-a gír-í*, catch him by the leg (by the–leg catch–him). *Phádh*, the leg ; foot. Other words heard are, *pház*, *pád*, and *ling*. Per. *pá*, San. *páda*. **116, 155a.**

Legalize, to : *Gushante sarkár-á já'iz khutha-í*, they tell me government has legalized it (they–say government–by lawful has–been–made–it). From the Arb. root *jáza*, to be allowable. **155, 156, 158a.**

Legend, a : *Má haw-áṅ qiṣṣav-a ashkhutha*, I have heard that legend (me–by that–same story has–been heard). Arb. *qiṣṣa*, a story, romance, fable. **58, 155, 156.**

Legging, a : *Zál dí mozhagh-áṅ phádh-a khan-ant*, women also wear leggings (women also leggings their–feet on make). Boots of felt or untanned leather reaching to the knee. Per. *múzah*. **131.**

Legitimate : *Gushante áṅ ḥalál-záda n-eṅ*, they tell me he is not legitimate (they–say he legitimate not–is). Or, as we have it in Arb., *waladu 'z-ziná*. An Arabic–Persian compound.

With us a child born in wedlock is legitimate. It is not always so in the case of the Muslims. For instance, should a wife give birth to a child *within* six months after marriage it would as a rule be considered illegitimate.

Leisure : *Níṅ ma-na phár eṅ, níṅ shwá-r gosh de-áṅ*, I am now at leisure, and shall listen to you (now me–to leisure is now you–to my–ear I–shall–give). Sin. *pálhá'í*. **103, 202.**

2. *Níṅ má-r mokal eṅ shikár sánga*, now we have leisure for hunting (now us–to leisure is hunting for). But *mokal* generally means " permission to depart ". *Ma-na mokal eṅ*, may I go ? Sin. *mokala*. **202.**

3. *Wakht-a esh-áṅra mahl n-eṅ*, they have no leisure at present (at–present them–to leisure not–is). This term, which is frequently pronounced *mahal*, may signify " patience ". It is from the Arb. **202.**

Lemon, a : *E límú ant ki narinj*, are these lemons or oranges ? (These lemons are or oranges ?) *Límú, nímú*. Sin. *límo*, Hin. *límú, nímú*.

Lend, to : *Ma-na ṣadh rúpiyá wám-de*, lend me a hundred rupees (me–to a hundred rupees loan give). Of money. *Qarẓ deagh* is used in the same sense. Per. *vám, wám*, **116, 201.**

2. *Jhaṭ-e wath-í kárch ma-na de*, lend me your knife for a minute (a–moment yourself–of the–knife me–to give). And so for any other article. Here we get the force of lend from *jhaṭ-e*. **116, 201.**

Length : *Khas-e-ár áṅ-hí drázhí málim eṅ*, does anyone know its length ? (Anyone–to it–of the–length known is ?) The Arb. *ṭúl* is well understood. Per. *dirází*. **8, 90.**

Lentil, lentils : *Bale, har-khas mohrí wárt*, certainly, everyone eats lentils (yes everyone lentils eats). As a general thing. There are several kinds of this leguminous plant. Pan. *mohrí*, the *ervum lens*. **131.**

Leopard, a : *Yá bar-e má do ḍíhav díthagh-ant, sakhí sarwar e phalaw-a*, I once saw two leopards, this side of Sakhi Sarwar (one occasion–on me–by two leopards seen–were Sakhi Sarwar–of this direction–in). *Ḍíhav*, a leopard. *Díthagh-ant*, the pl. to agree with *do díhav*. **58, 155, 156.**

Leper, a : *Balochistán a yakh-e garr-wálá na bí*, you will not

find a single leper in Balochistán (Balochistán–in a–single leper not will–be). Lit. spotted-one, piebald. Also, *koṛhaí*, the Sin. *koṛhyo*. Arb. *baríṣ*, Pakh. *bragaí*. **17, 103.**

There are not fewer than a million lepers in India to-day.

Leprosy : *Garr ma bí*, I hope it is not leprosy (leprosy not it–may–be). The compound *warokh-dánagh*, eating–boil, is often heard. Arb. *baraṣ*, Pakh. *bragaí*.

Leprous : *Albat, hindústán-a koṛh-e mard ba'ẓ ant*, undoubtedly there are many leprous people in India (admitted India–in leprous people many are). We have not heard the Arb. *abraṣ* used. Hin. *koṛh*, Sin. *koṛhu*, leprosy. **17.**

Less : *E azh áṅ-hía ksán eṅ*, this is less than that (this than that less is). Lit. small. Per. **44.**

2. *Phesh-a azh kham eṅ*, it is less than before (before than less it–is). Per. *kam*.

Lesson, a : *Chhorav-ar munásib eṅ ki ro har ro sabaq gush-í*, the boy should have a lesson every day (the–boy–to proper it–is that day every day a–lesson he–should–repeat). Lit. say. *Khas-e-ar sabaq deagh*, to give anyone a lesson, to teach anyone. Arb. **131.**

Lest : *Má chí na gwashta ki ma-na bángah-á ravagh-í bí nawáṅ*, but I said nothing, lest I should have to go the following morning (me–by anything not was–said that me–to the–morning–in to–go may–be perhaps). *Ki* followed by *nawáṅ*. *Bí* is the contingent future. **58, 155, 156.**

2. *Cho ma ví ki tha-í wázhá gind-íth-í*, lest your master see it (that not it–may–be that thee–of the–master may–see–it). *Ví* for *bí*. *Hachho ma ví*, lest (thus not it–may–be). **131, 158a.**

Let : This small word is generally expressed by using the contingent future jussively : *Níṅ kh-á-íth*, let him come at once ; *logh-a juz-úṅ*, let us go home. **131.**

Let, lease to : *Ma tha-ra pha kireh de-án-í*, I shall let it to you (I thee–to on hire shall–give–it). *Bhá, bahá*, price, is sometimes used in the sense of *kireh*. Per. *kiráyah*. **103, 158a.**

Let, to : *Ma-í chakhá khafagh-a me-y-il-í*, do not let it fall on me (me–of on to–fall not–let–go–it). *Me* is the negative *ma*, *y* is euphonic, *il* is the verb, and *í* the pronominal. **179.**

2. *Ma-na whard waragh-a ne-y-ishta-í*, he did not let me eat my food (me my–food to–eat not–was–permitted–him–by).

In the mouth of the Baloch it sounds something like *nishtai!* Kur. *hílán, hishtin.* **155, 156, 158a, 179.**

Let go, to : *Esh-íar b-il-de, áṅ-híar ḥundí-khaṅ,* let this one go and get hold of that one (this let–go that holding–make). This is the imperative of *ilagh-deagh, ishto-dátha,* to let go, abandon. *Kháríghar ishto-dátha-í,* he let go the ox (the ox was–let–go–him–by). Here the first verb is not *ishta* but *ishto,* the conjunctive participle.

2. *Ma tha-ra ne-y-il-áṅ,* I shall not let you go (I thee not–shall–let–go). Frequently but wrongly pronounced *neláṅ.* **103.**

Letter, a : *Phith ma-ní, tha-í kághadh gwar má ákhta,* my father, I have received your letter (father me–of thee–of the–letter to me has–come). *Kághadh,* a letter, from the Persian *kághaz,* paper ; document. **110.**

Old letters, books, in short writings of any kind are seldom burnt. They are generally buried or put away under a stone. The reason given is that most of these begin with an invocation to God. The letter *alif,* the first letter of the Arabic alphabet, is taken as a symbol of the Deity because it stands alone.

Letter of the alphabet, a : *E kitháṅ ḥarf eṅ,* what letter is this ? (This what letter is ?) Arb. *ḥarf,* plur. *ḥurúf.* **86.**

Early copies of the Qorán were written in a square, heavy hand called *kúfí* or *kúfia,* from Kúfah or al-Kúfah, a city situated on the west bank of the Euphrates.

Level : *Sil-áṅ baráwar ne-y-athant,* the bricks were not level (the–bricks level not–were). Per. *barábar, bar-á-bar.*

Levy, levies : *Azh e rang-e ambráhí má leví-ání níáṅwáṅ nokarí vash khanagh-úṅ,* we prefer service in the levies to this kind of employment (than this kind–of service we the–levies–of in service approved making–are). Eng. **106.**

Lewd : *Haw-áṅ shirr-e mard sara thaukh ma khaṅ,* do not talk to that lewd fellow (that lewd man with speech not make). Or *siyáh-dil-e mard, mast-e mard.* Arb. *sharr, shurr,* evil. **116.**

Liar, a : *Thau sakhía darogh-bandokh eṅ,* you are a considerable liar (thou a–great liar art). *Darogh-bandokh,* a liar. *Dirogh, darogh,* falsehood, and *bandagh, bastha,* to bind. From the Per. **117.**

Liberal : *Ma-í chana áṅ sakhi n-eṅ,* I do not consider him liberal (me–of the–opinion–in he liberal not–is). Generous. From the Arb.

Liberally : *Áṅ jawán-ígha ḥairát dáth,* he gives liberally (he liberally (well) alms gives). At all seasons. Per. **130, 131.**

Liberate, to : *Kha-íá tha-ra ilaintha*, who liberated you ? (Whom–by you were–caused–to–be released ?) *Ilainagh*, *ilaintha*. The causal of *ilagh*. Per., Kur. **84, 150, 155, 156.**

Liberty : *Bale, níṅ tha-ra ázádí eṅ*, yes, you are now at liberty (yes now thee–to freedom is). Per. **202.**

Liberty, to be set at : *Sál-e-a phadha bokhta*, he was set at liberty after a year (a–year after he–was–set–at–liberty). They released him after a year. *Bozhagh*, *bokhta*, to open, untie, and *buskagh*, *bukhta*, to be opened, be untied. E. Tur. *bosh*, loose. **155, 156.**

Lice : *Ikar-e bot-áṅ má izh-bar-a na dítha*, I have never seen so many lice (this–many lice me–by any–time–at not have–been–seen). The sing. is preferred. *Bot*, lice, vermin. Also *rashk*, *rishk*, which is Per. Tur. *bit*. **58, 155, 156.**

Licence, license : *Siwá licen-a edha tha-ra shikár khanagh ikhtiyár n-eṅ*, you are not permitted to shoot here without a licence (without a–licence here thee–to hunting to–make authority not–is). This is the Eng. word. Note how it is inflected after *siwá*.

Lick, to : *Qadaḥ-a ma chaṭ*, do not lick the cup (the–cup not lick). *Chaṭagh*, *chaṭṭha*. Less frequently *chiṭagh*, *chiṭiṭha*. Sin. *chaṭaṇu*. **116.**

Lick up, as a dog, to : *Shíwar bí, tha-í, laghor-e bíng ma-í shír-a lakagh-e*, look out ! Your wretched dog is licking up my milk (alert be ! Thee–of the–wretched dog me–of the–milk licking–up–is). *Lakagh*, *lakitha*, to lick, lick up. The Per. verb is *lísídan*, to lick. **41, 106.**

Lid, a : *Kulo chakhá daf-sar-a er-khaṅ*, put the lid on the pot (the–pot on the–cover put). *Sar-posh-e n-eṅ*, there is no lid. In the South we hear *dapí* used. Per. **116.**

Lie, a : *Áṅ murrí darogh ath*, that was certainly a lie (that certainly a–lie was). Per. *durúgh*.

Lie, be situated, to : *Ḥaud rást-e phalaw-a nishtiy-e*, the tank lies to the right (the–tank the–right direction–in situated–is). Lit. seated. Thus we see that *nindagh*, *nishta*, may be used with reference to lifeless objects. Per. *nishastan*. **17, 41, 122.**

Lie, sleep, to : *Ma gwar thau wafs-áṅ*, may I lie with you ? (I with thee may–sleep ?) *Wafsagh*, *wapta*, to sleep. The future is *wafs-áṅ*, and the imperative, *ba-wafs*. Per. *khuftan*, to sleep ; root, *khusp* or *khuft*. **131.**

Lie, to : *Thau ma-í dema darogh bastha*, have you lied to me ? (Thee–by me–of before a–lie has–been–fastened ?) *Darogh, dirogh*, false ; a lie. *Darogh bandagh*, to lie. Per. *durúgh*, a lie, and *bandan*, to fasten. **65, 155, 156.**

Lie down, to : *Zadhagh-e mar bítho wapta, liḥef chakhá dátha-í*, the wounded man lay down, and he spread a quilt over him (the–wounded man having–gone lay–down a–quilt over was–given–him–by). *Bítho*, having become, has here the force of " having gone ". *Wafsagh, wapta*, to go to sleep, lie down. The pronominal *í* refers to the subject of the sentence, to the person who had asked the wounded man to lie down. **155, 156, 158a.**

2. *Sáya er-khaf-úṅ*, let us lie down in the shade (the–shade–in let–us–lie–down). Lit. fall. *Er-khafagh, er-khapta.* **131.**

3. *Ná-duráh drázh bítha na bí*, the patient cannot lie down (the–patient long become not will–be). Lying down, stretched out, etc. Per. **170.**

Lie in wait, to : *Edha tham-a b-úṅ, edha gá nind-úṅ, edha likthiya nind-úṅ*, let us lie in wait here. For the enemy, say. **131.**

2. *Áṅ-hí dag-a likitha nishtiy-ethant*, they were lying in wait for him (him–of the–road–on hidden they–seated–were). **122.**

Life : *Chákur sáh ʿarẓ mundo na khan-í*, Chákur will never beg for his life (Chákur his–life–of petition altogether not will–make). He is not that sort of person. *Sáh*, life, breath. Per. **103.**

2. *Má zindagh ummed ishto dátha*, I gave up all hope of life (me–by life–of hope having–abandoned was–given). *Zindagh ummed ma khaṅ*, give up all hope of life (life–of hope not make). Per. **58, 155, 156.**

Life, in all my : *Inna, má ʿumr-a hachho na khutha*, no, I have not done so in all my life (no me–by life–in thus not it has–been–done). *ʿUmr*, life, *ʿumr-a*, in life, during life. Arb. *ʿumr-aṇ*, during life. **17, 58, 155, 156.**

Life, to come to : *Jhaṭ-e-a phadha áṅ-híar sáh bítha*, after a little he came to life (a–little after him–to breath became). The dative case followed by *sáh* followed by *bíagh*, and less frequently by *mán-ágh*. **8, 17, 110.**

2. *Hau, har do zindagh bíthagh-ant*, yes, both came to life again (yes each two living became). *Zindagh*, living. Per. *zindah, zinda*, living. **110.**

Lift, to : *Haw-e sing-a zurth khan-eṅ*, can you lift this stone ?

(This–very stone lifted you–can–make ?) *Zíragh, zurtha,* to lift, raise. **168.**

2. *Níṅ rást-e phádh-a zír,* now lift your right foot (now the–right foot lift). The imperative. **41, 116.**

3. *Inna, ma esh-íar kharo khutha na khan-áṅ,* no, I cannot lift it (no I it standing made not can–make). Speaking of something long. Hin. *khaṛá,* standing. **168.**

Lift, to give one a : *Chhorav-ár hand-a de,* give the boy a lift (the–boy–to a–place give). With you in your carriage, etc. Mayer gives *sahi* (*sahí* ?) *deagh.* We have not heard the expression. **116, 201.**

Light : *Kághadh-a roshná'í zír be-y-ár,* bring the letter into the light (the–letter the–light–into take bring). *Roshná'í, roshní,* and in the South *rok,* light. Per. *roshan,* light. **116.**

2. *Edha núr hachí n-eṅ,* there is no light here (here light any not–is). From the Arb. through the Per.

Light, not heavy : *Sawak eṅ, girán chí n-eṅ,* it is light, it is not at all heavy (light it–is heavy any not–it–is). Less frequently *suk* and *subuk.* Per.

Light, to : *Khas-e-á diwo ro-khutha,* has anyone lit the lamp ? (Anyone–by the–lamp lit–has–been–made ?) *Ro-khanagh, ro-khutha,* to light, kindle, but lit. to day–make, light–make. **8, 90, 155, 156.**

2. *Thau ás-a báltha,* have you lit the fire ? (Thee–by the–fire has–been–lit ?) *Bálagh, báltha.* Mayer makes it *balagh, baltha,* which is the intrans. form. Hin. *bálná.* **65, 155, 156.**

Lightning : *Haw-áṅ wakht girokh chinkagh-etha,* the lightning was flashing at that time (even–that time–at the–lightning flashing–was). *Girokh,* lightning. The noun of agency got from *giragh,* to seize. To the Baloch mind the rapid pointed flashes appear to be " seizing " something : *girokh,* the seizer. Others trace the word to the Pakh. *brekkhná, barq,* which comes from the Arb. **107.**

Lights, lungs : *Borchí-ár phiphar-a de,* give the lights to the cook (the–cook–to the–lights give). Sin. *phiphiṛu.* **116, 201.**

Like : *Bráth-áni wájh-a rosh gwázenagh-ant,* they pass the time like brothers (brothers–of like the–day they–passing–are). *Wájha,* like, resembling ; after the manner of. Sin. **106.**

2. *Báqí chi rang-a ḥál eṅ,* what is the remainder like ? (The–remainder–of what kind–of condition is ?) How are the others ? Of still life and animates.

Like, do as you : *Táṅ, wat̲h-í ṣaláḥ go khaṅ,* in that case do as you like (then yourself–of the–advice on act). *Go* generally precedes the word it governs, but may, for greater emphasis, follow it. Arb. **116.**

2. *Áṅ-hí riẓá'í eṅ har rang-a ki khat,* he can do as he likes (him–of the–pleasure it–is every way–in that he–may–act). *Khat* is the contingent future of *khanag̲h,* 3rd pers. sing. *Riẓá'í* comes from the Arb. root *raẓa,* to overcome one's displeasure, etc. In Urdú we find it in the forms *rází, raẓá,* etc. **130.**

Like, similar to : *Ma-í sánga thí haw-e daul-a joṛain,* make another like this for me (me–of for another even–this shape–of make). *Daula* comes from the Hin. *ḍaul,* shape, form, fashion. *E daul-a* thus comes to mean " this shape–of ". **116.**

Like, to : *E tha-ra vash eṅ,* do you like this ? (This thee–to pleasing is ?) *Vash* is preceded by the dative whenever so used. *Whash* is also heard, but less frequently. Per.

2. *Ma-í sha'r tha-í dil-a man-ág̲h-e,* do you like my song ? (Me–of the–song thee–of the–heart–to coming–is ?) To touch the heart, to be liked. **106, 206.**

Likely : *E hand-a khas-e áṅ-háni girok̲h eṅ,* is there anyone here who is likely to buy them ? (This place–in anyone them–of a–buyer is ?) Thus we obtain something approaching the force of " likely " by using the noun of agency. The same thing is observable in Urdú and Hindí. **117.**

Likely, most : *Aghsar greg̲h-e ki ma janán-í,* he is most likely crying because I am going to beat him (most–likely he–crying–is because I shall–beat–him). *Aghsar,* most likely, most probably. The letter *n* of the future has been hardened before the enclitic *í.* Arb. *akṣar,* more, more numerous.

Like manner, in : *Níṅ bachh dí hachho khan-í,* the boy will now act in like manner (now the–boy thus will–act). The son will follow the father's example. Or *haw-e rang-a.* Per. **103.**

Liken, compare, to : *Chákur dem-a ḥaidar chi chí eṅ,* you cannot liken Haidar to Chákur (Chákur before Haidar what thing is). There is no comparison between Chákur and Haidar.

Likewise, also : *Zál dí murt̲ho shut̲ha,* the woman likewise died (the woman also having–died went).

Likewise, in like manner : *Má dí haw-e-r'g-a khan-úṅ,* we shall do likewise (we also this–very–manner–in shall–act). For *haw-e rang-a.* Per. **103.**

Limb, a : *Inna, hech bázú na prushta,* no, there is no limb broken (no any limb not is–broken). *Ling,* the Sin. *lingu,* is used in this sense, although it really means "thigh", as in Pan. *Lamb,* the limb or branch of a tree. Per. **110.**

Lime : *Chún tha-ra ba'ẓ mil-í,* you can get plenty of lime (lime thee–to plenty will–be–found). Or received, etc. Hin. *chúná.* Sin. *chuna.* **206.**

Limit, boundary : *Ma-í dighár ḥadd ham-esh eṅ,* this is the limit of my land (me–of the–land–of the limit even–this is). *Sím, sar-ḥadd dar-a ma rau,* do not go outside the limit, do not cross the border. Arb.

Limp, to : *Maroshí má tha-ra lang khan-ána díṯha,* I saw you limping to-day (to-day me–by thee lame making was–seen). *Lang khanagh,* to limp, show lameness. Per. *lang,* Hin. *langṛá,* lame. **120, 155, 156.**

Line, a : *Dighár-a líkh khash,* draw a line on the ground (the–ground–on a–line draw). *Líkh,* a line. Sin. *lík, líko,* a line ; Hin. *lík,* a rut, groove, etc. **116.**

2. *Má dasht-a lerav-ání yá qaṭár-a rav-ána díṯha,* I saw a line of camels crossing the desert (me–by the–desert–in camels–of a line going was–seen). Line or string of camels. Arb. **17, 58, 120, 155, 156.**

Linen : *E bazz na bí,* this cannot be linen (this linen not will–be). *Thanakh-e bazz,* fine linen. Per.

Link, a : *Karrá kamzor ne-y-ant,* are not the links weak ? (The links weak not–are ?) *Karra, karro.* Sin., Hin. *kaṛí.*

Lintel : *Galo kaṛí-dár prushta, áṅ-hí saghar chakhá khapta,* the lintel of the door broke and fell on his head (the–door–of the–lintel broke him–of the–head on fell). A Sindhí-Persian compound. **110.**

Lion, a : *Ba-rau, ráh-a sher-babar n-eṅ,* be off, there are no lions on the way (go the–road–on a–lion not is). To eat you. *Sher-babar, sher-i-babar, babar-sher.* Per. **116.**

Lip, the : *Áṅ wath-í lab-áṅ rang-e khan-í,* she paints her lips (she herself–of the–lips coloured makes). Some of them do. *Rakh* and *joṛ* are the respective terms for the upper and lower lip. Per. **131.**

Liquor : *Maṅ haw-áṅ rosh-áṅ ma-í deh-a sharáb hachí ne-y-ath,* there was no liquor in my country in those days (in those days me–of the–country–in liquor any not–was). *Sharáb,*

liquor ; of any kind. Through the Per. from the Arb. root *shariba*, to drink.

Lisp, to : *Tawár-a jan, thau phar chi lallá khan-eṅ*, speak out, why do you lisp ? (Speech strike thou for what lisping makest ?) *Lallá*, lisping, is derived from the Sin. *lalo*, the name of the letter "l". Pakh. *lal*, to utter. **131.**

List, a : *E jathagh-e mál fihrist eṅ*, this is a list of the stolen property (this the–stolen property–of a–list is). Lit. struck property. Per. **41, 122.**

Listen to, to : *Thau ma-í gwashtí na gir-eṅ*, will you not listen to what I say ? (Thou me–of the–saying not will–take ?) *Khas-í gwashtí giragh*, to listen to anyone ; take one's word for it. Per.

2. *Níṅ shwá-r gosh de-áṅ*, now I will listen to you (now you–to ear I–will–give). *Gosh deagh, gosh dátha*, to listen, hear, give ear to. *Ma-na gosh de*, listen to me. Per. **103, 201.**

3. *Be-y-ashkhan, dost, pha haw-e rang-a bítha*, listen, my friend, it happened in this way (listen friend in this–very way it–happened). *Ashkhanagh, ashkhutha*, to hear, listen. *Be-y-ashkhan, bi-ashkhan*, listen. From *ash*, from, and *khanagh*, to make. **110, 116.**

4. *Dil gosh-a dár*, listen attentively (heart–of the–ear place). *Dáragh, dáshta*, to have, hold, etc. From the Per. *dáshtan*. **116.**

5. *Má-í thaukh-tawár-a nigoshagh-etheṅ*, were you listening to our conversation ? (Us–of the–conversation–to you–listening–were ?) *Nighoshagh, nighoshta*, to listen. Also *nigoshagh, nigoshta*. Per. *gúsh, gosh*, the ear. Pakh. *nghwatal*, to listen. **107.**

Listener, a : *Nigosh-ání nám tha-ra málim ant*, do you know the names of the listeners ? (The listeners–of the–names thee–to known are ?) From the verb *nigoshagh*, to listen. **204.**

Listening : *An wakht-a ki tha-ra áṅ-hía ẓá dátha thí khas-e ashkhanokh asta*, was there anyone else listening when he abused you ? Did anyone hear him abuse you ? (That time–at that thee–to him–by abuse was–given other anyone a–listener was ?) The noun of agency. **117.**

Literature : *Baloch-ání kitáb-o-daftar hachí n-eṅ*, Baloches possess no literature (the–Baloches–of literature any not–is). Lit. books and documents. From the Arb. and Per. respectively.

Al-kitáb, The Book, may not only be made to refer to the Qorán but also to our own Scriptures and to the Jewish sacred writings. Thus *ahlu 'l-kitáb*, the People of the Book, embraces both Jews and Christians.

Little : *Níṅ koh-ání chakhá shikár kham-e bítha*, there is but little game left in the hills (now the–hills–of on game little has–become). *Kham* is here inflected for the sake of emphasis. Per. *kam*. **110.**

2. *Kham-e dír azh káhí áṅ bar-a*, a little to the far side of the ditch (a–little distance from the–ditch that side–to). We say "of the ditch", the Baloch "from the ditch". The Baloch has certainly logic on his side. *But he has borrowed it from the Indian vernaculars*. **41.**

3. *Jhaṭ-e phadha be-y-á*, come after a little (a–moment after come). *Jhaṭ* comes from the Hin., and *phadha* from the Per. **8, 116.**

4. *Kham-ena zurth dí khish-úṅ*, we cultivate a little Indian millet also (a–little Indian–millet also we–cultivate). As a rule. The ending *-ena* is genitival. It is worth noting. "A little–of Indian millet" is probably the reading. **131.**

> The Persian affix *ak* is sometimes used in Balochí to convey the sense of "little" or "small": *mard-ak*, a little man, a small man; *aḥmad-ak*, little Ahmad; *beṛiy-ak*, a small boat, a canoe. In the North of Scotland there is a somewhat similar affix *ág*: *Jess-ág*, Jessie, little Jessie; *Ann-ág*, Annie, little Annie. It is used even when speaking of things, but less frequently.

Little, too : *Thau ma-na kham-e deagh-eṅ*, you are giving me too little (thou me–to little giving–art). *Kham-e* has here the force of "too little". From the Per. **8.**

Live, remain alive, to : *Koh-gurágh-ání ʻumr ṣadh ṣadh sál eṅ*, ravens live a hundred years (ravens–of the–age a–hundred a–hundred years is). *ʻUmr*, age. Arb.

Live, stay, to : *Maṅ haw-áṅ rosh-áṅ ba-kho nishtagh-ant*, where did they live in those days ? (In even–those days where they–lived ?) *Nindagh, nishta*, to live, stay, dwell. Per. *nishastan*, to sit, stay. **110.**

2. *Phadha bítha go má*, he afterwards lived with me (afterwards he–became with me). A peculiar but common use of *bíagh, bítha*. Per. *búdan*. **110.**

3. *Má kharde rosh ham-odha gwázentha*, I lived there a few days (me–by a–few days there were–spent). *Gwázenagh, gwázentha*, to pass time. Per. *guzránídan*. **58, 155, 156.**

Live, subsist, to : *Edha ma-í guzrán na bí*, I cannot live here (here me–of the–livelihood not will–be). *Guzrán*, living, passing life, etc. Per. **103.**

2. *Loṭagh-a guzrán khanagh-e*, he lives by begging (begging–

by a–livelihood he making–is). Now, but not as a rule. *Guzrán khanagh*, to earn a living. Per. **106, 118.**

3. *Duzagh-a áṅ-hí guzrán bítha na bítha*, he could not live by stealing (stealing–by him–of a–livelihood became not became). And so he turned honest man. An intrans. potential compound. **170.**

Livelihood : *E ma-í rizq eṅ, ma tha-ra dátha na khan-áṅ*, this is my livelihood, I cannot give it to you (this me–of the–livelihood is I thee–to given not can–make). *Rizq*, daily bread, and *razzáq*, the Giver of daily bread, God. Arb. **168.**

Livelong night, the : *Shaf ḥudhá'í gre-ána gre-ána shaf rosh bítha*, she spent the livelong night in weeping (the–night heavenly weeping weeping night day became). Or, as some people say, the whole blessed night. The sentence is idiomatic. Compare our nonsensical expressions "six solid miles", "two solid hours". **120.**

Liver, the : *Rosh-e-a tha-í jaghar-a khash-í*, he will take out your liver some day (some–day–on thee–of the–liver he–will–take–out). *Jaghar*, the liver. Per. *jigar*, the liver. **103.**

Living : *Inna, áṅ-hí olí zál asteṅ*, no, his first wife is living (no him–of the–first wife is). He had asked if she were dead.

2. *Tha-í máth dí zindagh eṅ*, your mother also is still living (thee–of the–mother also living is). *Thewagh-e sáh-dár-áṅ*, all living creatures. Per. *zindah*.

Living, livelihood : *Olí áṅ phoriyá khat wárt*, formerly he used to work for his living (formerly he labour used–to–do used–to–eat). Two contingent futures. *Phoriyá*, labour, is the Sin. *porhyo*. **130.**

Lizard, a : *Bághár-áṅ muzí ne-y-ant*, lizards are not harmful (lizards harmful not–are). *Bághár, bághír*. There are several varieties and several names for them.

Load, a : *Chikar-e bár-áṅ b-ant*, how many loads will there be ? *Barkí*, a small load, a burden. Per. **89, 103.**

Load, to : *Er-niyádh-í, ki áṅ-hí chakhá bár band-úṅ*, make it sit down, so that we may load it (down–cause–to–sit–it that it–of on the–load we–may–fasten). Speaking of a camel. Per. *bár* and *bandan*. **116, 131, 158a.**

Load a gun, to : *Ma-í túfak ṣáf khaṅ, gudá phúr khaṅ*, clean my gun and load it (me–of the–gun clean make then filled make). *Túfak phúr khanagh*, to load a gun. Per. *pur*, Hin. *púr*, full. **116.**

Loaded, as a gun: *Ma-í túfak phúr ne-y-ath*, my gun was not loaded (me–of the–gun full not–was). *Phúr*, full; loaded. Per. *pur*, Hin. *púr*, full.

2. *Inna, haw-áṅ wakht-a áṅ-hí túfak horagh asta*, no, his gun was not loaded at the time (no that–very time–at him–of the–gun empty was). *Horagh*, *horgh*, *horgín*, empty. **17.**

Load up, as carts, animals, etc., to: *Gudá phauzh laditho rawáṅ bítha*, then having loaded up the army started off (then the–army having–loaded–up going became). *Ladagh*, *laditha*, *ladatha*, to load up. The *d* is sometimes hard. Sin. *laḍaṇu*, to load. Hin. *laḍná*, to be loaded. **110, 121, 181.**

Loaf, a: *Sai naghan do ksá'eṅ máhí*, three loaves and two small fishes. This is the Per. *nán* with *gh* inserted. *Saghar*, the head, from *sar*, is another example. There are several.

Loan, a: *Ma tha-ra wám deagh-a ne-y-áṅ*, you will get no loan from me (I thee–to a loan giving–of not–am). This idiom is borrowed *in toto* from the Urdú. *Wám*, a loan, debt. Peh. *avám*.

Loan, on: *Má azh ḥaidar-a loṭagh-í ártha*, I got it on loan from Haidar (me–by from Haidar loan–on (of) it–has–been–brought). We take the *í* to be the genitival affix. Hin. *loṭná*. **58, 155, 156.**

Local: *Áṅ sál-áṅ ki ẓila' paidáwárí jawán bíagh-e áṅ sál-aṅ dí áṅ phalaw-a kharch sánga phílav na bíagh-e*, even in good years the produce of the district is not sufficient to meet local demand (those years when the–district–of the–outturn good becoming–is those years even that direction–of the–expenditure–of for sufficient not becoming–is). "Local" is a difficult word to translate into Balochí. It has to be covered by a phrase. *Dí* here means "even". **106.**

Local authorities, the: *Áṅ-gurí mukaddim-áṅ áṅ-hání dárokh-áṅra sren-bandokh-áṅra trund-e sazá de-ant*, the local authorities will severely punish those who harboured them (that–direction–of the–headmen–of–the sections them–of the–harbourers–to the–helpers–to severe punishment will–give). *Mukaddim*, the headman of a section of a tribe. We are persuaded that the word should be pronounced and written *muqaddam*. Few Baloches can distinguish between *q* and *k*. Arb. *qadama*, to precede, go in advance. **103, 201.**

Located: *Thul chap-e kandí-a nishtiy-e*, the fort is located on

the left bank (the–fort the–left bank–on located–is). Lit. seated–is. Situated. *Nindagh, nishta.* Per. *nishastan.* **17, 122.**

Lock, a : *Qulaf chi bítha,* what has become of the lock ? (The–lock what has–become ?) Arb. **110.**

Lock, to : *Shá galo-ar qulaf dátha,* did you lock the door ? (You–by the–door–to the–lock was–given ?) *Qulaf deagh, qulaf dátha. Qulaf* comes from the Arb. through the Per. *qufl.*

Locked : *Hau, galo chakhá qulaf eṅ,* yes, the door is locked (yes the–door on the–lock is). *Chakhá* is the Pakh. *tsakhah.*

Lock of hair, a : *Cho jawá'eṅ galálakh-áṅ,* what lovely locks. The side locks of the gallant Baloch. Some of the youngsters spend more time over their locks than a London " flapper " of 1925. **44.**

Lock-up, a : *Esh-ía zír bar ḥawálát-a,* take him away to the lock-up (him take bear–away the–lock-up–to). *Ḥawálát,* a lock-up. The use of the two imperatives makes the order more emphatic. From the Arb. **17, 116.**

Locust, locusts : *Gudá madhakh ákhto nokh-e gandím wártha,* then the locusts came and ate the young wheat (then the–locusts–by having–come the–young wheat was–eaten). *Madhakh,* a locust, locusts. Per. *malakh,* Zen. *madhaka,* a locust. **41, 155, 156.**

Lodge, to : *Ma shaf-a edha nind-áṅ,* I shall lodge here for the night (I the–night–during here shall–lodge). Lit. shall sit. *Nindagh nishta.* Per. *nishastan.* **17, 103.**

2. *Shaf-a bhoren-eṅ tháṅ hand-a* where will you lodge for the night ? (The–night thou–wilt–break what place–in ?) An idiom worth noting. *Bhorenagh, bhorentha.* Pan. *bhorná,* to break, etc. **17, 88, 103.**

Lodging, lodgings : *Edha chí hand n-eṅ gwar má,* you cannot have lodgings here (here any place not–is with me). *Hand* comes from the Sin. *haṅdhu.*

> Nearly all the houses in Mecca are constructed for the use and accommodation of lodgers, pilgrims, that is. Each pilgrim is given one small room to sleep in and a smaller one to cook in.

Lofty : *Haw-áṅ burz-e 'imárát nazíkh-a,* near those lofty buildings (those lofty buildings near). There is a comparative degree, *burza-thir, burza-thar,* loftier. Per. **41, 45, 46.**

Log, a : *Haw-e bund-a bál-úṅ,* let us burn this log (this–very log–of–wood let–us–burn). *Bund,* a log of wood. Sin. *bundu,* a log. **131.**

Loggerheads, to be at: *Har do tuman pha wa<u>th</u>-áṅ kanthiy-ant*, the two tribes are at loggerheads (each two tribes among themselves at–variance–are). *Kanag<u>h</u>*, *kantha*, to be spoilt, etc. Sin. *kharaṇu*. **122.**

Loin, loins: *Ja<u>th</u>a-í sardár-a maṅ saren-a, khushta-í*, he struck the chief in the loins and killed him (was–struck–him–by the–chief in the–loins was–killed–him–by). *Saren* is the Per. *surín*, hip, thigh, buttocks. **155, 156.**

Lonely: *Shá evakh-a na b-e<u>th</u>*, you will not be lonely (you lonely not will–be). Lit. alone. *Áṅ evakh-e mard bí*, he must be a lonely man. The adjective has *e* added and the adverb *a*. *Evakh* or *evak<u>h</u>*. **103.**

Long: *Zahm gurshaní-e drázh eṅ*, the sword of the Gurshanís is long (the–sword the–Gurshanís–of long is). *Drázh*, long, as opposed to *gwand*, short. Per. *daráz*, long. **17.**

2. *Áṅ dír nishán bí<u>th</u>a*, that was a long shot (that a–distant mark became). *Dír*, far, distant. Per. *dúr*, remote, distant. **110.**

3. *Áṅ-hí maz'eṅ rísh a<u>th</u>*, he had a long beard (him–of a–big beard was). "Big" here means "long". Never put your hand on a Muhammadan's beard. **44.**

Long, of time: *Tha-ra e<u>dh</u>a á<u>kh</u>tag<u>h</u>a chi<u>kh</u>tar der bí<u>th</u>a*, how long have you been here? (Thee–to here come how–much time has–become?) The same idiom is met with in several Indian languages. **110.**

Longer: *'Sh-esh-ía drázh a<u>th</u>*, was it longer than this? (Than–this long it–was?) *Drázh*, long. *'Sh-esh-ía* is a shortened form of *ash esh-ía*, or *azh esh-ía*, and should be pronounced as one word. Per. *daráz*, long.

2. *Azh tha-í phoṅz-a drázh n-eṅ*, it is not longer than your nose (than (from) thee–of the–nose long not–it–is). Per.

Long for, to: *Ma chí-e sharáv-a lo<u>t</u>ag<u>h</u>-e<u>th</u>áṅ*, I was longing for a drop of wine (I a–little wine longing–for–was). *Lo<u>t</u>ag<u>h</u>*, *lo<u>t</u>i<u>th</u>a*, *lo<u>t</u>i<u>th</u>a*, to long for, desire, want; beg. Hin. *lo<u>t</u>ná*. **107.**

Longing: *Ma phar shá sakhí<u>g</u>h<u>a</u> shu<u>dh</u>í<u>g</u>h a<u>th</u>áṅ*, I was longing very much to see you (I for you very hungry was). *Shu<u>dh</u>ag<u>h</u>*, *shu<u>dh</u>í<u>g</u>h*, hungry, and met., longing for. *Kshudh*, *kshudhá*, hungry, is the Hin. equivalent.

Long over a thing, to be: *Whard-a der na khu<u>th</u>-e*, you have not been long over your food (your–food–over delay not has–been–made–you–by). The final short vowel *a* of *khu<u>th</u>a* has

to be dropped before the pronominal *e*, by you. Per. *dír*, *der*, slowly, tardily, etc. **155, 156, 158a.**

Long time, for a : *Azh ba'ẓ rosh-áṅ ma-na kal na mileṯha*, I have had no news for a long time (from many days me–to information not has–been–received). Strange to say the Baloch here appears to prefer the plur. In Urdú, Hindí, etc., we meet with the sing. and plur., apparently, according to the whim of the writer. **206.**

Long time ago, a : *Áṅ qaiz-hand-a murṯho shuṯha derí-dání*, he died in prison a long time ago (he the–prison–place–in having–died went a–long–time–ago). *Derí-dání*, a long time ago, a considerable time ago. Per. *dír*, a while ago, etc. Sin., Hin. *tá'íṅ*, till, until, etc. **110, 121, 181.**

2. *Aulá derí-a bíṯha*, it happened a long time ago. *Aulá* comes from the Arb. and *derí-a* from the Per. **110.**

Look, to : *Ba-ro-eṯh, andar-a gind-eṯh*, go and look inside (go inside look). *Logh andar-a. Ma shá-í ráh gindagh-eṯháṅ*, I was looking for you (I you–of the–road watching–was). Idiom. *Gindagh, díṯha*. Per. *dídan*. **116.**

2. *Má ki burz-a nigáh khuṯha díṯha ki* . . . when I looked up I saw that . . . (me–by when up a–glance was–made it–was–seen that . . .). *Nigáh* is a Per. term. Dames has it *nigháh*. **58, 155, 156.**

Look after, to : *Áṅ-hí azh tharagh-a logh sudh khaṅ*, look after the house until his return (him–of from the–return the–house–of care make). *Sudh, sudh*, knowledge, understanding, care. The word is from the San. through the Hin., and has many shades of meaning : perfected, determined, settled, etc., etc. **116.**

2. *Ma-í ambráh mádhin-a ḥúndí khan-í*, my servant will look after the mare (me–of the–servant the–mare protected will–make). *Ḥúndí khanagh*, to take care of, look after : of human beings or lifeless things. Pakh. *khundí*, cared for, protected, etc. **103.**

3. *Hau, bar, sámb-í*, yes, take him away and look after him (yes, take–away look–after–him). The pronominal comes after the second verb only. *Sámbhagh, sámbhiṯha*, to look after, take care of. Sin. *sámbhaṇu*, Hin. *sambhálná*, to take care of. **116, 158a.**

Look for, to : *Áṅ wakht-a má esh-íar pholtha na khuṯha*, I could not look for it at the time (that time–at me–by it looked–